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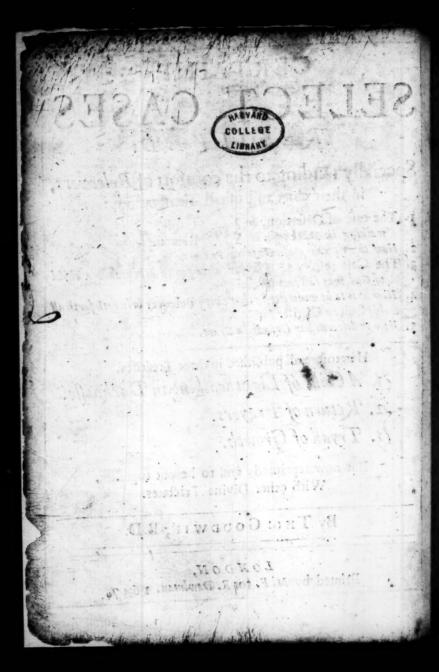
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By Tho: GOODWIN, B.D.

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CHILBE OF LIGHT

VValking in Darknesse:

AROMINIS SYM

A TREATISE SHEWING

The Cases, by which God leaves his children to diffresse of con-

TOGETHER

With directions how to walke, so as to come forth of such a condition.

With other OBSERVATIONS upon
Efsy 50. 10. and 11. verfer.

By THO: GOODVVIN, B.D.

When he hideth his face, who can be bold him?

HONORATISSIMO DOMINO.

ROBERTO,

BARONI BROOKE DE

HEROI

EXIMII ACVMINIS, SVM MI
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OPELLAM HANC,
LABORANTIS CONSCIENTIÆ
CONSOLATORIAM.

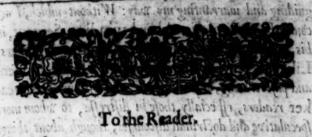
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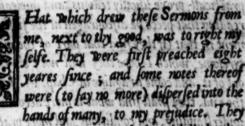
By Tuo: Googyyun, B.D.

DO: DICO: CONSECRO.

THOMAS GOOD VVIN.



then I found a Church Serietere, and right realor, dearely



are here prefented as they were preached, with little alteration or addition, in method, flyle, and matter : Onely to make up the Treatise more compleat, I entirely added, against the publishing thereof, that whole discourse about Satans part, and hand, in these desertions, beginning at Chap. 6. In handling which, I trust I have not at all incurred, that Sexereincrepation of the Apostle, against curious speculations about angels, of intruding into those things which I have not seen ground and warrant for in the word. Sure I am, I have endeavoured to follow the Schoole, in their Labyrinths berein, no furbeer then

then I found a Clue of Scripture, and right reason, clearely guiding and warranting my way: Without which, I account the water of this old and winding Serpent, in his communications to us, to be as Solomon fleakes, Like the way of a Serpent upon a stone, hidden, and past tracing, or finding out. And lest any of the weaker readers, especially those in distresse, to whom more speculative and doctrinal discourses, though about things practicall, prove usually tedious, and unpleasing, should in reading that peece be discouraged at the first my advertisement is, that (if they find that part of the way craggy, or tyresome, which I hope they will not) they would divert out of it, and come in againe at Chap. 11. from whence to the end, they shall find what is more accommodate to their understanding, and conditions, and more practically speaking to their diffresse. The blessing of heaven goe with it.

Chapt 6. In Landing which I truft I have not at all in-THO: GOOD WIN.

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ibid.

FIN IS.

The comparison holds in 6, things.



54 id. id. 55

56 id.

59

60

id.

62

63 id.

id,

A Child of Light walking In Darkneffe.

I S A 1: 50. 10, 11.

10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse and hath no light? Let him trust in the name of the Lord, and stay upon his God.

11. Behold all ye that kindle a fire, that compasse your selves abont with parks, walk in the light of your fire, and in the parks which ye have kindled; this ye shall have of my hand, ye hall lie down in forow.

The words paraphrased.

E have in these words, A true believer, in his worst; and naturall men, in their best condition, set forth together unto our view. And withall, the power of true faish, as it alone upholdeth him in the faddest

houre of darknesse that can befall him: opposed unto, and compared with the falfne fe of their prefumptuous confidence, in their greatest security: Together with the differing supports of either; The one in verf. 10. the other in verf. 11.

First, take a true believer, who hath had the least beam of Of the cent the light of the glory of God, which shines in the face of Christ, let Verse. in upon his foul, and his heart, fo taken with that fight, as it be- a Cor. 4.6 came eternally divorced from all things here below, and refolved to adventure all his future hopes of comfort, and happinesse in the enjoyment of that Light of Gods countenance alone: Which, that he may enjoy, he feareth to offend the Lord, more then Hell; and endeavoureth as truly, to obey the voice of his Servants, as ever he defires to attain unto that happinesse. Think with your selves, what is the worlt thing, next to the eternall loffe of God, really, and indeed, that can be sup-

posed

posed to befall this man? What worse, then to have that cranny, through which he first espied that beam, to be as it were, clean Thut up, the Light of Gods countenance withdrawn, yea all Light, and appearance to him, of his own graces, withheld, and overclouded: The face of heaven so overcast with Darknesse. that neither Sun-tight nor Star-light appeareth to him : fo as he hath no light : yea further, finds his foul befet, and befieged round with all the powers of Hell, and darkneffe, and the terrours of the Almighty shot into his foul: And, he thus quite left Malking in this darkneffe, is filled with strong fears and jealoufies, that God is not His Ged; nay, questioning whether he ever will be; yea, apprehending by the wrath he feels, God, to be become his enemy. All this is fet forth to us here, as the very estate of one who feareth the Lord and obeys him: and is comprehended in these words; That walketh in darknesse and hath no light. You fee him at his worst.

In which forlorn condition, what is there to be found to relieve, and support this man? But only one thing; which is here held forth to him; The name of the Lord, for him to trust, and stay himself upon; Both that Name of God, Exod 34.6. The Lord God, gracious and mercifull, &c. and that Name of Christ, which is called, Ierem. 23.6. Jehovah our righteraction. Both, or either of which, he, by the naked hand of faith, laying hold upon, may now make use of, as of a staffe, (as David compares it, Psal. 23.4) whilst he thus Walks in darkyelf, and through the valley of the shadow of death, safely to trust.

and flay himself upon, to as in the end, to come forth, so fee

Light in Gods Light for evermore. You fee likewise the prop of his soul in this condition.

On the contrary, let us behold, (as all are here called to do) the best and most secure of unregenerate men encompassed about with all means, and supports of considence, and comfort; whether of Legall righteonsnesse of their own, (which these Jews made boast of,) together with the addition of all worldly and outward comforts: both which the Prophet here compares to Fire and sparks, as preserving Light and comfort in them. As, I Let their lives, and naturall dispositions, abound with never so many sparks of legall righteousnesse, which themselves

Plah 77. 7.

Pfal. 38. 9.

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selves have kindled: for so he compares all those severall acts and performances of naturall and acquired righteoufneffe, fruck out, and educed from the powers of naturall principles, improved; which make a great blaze in a mans own opinion, and esteem; which yet, not proceeding from the Holy Ghost baptizing them as with fire, and renewing them; nor from internall principles of regeneration, which Christ compares to fire, Mark 9. ult. are all in Gods account, but as a facrifice offered up with strange fire; which was forbidden, and are here faid to be of their own kindling : And fuch were the forks, in the light of which, thefe fews walkt, who went about to establish Rom. their owne righteensnesse, and with confidence trusted therein, and not on the name of the Lord. And further, 2 Let thefe men be furrounded, and encompassed about with the greatest folendor of worldly glory, and abound in all those good things this world can afford them; (the comforts whereof Solomon in like manner compares to a fire of Thorns, and the pleasures of it, to the crackling of thorns, as here to fark:) Ecdel, ? and let them-keep never fo good fires to warm and cheer themselves withall, lay on as much every day as shall even encompasse them about with parks; and in the light, and confidence of both thefe, let them walk for many years; despising that other poor believer, that feareth to be found in his own righteousnesse, and refuseth to be comforted by any of these: yet, let them know, (faies Christ, who is brought in as the fpeaker here,) that when they have thus walke prefumptuoufly, and fecurely, and even walkt themselves meary; (as it is Isai. 40. 13.) weary of all their own ways and pleasures; (as they will be one day,) and then at their death-beds, think to lie down and rest them: They shall lie down indeed, (faies Christ) and their bed shall be of my making, and providing: this you shall have of my hand, you shall lie down; but, in a bed of forrow, and despair: In which, they shall lie down, never to rife again.

CHAP. I.

The main proposition, and subject of this discourse, thence deduced; That a child of God may walk in darknesse. That thereby distresse of conscience, and desertion in the want of assurance of justification, is meant, proved.

The first and main observation: That a shild of God may walk in darknesse. This to be the meaning of the words, will more fully appear in opening the severall propositions to be delivered out of them; whereof the first and principally intended is this: That one who truly fears God, and is obedient to him, may be in a condition of darknesse, and have no light; and he may walk many days and years in that condition.

S. I.

What it is To

walk in darkneffe.

And herein, further to explain the Text, and bottome this great point well upon it; and more particularly to discover, what the condition of a child of God, thus in darknesse, is, we will first enquire what is meant by walking in darknesse here in this place.

What is not meant here; 2. Not in fin.

First, malking in darknesse is taken in the 1 John 1. 6. for living in sin and ungodlinesse: in the commission of known sins, or omission of known duties, going on in the works of darknesse. But so it is not to be taken here. For Christ would not have encouraged such to trust in God, who is light, and there can be no fellowship between him and such darknesse; as the Apostle tels us: Nay, the Holy Ghost reproves such, as do lean on the Lord, and yet transgresse; and besides, the Text speaks of such, who for their present condition, sear God, and are obedient to him, which if they thus walkt in darknesse, they could not be said to do.

Micah 3. 11.

Not in ignorance.

Prov. 19. 2.

Neither, secondly, is it to be meant of walking in ignorance, as John 12.35. it is taken. For, one that hath no light in that sense, can never truly sear God, nor obey him; the heart that wanteth knowledge is not good, saies Solomon; and so to walk in darknesse, is accompanied with walking in vanity of mind, Ephel. 4.18.

But in forow and discomfort. But thirdly, he means it of discomsiture and sorow. As often, we find in Scripture, darknesse to be taken: as Eccles. 5. 17. As on the contrary, Light, because it is so pleasant a thing to behold, is put for comfort. And that so it is taken here, is evident

by

by that which is opposed in the next verse, walk ye in your

light, yet, ye shall lie down in forow.

But fourthly, of what kind of forew, and for what? Whether from outward afflictions, or inward diffresse of mind and conscience ; or (to use Solomons distinction) whether by reafon of mans ordinary infirmities, or of a wounded fbirit ? that is

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And first, it is not to be restrained to outward afflictions only, which are called mans infirmities, as being common to man; And that not which arise from things of this world, or from the men of the of outward afworld; though to walk in darkneffe is fo taken, Efai. 59, 9, and flictions only-I will not exclude it here. For, in them also, a mans best support, is to truft in God; and it is the fafelt way to interpret Scriptures in the largest sense which the words and coherence will bear. But yet that cannot be the only, or principall meaning of it: for besides what is further to be faid to the contrary, he addes withall, and hath no light, that is, no comfort : Now as Philosophers fay, non dantur pura tenebra, there is no pure darknesse without some mixture of light; so we may fay, there is not meer or atter darkneffe caused by ontmand afflictions, no offtward affliction can fo universally environ the mind, as to that up all the cranies of it, so that a man should have no light, And besides, Gods people when they walk in the greatest outward darknesse, may have, yea, often use to have most light in their spirits. But here is such an estate spoken of, such a darknesse as hath no light in it, not sociason so newo

Therefore secondly, it is principally to be understood, of the want of inward comfort in their firits ; from fomething that But chiefly inis between God and them; and so meant of that darknesse and terrours, which accompany the want of the fense of Gods fa- fense of Gods vour. And so darkneffe is elsewhere taken, for inmerd affliction favour. of spirit, and mind, and want of light, in point of affurance, that God is a mans God, and of the pardon of a mans fine; fo Pfal. 88.6. Heman useth this word to expresse his distresse; and the reasons why it is thus to be understood, here, are

First, because the remedy here prescribed is faith; to stay Proved by 3. birefelf upon God, and that as upon His God; he puts in His reasons. God, emphatically; because that is the point he is croubled a- The first.

ward, from the want of the

boars, and concerning which he is in darknesse, and of which he would have such an one to be perswaded: and that is it, which saith, which is propounded here as the remedy, doth in the first place and principally look unto, as its primary aime and object.

The Second.

Secondly, in the foregoing verses he had spoken of Puffification, whereby God pardons our fins, and accepts our perfons: The Prophet or Christ in the person of his elect, (as fome) having expressed his assurance of this: God is near than justifies me, who shall condemn? Which words the Apoltle Rum 8, 32, 33, doth alleadge in the point of inflication, and to expresse the triumphing affurance of it; and applies them in the name and person of true believers too: But because there might be some poor souls, who though truly fearing God, yet might want this affurance; and upon the hearing of this might be the more troubled, because not able to expresse that confidence which he did : therefore he adds, who is among you that feareth the Lord, and walketh in darknesse, orc. as if he should have faid to fuch, though you want the comfortable fense and affurance of this, yet be not discouraged; but do you exercife faith, go out of yourselves, rely upon Christand that mercy which is to be found in God: you may fear God and want it : and you are to trust in God in the want of it.

The third-

Thirdly, these words have a relation also to the sourth verse, where he saies, (as that God had given him this assurance of his own justification, for his own particular comfort in those immediately foregoing verses to the Text, so there,) that God had also given him the tongue of the learned, to minister a word of comfort in season, to him that is weary and heavy laden: and thereupon in this verse, he accordingly shews the blessed condition of such persons as are most weary through long walking in darknesse; and withall he discovereth to them, the way of getting out of this darknesse, and recovering comfort again: And in all the word of God, there is not a more comfortable and seasonable word to one in such a condition, to be found all which argues, it is spoken of inward darknesse, and trouble of spirit, and that in point of applying justification, and God to be a mans God.

CHAP. II.

The particulars of the diffrese, contained in thefe two phrases: Walking in Darkneffe; Having no Light.

The second thing to be enquired into is, what is the condi- What is His tion of such an one who is thus in darknesses, and who bath condition no light? Which I will so far discover, as the phrases used here

will give light into, by the help of other Scriptures.

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First, he is said to have no light : Light, faith the Apostle, Ephel. 5. 13. is that whereby things are made manifest; that is, as exprest, to the fente of fight, to which light properly belongs: and as 1. By having light, and faith, are here severed as you see; so fight also is in 2 Cor. 5.7. distinguished from faith, which is the evidence of Heb. 11. 1. things absent and not feen : when therefore, here he faies, he hath no light, the meaning is, he wants all present sensible te- Light diffine stimonies of Gods favour to him; he fees nothing that may from faith. give fenfible prefent witnesse of it to him : Gods favour, and his own graces, and all the fenfible tokens and evidences thereof, which are apprehended by fpirituall fight, are become all as absent things, as if they were not, or never had been; that light which ordinarily discovers these as present, he is clean deprived of.

To understand this, we must know, that God to help our A threefold faith (which, as I faid before, is distinguishe from fight, as we light added to now speak of it) vouchsafeth a threefold light to his people, to faith to caule adde affurance and joy totheir faith; which is to faith, as a back affurance. of feel to a bow, to strengthen it, and made to be taken off, or

put on to it at Gods good pleasure.

First, the immediate light of his countenance, which is a clear r. The formeevident beam and revelation of Gods favour, immediately te. diate light of ftifying that we are his, which is called the fealing of the Spirit, Gods counted received after believing, Ephof. 1.13. which David defired, and rejoiced in more then in all worldly things. Lord lift up the light Pfal. 4. 6. of thy countenance: in which, more or leffe, in fome glimples of it some of Gods people have the priviledge to walk with joy. from day to day : Pfal. 89. 15. They fall walk in the light of thy countenance, in thy name shall they rejoyce all days And this is which he may here utterly withdrawn : and it may thus come to paffe; that wans,

whileft he walks in darkneffe, ce.

S. I.

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that case that Saul really was left in : I Sam. 28. 15. Godin departed from me, and answers me not, neither by Prophets, nor

Proved.

Jonah 2.4.

by dreams: though with this difference, that God was really departed from Saul, but to these, but in their own apprehenfions : yet fo, as for ought they can fee of him, God is departed clean from them; answers them neither by prayer, nor by word, nor by conference; they cannot get one good look from him : Such was fonals case, I am cast out of thy fight, that is, he could not get a fight of him; not one smile, not one glaunce or cast of his countenance, not a beam of comfort, and fo thought himselfe cast out. And so he dealt with David often, and sometimes a long time together, Pfal. 13. 1, How long wilt thou hide thy face from me ? and Pfal. 89. 46. How long, &c. even fo long as David puts God in remembrance, and pleads how fort a time in all he bad to live, and com-

Job 23. 24.

Queft.

And how the

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faken me? But concerning this, you will ask, How can this dealing of his stand with his everlasting love, continued notwithstanding to the foul, that he should deal so with one he loves ; but especiwant of it may ally how it may stand with the reall influence of his grace, powerfully enabling the foul all that while to go on to fear and obey him?

plains, how in much of that time his face had been hid from him, vers. 47. And the like was Hemans case, and this also long, even from his youth up, Pfal.88. 14,15. So from fob, year,

and from Christ himself; My God, my God, why bast thon for-

Anfw. Gods love ftill continued,

For the first, it may stand with his everlasting love, and God may be his God ftill, as the Text tels us : fo, Efa. 54. 8. For a moment, I have hid my face, but with everlasting kindnesse will I have mercy on thee. It is but hiding his face, and concealing his love as David concealed his love from Abfalom, when his bowels yearned towards him : and God takes the liberty that other fathers have, to thut his children out of his presence, when he is angry: and it is but for a moment; that is, in comparifon of eternity; though happily it should be thus with him doring a mans whole life; and he therefore takes liberty to do it, because he hath such an eternity of time, to reveal his kind-

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nesse in; time enough for kisses and embraces, and to pour forth his love in.

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And for the second, the reall gracious influences, and effects of his favour may be continued, upholding, ftrengthning, and and with the carying on the foul, still to obey and fear him, whilest he yet conceals his favour. For, when Christ complained, My God, my God, why hast thou for saken me? (when, as great an eclipse in regard of the light of Gods countenance was upon his fpi- beatus; vet que rit, as was upon the earth) yet he never more obeyed God; fandingqua bewas never ftronglier supported then at that time, for then he atm, gaudina was obeying to the death. Like as we fee, that when the Sun is of gloriam; que eclipfed, though the earth wants the light of it, yet not the in- father, grainfluence thereof; for the metals which are engendred in the voluntarie idebottome of the earth are concocted by the Sun; fo as though oque non utrathe light of the San comes not to them, yet the influence and que fimul nevertue of it doth, and altereth and changeth them : So doth coffario. Gods favour visit mens hearts in the power, heat, and vigorous influence of his grace; when the light and comfort of it doth not; but is intercluded.

The second light which God vouchsafeth his people ordinarily to help and eke out their faith, is the fight and comfort Light is of preof their owne graces, unto which fo many promifes belong; as, of their love to his people, fear of his name, defire to obey him. So that often when the Sun is fet, yet Star-light appears; that is, though that other the immediate presence and evidence of his favour shines not on the soul, yet his graces therein appear, as tokens of that his love : fo as the foul knows that there is a Sun still, that gives light to these Stars, though it fees it not; as in the night, we know that there is a Sun in another Horizon, because the Stars, we see, have their light from it; and we are fure that it will arise again to us.

Now a foul that hath true grace in it, and goes on to obey which he alfo God, may also want light to see these his graces, and look up- may want. on his own heart as empty of all, And as they in the form, Acts 27. 20. fo he, in temptation may come to have neither Sun-light, nor Star-light; no light, as in the Text. Thus Efay 63. 17. the Church there complains that God had hardned them from his fear: they were affraid, feeling their hearts fo

reali influence of grace.

Dem fe commus nicat, vel qua

hard, that the fear of God was wanting : which yet was there

for they complain of the want of it.

Light may be taken for the remembrance of former graces and evidences;

But yet thirdly, though he want the present light of God countenance, and the fight of present grace; yet he may have a comfortable remembrance of what once afore he had, still left; and so long is not utterly left in darknesse. Therefore further know, that the state of one that fears God and oben him, may be such, as he may have no comfortable light or remembrance of what grace; &c. formerly he had, 2 Pet. 1.9. One that hath true grace in him, only lacks the exercise of them (for I take it, that place is to be understood of a regenerate man, because he was purged from fin:) and is now faid to lack grace, because he doth not use it; for idem est non habere, & wen wij; a man is faid not to have that which he doth not we when he ought to use it, (especially in things whose worth lies wholly in use and imployment) for it is as good as if he had in not) now, fuch a man may fall into fuch a blindneffe, that he cannot fee afar off, and to forgets his former affurance, that he Was surged from his old fins. Yea, it may be, calls all into que Rion. Thus David in the 30. Pfal. 6, 7. though his heart was but even now, a little afore, full of joy, and affurance of Gods favour: yet God did but hide his face, and all was gone, I was troubled, (faies he) he was thus blind, and could not fee what was but a little past him, as it is with men in a mist.

whiche may want.

The reason of both.

And the reason of these two last assertions is as evident as the experience thereof. For graces in us shine, but with a borrowed light, as the Stars do, with a light borrowed from the Sun. So that, unlesse God will shine secretly, and give light to thy graces, and irradiate them, thy graces will not appear to comfort thee, nor be at all a witnesse of Gods savour to assure thee. For our spirit, that is, our graces, never witnesse alone; but if Gods Spirit joyneth not in testimony therewith it is silent: The Spirit of God witnesseth with our spirits, Rom. 8. 16. Now therefore, when God hath withdrawn his testimony, then the testimony of our hearts, and of our own graces hath no force in it.

Queft.

But you will fay, Gan a man have the exercise of grace and not know it? Fear God, &c. and not discern it?

Yes:

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Yes: and some graces may then be as much exercised in the heart, as at any other time. He may fear God as truly, and as How grace may much as ever, and yet this fear have no light in it to discover it be exercised, felf to him : it may be in the heart, in effe & operari, when not diferend. in cornosci: it may have a being and a working there, when

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The reason is, because as the influence of Gods favour may The reason, be really in the heart, when the fenfe, fight, and light of it is withdrawn; (as was faid before) fo the power of grace may in like manner be in the heart, when the light and comfort thereof is wanting. And although it is true, that every man having the power of reflecting upon his own actions, can difcern what thoughts are in him, and what affections; and can tell for the matter of them, what he thinks on, that he puts his truft, and that he is grieved, &c. But yet fo, as he may ftill question whether those thoughts be acts of true and unfeigned faith, and whether those affections of forrow for fin, &c. be fanctified affections, holy, and genuine, and spirituall affections. And the reason of the difference is, because though the naturall fpirit, which is in a man, knows the things of a man, as the Apostle hath it, I Cor. 2. II. that is, his own thoughts, &c. understanding them physically, as they are acts of a man , yet, what is the true goodnesse of them morally; in discerning This, the fpirit of a man is deceitful, and cannot know it, without the fu- Jerem. 7. pernatural light of the Spirit of God: who as he is the giver and actor of that grace in us; so is given of God that me might know the things which are given us of God: 1 Gor. 2. 8,12, Light is sowen for the righteom, and joy for the upright, faies the Pfalmift, Grace and the exercise of it is the seed, which they continually scatter; but light and joy is the crop that is to be reaped. The feed often lies hid long, though it will come up in the end. Thus light or joy may be severed from grace; and What his co the comfort of it, from the power of it.

Secondly, let us further consider the other phrase; and what prest by wall is intimated thereby, to be his condition, when (as it is faid) ing in darkness.

he walks in plarkne fe.

First, to walk in darkneffe, implies to be in doubt whither to To be in doubt go: 10 John 12. 35. He that walks in darkneffe knows not whi- come of him.

Anfw.

ditionis, as ex-

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ther he goes. And thus the foul of one that fears God, may be filled with doubts, whether God will ever be mercifull to him yea or no, and not know what God means to do with him. whether he shall go to Heaven or Hell. Pfal. 77.7, 8, 9. Wil the Lord be mercifull? which speeches are spoken doubtingly for v. 10, he faies, this was his infirmity, to call this into queftion. So Heman, Pfal, 88, 5, 6, 11, 12. He thought himself # one that was in bell ; Free among the dead, that is, as one admirted into the company of them there: v.s. free of that company, as you use to fay, and of the number of those whom God no more remembred : in such darknesse was he, v. 6: And to raise him out of that condition, was a thing he doubted whether God would ever do, v. 10,11,12. Wilt thou frew Wonders to the dead? Ball thy wonders be declared in the grave? that is, did God ever shew mercy to one that was in the same state that they in hell are in, which is my state now : yea, so, as to be our of hope: So Lam. 3. 18. My hope is perished from the Lord.

Snambling at all comforts,

Secondly, those in darknesse are apt to stumble at every thing. So Esa. 59. 10. One effect of darknesse, mentioned there, is to stumble at noon day. So take a soul that is lest in darknesse, and it will stumble at all it hears out of the word, either in conference, or at Sermons; all it reads, all promise it meets with, it is more discouraged by them: Oh, think they, that there should be such glorious promises, and not belong to us! Such an one misapplies and misinterprets all Gods dealings, and the Scriptures against himself; and resulent comforts as Psal. 77.2. Yea, and as at the third verse, when he remembers God, he is troubled.

Filled with serrors.

Pfal, 38, 15.

Thirdly, darknesse is exceeding terrible and full of horrour. When children are in the dark, they think they see fearfull sights; it is therefore called the Horror of darknesse, Gen. 15. 12. So his soul here may be filled with fears, and terrors from Gods wrath, and of Gods being an enemy to him. Heman was almost distratted and one of his wits with terrors. So the Church chought, Lam. 3. Yea, and concluded it for certain, that God was her enemy: Swrely he is turned against me, v. 3.

GH Achard the choice of the

The efficient causes of this distresse: First, the Spirit; whether he bath any hand therein, and bow far.

TAving thus explicated and proved this, that this doth and may betall one who truly fears the Lord; for the more full clearing of it, I will further thew,

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Secondly, the cafes wherein.

Thirdly, the ends, for which God leaves his children in fuch diffreffes. . And this grid ing algorithm to vali neds amid or

First, for the efficient causes of this so wofull, desperate, The efficient dark condition of Gods child: they are three which have a hand in it.

First, Gods Spirit.

Secondly, a mans own guilty and fearfull heart.

. Thirdly, Satan.

TO REVO THE DUD OF THE PRINCIPLE OF STREET First, for Gods Spirit: Although he bath a hand in some part of this disquietnesse; yet we must take heed how we put upon him any of those doubts, and desperate fears and conclufions, whereby the child of God calls his state into question. For the Spirit is not the direct efficient, or politive cause of

And to this end we may confider that known place : Rom. not the confed 8. 16. Te have not received the fpirit of bondage to fear again, doubeful a but the first of adoption; the right understanding of which, will desputing also prevent an objection : For some have alledged this place, thoughts ; asifthe child of God after he had once the Spirit, sealing adoption to him, could never after fall into apprehension of bondage, that is, into fears of eternall damnation any more, or of being bound over for Hell; and that this can befall him but once, and that at his first convertion, on borred od or y

But if we mark the words well, the Apostle affirmeth not, that fears of bondage can never befall Gods child again, but his scope is to shew, that the Spirit which we have received. having been once become the Spirit of adoption that Spirit is advisarial. never after again the firm of bondage to us, nor the came of such fears; indeed at first conversion, and before he did wit-

causes of this diftreffe, 3.

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neffe adoption, he then revealed our effates to us, to be an estate of bondage; which he then doth in love, to drive us our of it : and then indeed he was a firit of bondage; to which he hath reference, when he faies to fear again, because he was once fuch to them, and fuch the Holy Gboff then might be, and then witnesse to them that their estates were damnable : for then it was a truth, in that they had lived in an estate of bondage, whereunto damnation was immediately due; and had they died in it had certainly fallen upon them : But when once by making a man a Son, He hath become the first of adoption to him, then if ever He should put him into such apprehensions, and fears again, He should witnesse an untruth. Therefore, for the comfort of them and all believers, he tels them, that he never croffeth nor reverfeth his testimony of adoption, but his office is to be ready as a witnesse to feal to it. But yet, though the Judge doth not condemn any more, yet the Jaylor may trouble and affright us, and our own beares may condemn use God may give Satan leave to cast us into prison, to clap bolts upon us again, and to become a lying Spirit of bondage to us, as he became alving spirit in the mouths of Ahabs Prophets: and he may give up our hearts to be fettered with the cords of our own fins, and to be enfnared with its own inventions, and fears! and jealousies.

2 John 3. 12.

but our own

hearts and Satan.

Prov. 5. 22.

Yet the Spirit bath forme hand in the diffreffe.

For a more distinct understanding of this, to manifest how it comes to passe, that all this befals Gods child; I will shew how far the Holy Ghoft proceedeth in it, and puts forth his hand towards it; and what Satans work is, where he ftrikes in, and our own hearts, to work further, and deeper diftreffe, then the Holy Ghoft by himself alone intended. For unto thefe three feverall hands is the whole to be afcribed : and the works of Gods Spirit, and his concurrence therein, carefully to be severed from Satans: as light from darknesse at the firft.

Thus far then the Spirit of God may concur in this darkneffe that befals his child.

1. Privatively . He may suspend his testimony, and the exe-E. Privatively, cution of his office of witnefling adoption; he may withdraw his comfortable presence, and bide bimself for a moment, and

to withdraw his testimony.

conceal

conceal his love, as other Fathers will fometimes do : As David did, when yet his heart was towards Abfalom: He may not admit him to fee his face, he may that a Son out of doors, when yet he doth not cast him off: He may retain John 20. 22. their fins, (as Christe expression is) that is, call in the Parent of his pardon which he had paffed under his hand and feal, in earth, that is, in their own consciences; take it out Mar. 18, 18, of their hands and custody, and call for it home again into the Pardon office in Heaven, and there keep it. And also when Satan comes and gives in a falle witnesse, and evidence, and our own hearts thereupon likewife condemn us the Holy Ghost may stand by (as it were) silent, and say nothing to the contrary, but forbear to contradict Satan by any loud testimony, or secret rebuking him, as he doth at other times : as Zach. 3.11, 2. d norblide aid blande bas canne sid

2. Postively: He may further proceed : the shart ada at s. Postive, in

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1. To reveal and represent God as angry with his child, for 2, things. fuch and fuch fins formerly committed, and make him fenfi- God angry by ble thereof; not barely by concealing his love, but by making immediate eximpressions of his weath upon his conscience immediately, and pression of not by outward croffes only. Thus Efay 57. 17818. God not wrath on the only hid himself and was wroth, that is, expressed his wrath by hiding himself; but I smote him and was wroth: and verf. 16, he contended and was wroth, that is, fought against him as an enemy, as Efay 63. 10. and this with his wrath opon his fpirit; for it follows, that the first was ready to fail, and the foul, which he had made; so as it was the thiris which was the White God shot at and wounded, and that so deep, that it was ready to fail and come to nothing; which Solomon cals by way of distinction a wounded pirit, which who can bear? and differencethit from all other afflictions upon the outward man, which ftrike the spirit but through the clothes of the body mediately for faies he, The fpirit of a man will sustain bis infirmity : that is, all fuch outward afflictions wherein it fuffers but by way of sympathy, and compassion; but when the spirit it felf is laid bare and naked, and wounded immediately by Gods wrath, (which onely can reach it, and wound it,) Whosan beare this? Thus towards Heman, God did not onely bide.

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hide his face from him, Pfal. 88. v. 14. but His fierce wrath wen over him, and thy terrours (faies he) cut me off, v. 16. not woun ded him only, but even cut him off: and fuch impressions of immediate wrath, as expressions and effects of Gods anger, the Holy Ghost may make upon the spirit of his child : for it is truth that God is angry and wroth with them when they fin. which anger he may make known, not only by dumb fignes in outward croffes and effects; but by an immediate witneffine and plain and expresse speaking so much to their consciences and making them to feel so much, by scalding drops of his hor displeasure let fall thereon; And as other Fathers shew the anger by whipping the bodies of their children (upon the ground, as faies the Apostle) because they are the Fathers of our fleft: Heb. 12.9. So, for the like reason may God she his anger, and chastise his children by lashing their spirits: For he is the father of our fhirits, as he speaks in the same place. And likewise our spirits, and the very bones and marrow of them & lie open and naked to him, with whom we have to do, and his worl and spirit being quick and powerfull, and sharper then any two edged fword, are able to divide, and cut even to the bones and marrow; as the same Author speaks. Yet withall, so as when he expresseth his wrath thus upon their consciences; he dot not witnesse, that this is an eternall wrath which he hath conceived against them; for it is but a temporary displeasure, I is but for a moment, as Efay speaks; the indignation of a Father; nor is it a wrath which revenging justice hath stirred in him, but Fatherly affection. And though the Spirit tels then that God is displeased, yet never that they are accursed: that is a false collection made out of it.

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Heb. 12. 6.

over him the threatnings of eternall wrath.

Yet 2. The Holy Gholt may proceed yet farther herein; fo far as to bring forth, and shew him, and shake over him the rod of his eternall wrath, especially when he hath provoked Christ by presumptuous fins already; and to prevent his going on frowardly in the way of his heart. And this, both 1 by presenting to them, and setting on all those threatnings, which do hypothetically and conditionally threaten, even to believers, eternall damnation: such as that which we find, Rom 8, 132 If ye live after the flesh, ye (even you believers) shall die: for them

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there is a truth in all fuch threatnings, fo conditionally propounded, which reacheth Gods dearest children, under a condition, and with relation to going on in fin : to ftop him and prevent him in which, when he is a going on frowardly in the way of his heart, the holy Spirit may bring home fuch threatnings to him, with respect to such a course as he is entring into, and accordingly stir up the fear of that damnation thus threatned, if he should go on in those sins he hath begun to commit: But to apply threatnings of eternall damnation fimply to his person, as that thou shalt die eternally; this the Holy Gholt doth not speak to the heart of a believer, when he is a believer. And again also 'the Holy Ghost may represent to him, and mind him of all those examples of men in whom for their going on in fin, his foul hath had no pleasure; and of Heb, to the Gods dealings with them: As how he sware against many of the Ifraelites, for their provocations of him, that they should never enter into his rest; and how he rejected Esan for the despifall of his birthright; and all this with this end, to startle and awaken him; and with this intimation, that for fuch and fuch fins. God might in like manner deal with him. For, these, and the like examples, doth the Spirit of God fet before the believing Hebrews: Heb.chap. 3. and chap. 12. and the believing Corinthians: I Cor. 10. from the 5.v. to the 13. to keep them in fearfulnesse to offend: But to apply any such examples abfolutely unto them : fo as to fay, thus God intends to do with thee, for fuch and fuch fins past, and that God will never be mercifull: This the Holy Ghost doth not speak to a believers heart.

CHAP. IV.

How Savan and our hearts increase this darknesse by false conclusions from the Spirits worke, illustrated by the like in the illumination of Temperaries. The Spirits work in both compared.

Nd now the Spirit of God having proceeded thus far Spirit Satan A himself in causing such darknesse, and terrors of conscience and our hearts in them that fear him; Savan and their own hearts (unto which make falle con-

From which work of the he dutions.

he may and doth often further also leave them) may take occasion from these dispensations of the Holy Ghost, (which are all holy, righteous and true) to-draw forth false and fearful conclusions against themselves, and their estates, and starts mazing doubts, and fears of their utter want of Grace, and lying under the eurse, and threatnings of eternall wrath at the present; yea and further, of eternall rejection for the future, and that God will never be mercifull; and so lay them lower, and cast them into a further darknesse and bondage then the Holy Ghost was cause of or intended: Misinterpreting and perverting all these his righteous proceedings; as interpreting that withdrawing his light and presence, and hiding himself, to be a casting them off: thus Heman Pfal, 88. 14. So like wife misconstruing that temporary wrath, chastising and wourding their spirits for the present, to be no other, then the impressions and earnest of Gods eternall vengeance: and arguing from their being under wrath, themselves to be children wrath; and misapplying the application of all those threatnings of eternall damnation made by the Spirit but in relation, and under a condition of such and such courses for the future. to be absolute against their persons, and to speak their prefent eftate; and because such examples of men cast off are profented to them, to shew them what advantage God mich take against them; they mistaking, think they read their om destiny laid before them in them; and conclude that God will deal fo with them : And thus the Apostle faies offin, Rom.7.35. That fin taking occasion by the commandement, (he misundersturding the scope of it, when a Pharisee) it deceived him, and there by flew him: and yet the Commandement is boly, just, and good verf. 12. So Satan and our hearts, by occasion of these detings of the Spirit (which are righteous and true, as himfelf in who is the Spirit of truth and leads into truth) do deceive be lievers, and lay them in their apprehensions among the fless whom God remembreth no more, as Heman speaks, Pfat. 88. 5. And as in thefe, fo in other works and dispensations of God

The like instanced in Tempomries.

Spirit, it is ordinary for Satan and our hearts to practife to like delutions, and false conclusions upon them. To instance those more common and inferiour works of the Spirit on the

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hearts of men, not as yet favingly regenerated: The Spirit enlightning them, together with impressions of joy, and a taste of fweetnesse in the promises of the Gospel, and of falvation revealed therein, which under a condition of true repentance and conversion the Spirit of God doth make the offer and tender of known unto their hearts. Thus he wrought upon the stony ground, and in the Jews by Johns ministry, John 5. 35. which light, and talte, and revelation of this conditionall proffer, tending in a way unto falvation, by alloring their hearts to feek it they often through Satans abuse of this good work, and the felf-flattery of their own hearts, do too haltily take to be that grace which accompanies falvation, or which Exquire ? hath falvation annexed to it : from which, the Apostle by that owneige, very expression, Heb, 6. in the 9. verse, doth difference those enlightnings, mentioned, verf. 4. They thus miltaking thefe works precurfory to grace, even as the Jews mistook John, that was but fent before to prepare the way for Chrift, to be that very true Christ that was to come into the world: and mifunderstanding the entendment of Gods most blessed Spirit in fuch his dealings, they make up too halty a conclusion not meant by the Spirit in those premises.

And I instance in these the rather, because these his differ- A comparison fations of defertion (which we have in hand) towards them al-between the ready regenerated, and those forementioned visitations to-work of illuwards such as often attain not to regeneration, are in an oppo-them, and of fite way of comparison exceeding parallel, and much alike in darknesse in the dispensations themselves; as well as in the differing false thele. conclusions which are drawn from either, and do therefore exceedingly illustrate the one the other. God withdrawing himfelf as much in their fense, from those who are in coverant with him; as he draws neer unto, and vifits their hearts from on high, who are as yet strangers to him: The needle of Gods favour and love varying as much (that I may fo allude) towards Hell in their Compasse who shall be faved, as it doth heavenward in the other, many of whom arrive not thither. For as they are brought nigh to the kingdome of heaven, (as Mar. 12. 34. Christ told him:) so of true believers it may be said, that their souls do often draw neer to hell, in their own sense and appre-

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hension; and the pains of hell do take hold upon them. And as the other are enlightned, as Balaam was: fo they are left to wall in darknesse and see no light. And do taste of that wrath which the Law threatens: as those other taste the goodnesse of that falvation the Gospel offereth. God out of a temporary anger chastising them for a moment: as with a temporary favour le thineth upon the other. That as they for a feafon rejoyce in the light, John 5. 35. So Gods dearest children may be for a feafen in much heavineffe, (as the Apostle speaks) I Pet. I. 6. and walk in darknesse. And as the similitude of the dealings themselves run thus far along in a parallel line of comparison: So it holds in the false apprehensions which Satan and our hearts do make out of both: and the cause of the mistake in each, is also alike For Gods dealings with those Temporary believers, being to like to those dealings towards such as receive a state of adoption from him: They thence too hastily conclude their acceptance unto life. And on the contrary, Gods dealings with thek Temporary despairers, (as I may so call them) being so like in their fense, to his proceedings with those he cuts off for ever, they in like manner as hastily conclude (I faid in my baste, fais David) their eternall rejection. Only in the iffue they prove unlike : these desertions tending but to the present discomfort of true believers, through their frailty : but in the other through their own willing neglect, their enlightnings turn to their do ftruction.

So as to conclude, we must warily sever the work of Gods Spirit herein, from that of Satan, and our own hearts; not attributing such desperate conclusions to the Spirit. Thus that depth of forrowwherewith that humbled Corinthian was welnigh smallowed up, 2 Cor. 2. 7. is ascribed unto Satan, when v. 11. it is made and termed one of his devises, which word doth is part refer to the Gorinthian's sorrow. Thus David also imputes that his questioning, Psal. 77. Whether God would be merciful to him, v. 7. unto his own heart: this is my informity, saies he, v. 10. So as the blame herein is to be divided between Satan and our hearts. To speak more particularly of either.

CHAP. V.

How our own hearts are the causes of this darknesse: The principles therein, which are the causes of it.

TIrft, that our own hearts should be the causes and producers of fuch diffresse and darknesse, when the Holy Ghost thus

deals with us, is at all no wonder: because

1. As we are creatures, there is such a weaknesse, and instrmity in us as David speaks; by reason of which, if God doth but 1 By reason of hide himself and withdraw his presence, (which supporteth is as we are in comfort, as in being) we are ready presently to fall into these creatures, fears of our felves. The Plalmilt faith of all the creatures, Thou Pial. 104. 19. hideft thy face and they are troubled: and this by reason of their weaknesse, and dependance upon God: And no lesse, but far greater is the dependance of the new creature upon Gods face and presence; that it cannot be alone and bear up it felf, but it fails if God bide himselfe, as Efay speaks, chap. 57. Especially now in this life during the infancy thereof, whillt it is a child, as God speaks of Ephraim, Hof. 11, 1, then it cannot stand, or go alone, unlesse God bear it up in his arms, and teach it to go, as he speaks there, verf. 1, 2. And then also as children left alone in the dark, are afraid of bugbears, and they know not what, and are apt to stumble and fall, which is by reason of their weaknesse: So is it with the new creature in its childhood here in this life, It was my infirmity, fairs David; and again, Thou didst hide thy face and I was troubled. Plal 20.6.

There is not onely fuch a weakneffe in us as we are creatures :

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2. Also an innate darknesse in our spirits as we are finfull treatures: fince the fall, our hearts of themselves are nothing 2. Of an innate but darkneffe, and therefore no wonder, if when God draws darkneffe as we but the curtains, and fliuts up the light from us, that our hearts Creatures. should engender, and conceive such horrid fears and doubts : Thus in the 2 Cor. 4. 6. The Apostle compareth this native darknesse of our hearts unto that Chaos, and lump of darknesse which at the first creation covered the face of the deep: when he faies, that God who commanded light to shine out of darknesse, (he referreth to the first creation, Gen. 1.1,2.) hath shined into our

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hearts [even of us Apoltles] to give the light of the knowledge of the glory of God, in the face of fesus Christ. So that no longer then God continues to thine, either the light of comfort, or of grace, no longer do our hearts [even of us believers] retain light in them. And if at any time he withhold that light comfort in his face, when yet he continueth an influence of grace : then fo far do our hearts presently return to their for mer darknesse: and then doth that vast womb of darknesse conceive, and form all those fears and doubts within it felf Confidering withall that our hearts are a great deep alfo; to deep in darknesse and deceitfulnesse, as no plummet can fe thom them : Deceitfull above all things, who can know it ? Ict. 17. 9. Darkneffe covereth not the face of this deep only, but it is darknesse to the bottome, throughout darknesse. No wonder then, if when the Spirit ceaseth to move upon this deep with beams of light, it cast us into fuch deeps and durkneffe as He man (complaining) speaks of, Pfal. 88. 6. and frameth in felfe fuch hideous apprehensions and desperate conclusions of a mans own estate.

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Especially seeing, 3. There is so much strength of carnil and corrupt reason in men, ready to forge and invent from reasons and arguments to confirm those sad fears and darkned apprehensions; and those drawn from those dealings of God Spirit mentioned. For as it is faid of the Gentiles, that when their foolish hearts were darkned, (that is, when left and given over to their own naturall darknesse) they became vain in their imaginations, or (as the original hath it) in their reasonings, Rom. 1.2 1. and this even in those things which God had clearly revealed in his works, to the light of nature : (of which the place speaks.) So may it be faid even of those who have been most enlightned, that their hearts are apt to become mind more vain in their reasonings about, and in the judging of the own estates before God, out of his word and dealings with them, if God once leaves them unto darknesse. And this great caveat given to professors, 7am, 1.22. gives to under stand, when they are exhorted to take heed that in hearing the word they be not found deceiving themselves by false res Somings: fam, 1.22, So the originall, aparonichuros javres, res den iger

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ders it, which is, as if we should say, falfe reasoning themselves; as we afe to fay in a like phrase of speech, befooling themselves, And this is spoken of judging of their own estates; concerning which, men are more apt thorow the diftempers and prejudices of felf-love to make (to speak in that phrase of the Apostle) falle Syllogifmes, and to misconclude, then about any other foirituall truth whatever. And as men that want true faith, the Which as in unfound hearers of the word (of whom the Apoltie there men unregefpeaks) are thus apt, through carnall reason misapplying the for their bad eword they hear, to frame and draw them from thence (as he in- frates; So in the finuates) multitudes of false reasons to uphold and maintain regenerate ato themselves a good opinion of their estates: So on the con- gainst the trary, in those who have true faith, all that carnall reason, goodnesse of (which remains in a great measure unsubdued in them) is as apt to raife and forge as strong objections against the work of faith begun, and as peremptorily to conclude against their prefent estates by the like misapplication of the word; but especial ally by misinterpreting Gods dealings towards them. And they being sometimes led by sense and reason, whilst they walk in darknesse, they are apt to interpret Gods mind towards them, rather by his works and dispensations, which they fee and feel, then by his word, which they are to beleeve. This we'll may see in Gideon, Judg. 6. who because God wrought not miracles as he had formerly for his people, but had delivered them into their enemies hands, from thence reasoneth against the message of the Angel, (Christ himself) who had told him. the Lord is with thee, v. 12. But he objects, Oh my Lord, if the Lord be with us, why then is all this befallen us? Where be all the miracles which our fathers told us of? But now the Lord hath for faken m, Oc. This we may also see in Asaph, or what other holy pen-man of the 73. Pfal. his heels were wel-nigh tripr up in the dark : My feet were almost gone (faies he) v. 2. that is, from keeping his standing by faith, as the Apostle speaks, Rom. 7. and this by an argument framed by carnall reason, from Gods difpensation of outward prosperity to wicked men; but on the contrary, chaftening of him every morning, with outward afflictions, as the opposition doth there import. And how peremptory is he, in his conclusion thence deduced? Verily, I have cleanfod

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cleansed my heart in vain, v. 13, and what reason hath he? F. all the day long I have been plagued, &c. v. 14. He thought & reason strong, and irrefragable, else he would not have been fo concludent [Verily, &c.] But what would this man have faid and thought if he had been in Hemans condition? or in Jobs, or Davids? if in those shallowes of outward trouble which are common to man, his faith could not find footing; but he was wel-nigh caried away with the common stream and errour of wicked men; to have condemned himself, and the general tion of the righteom, v. 15. How would his faith have been overborn, if all Gods waves and billowes had gone over him? as De vid complains, Pfal. 42.7. How would he have funk in He mans deeps, Pfal. 88. or in Davids, Pfal. 69. 2, I fink in the deep mire where there is no standing: I am come into deep water, where the flouds overflow me. Speaking of fuch waters as came is unto his fonl : v. I. Even the flouds of Gods immediate wrat breaking in upon his confcience, over-flowing the inward man and not the outward only. How much more peremptorily would be have concluded against himself, if this had been his condition? as indeed they, and many others of the generation of Gods children have done, when they have lain under, and walkt in fuch diftreffes.

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And the reason of all this is as evident as the experience of it.

How potent and prevalent carnall reason is with ns, 1. In generall: Reason is of it self a busic principle, that will be prying into, and making salse glosses upon all Gods matter as well as our own; and trying its skill, in arguing upon all his dealings with us. Thus feremy must needs be reasoning with God about his dispensations towards wicked men, thap. 12.12, and fob, of his dealings with himself: chap. 13.3. And Reason being likewise the supream principle in us by nature, and out highest difference as we are men; therefore no wonder if when we are left to our selves to malk in darknesse, we walk as men, in the Apostle speaks, I Cor. 1.3. and to use Solomons words, because to our owne missone, even because it is our owne and we brought up with us; it is our great Abitophell, (and as Danis saics of him) Our guide with whom we have taken so much suit counsell in all our worldly and politique affairs: In which only

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we should make use of its advice : But we too often rake it into the Sanctuary with us, o walk in company with it into the house of God, (to allude to what David layes there, Pfal. 55.13, 14.) that is, we fuffer it to meddle in matters that percaine to the Sanctuary, and to debate and conclude of our spirituall and eternall estates, (as well as of our temporall; and which is worfe, we are opinionative of its judgement therein; I thought fairs A-(aph in that forementioned Pfalme) to know this, v. 16. that is, he thought to have comprehended and reacht Gods mind in those his dispensations, by the discussions of reason, and so to have concluded rightly from them : Whereas after be had gone into the Sanctuary, v, 17. with faith alone, and thereby confuleed with the word, he confesseth his own wildome and best reason to have beene as ignorant of Gods meaning, and of those rules he proceedeth by, in those his dispensations towards his children, Even as a beaft, v. 22. is of those principles which men walke by, or the intentions they have in their waies. If Reafon then, when it is fo uttterly unskilfull and miltaken in the premifes, will yet be exercifing and trying its faculty in reasoning from them, no wonder if the conclusions thence deduced be fo wide and wilde; and yet with Asaph, We think we know this.

But more particularly : Carnall reason is the most desperate & how despeenemy to faith of all other principles in man. For untill faith rate an enemy be wrought, it is the most supreme principle; but then faith de- unto faith; an poseth and subjecteth it, and afterwards doth often contradict the reason of it it, yea excludes it, as unskilfull in its matters, from being of its counsell. And so deep and desperate is this enmity against faith, that look what is the most especiall work and businesse of faith (which is to after our estates before God, and put us into a state of justification and to assure us of it) therein it shews a more peculiar enmity against faith, by opposing it in that work of it more then in any other. This enmity shewes it selfe both before and after faith is wrought, and the one illustrates the other. For as before faith was wrought, carnall reason shewes its opposition, by using the utmost of its strength to perswade a man of the goodnesse of his estate though without faith; therby to prevent the entrance of faith &

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our feeking after it at all, as not needfull to change our e fates or to justifie us, and thus would keep it wholly out. And therefore in the first marking of faith, the Holy Ghoft brim faith in by foree of open armes, as a Conqueror casting down those strong bolds and reasonings, (as the word is, 2 Cor. 10. 4) which carnall reason had been long a building and a fortifying and so erecteth faith a throne upon the ruines of them all Thus in like manner after faith is thus wrought, all that carnal reason which is left unsubduce, doth out of a further revenged fuch an overthrow, and with a greater degree of enmity oppole faith still, only it diverts the war, now mustering up new force. and turneth all the great Ordnance a clean contrary way, namely to perswade a man by all the objections it can raise, of the badnesse of his estate now, as before of the goodnesse of its Hereby to blaftheme the great work of faith in justifying of in-And also because that next to justifying us, the office and errand of faith is to fettle in our hearts peace with God, and a perfivefion of our being in his favour, as Rom. 5. 1. Therefore dot carnall reason bend the utmost of its power and Acumen to perswade upon all occasions, by all the most specious and see ming arguments it can start and suggest, that God is not it peace with us, nor as yet reconciled to us; meerly to contridict faithin what is the principall point it would perswade memy to fatch of all other principles in man. For until loren 2 how dut

The great adtime of delertion.

So that as in men whileft unregenerate, carnall reason the vantage carnall deavours by falle reasonings to preserve a good opinion of realon hath in their estates in them : In like manner the very same principle of carnall reason continuing its opposition to faith, doth it much perswade to a bad opinion of their estates when they are once regenerated.

And to conclude this, if in any condition that befals Godi child, carnall reason hath the advantage and upper ground of fairb; it is now when it is in the valley of the shadow of death, David speaks, when in malks in darknesse and bath no light : A condition that doth afford a most compleat Topicks for carnel reason to frame objections out of; When in respect of Gods dealings with him there is a feeming conjunction of all bad aspects threatning perdition and destruction: When faithis

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under fo great an eclipse, and is left to fight it but alone in darknesse, and hath no second : when on the contrary carnal reafon, and our dark hearts (which are led by fenfe) are poffe! fed with the fenfe the deepelt and most exquisite fenfe and impreflions of (that which the heart is most jealous of) Gods foreft wrath and displeasure, and that felt and argued (not mediately and afar off, by confequence from outward afflictions : but) immediately from Gods own hand. Thou alwates haft fospected (faies carnall reason) that then were a child of wrath. and that thou and God were enemies; But now thou findeft it put out of question, and that from Gods own mouth, who fea- Jer. 3 1.20. keth grievous things against thee; thou hast it also under his own hand, for lo he writeth bitter things against thee, that is, in Job 13.26. thy conscience, as fob speaks, and holderh thee for an enemy, vers, 24, and whips thee with the same rod of his immediate wrath and displeasure, wherewith he lasheth those that are cut from his hand, and whom he remembreth no more, but are now in hell, as Heman Speaks. A time also this is when this prefent fense of wrath so diftempers and (to use Hemans words) di Aratts the mind, that it cannot liften to faith, which fpeaks of nothing too, but of what it fees not; even as the people of Israel could not attend to Moses his message of deliverance through the anguish of their present bondage, Exod. 6. 9. So 25 no wonder if then carnall reason be most busie, and takes this advantage to frame and fuggest the strongest objections to the foul whilft it is in this diftemper.

Adde unto all this 4. that as there is fach ftrength of corrupt reason which is thus opposite to faith, so that there are A 4. Principle, many other principles of corrupt affections in the heart, which are corrupt atjoyn and take part with carnall reason in all this its opposition louse, sufficien, against faith, and which fet it awork and do back it as much in and incredulity, perswading Gods children that their estates are naught, as in which joyne fecuring men ungenerate that their estates are good; and the with carnall hand of felf-love (which bribeth and biaffeth carnall reason, reason in this. especially in judging of our estates) is found as deep in the one as in the other; and this doth yet give further light to this point in hand. For look as before faith is wrought, felf flattery (which is one branch of felf-love) bribeth and fetteth carnall

reason

reason awork to plead the goodnesse of their estates to men are generate, and causeth all such false reasons to take with then which tend to perswade them to think well of themselves: In when once faith is wrought, jealousie, and substitutions nesses, and in credulity, (which are other, as great sprigs of pride and selfelions in us, as the former, which doe begin to sprout and shew themselves; when that other is lopt off, and which doe grow up to gethor with the worke of faith) these doe edge and sharpenth with of carnall reason, to argue and wrangle against the work of faith and grace begun; and all such objections as carnall reson doth finde out against it, are pleasing and plausible to the corrupt principles, for they are thereby nourished and strengthened.

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The rife of them and of their working in the heart.

And the reason why such jealousier, and suspitions, &c. (which are such contrary dispositions unto self-flattery which swayed our opinions of our estates before) should thus arise and be started up in the heart upon the work of faith, and be apt rather to prevaile now after faith, is; Because that in the work of humiliation, (which prepares for faith) all those strong holded carnall reason being demolishe, which upheld self-flattery, and that false good opinion of a mans estate, and those mountain nous thoughts of presumption as then laid low, a man is for ever put out of conceit with himselfe, as of himselfe. A which time also, 2 he was so throughly and scelingly convince of the hainousnesse of sin, (which before he slighted) and of the greatnesse and multitudes of his fins, that he is apt now (instead presuming as before) to be jealous of God, lest he might have fo provoked as never to pardon him, and is accordingly apt w draw a milinterpretation of all Gods dealings with him to strengthen that conceit. And having through the same conviction, the infinite errour and deceitfulneffe of his heart before in flattering him and judging his estate good; when it is most atcurfed, so cleerly discovered and discerned; he thereby become exceding jealous, and afraid of erring on that hand still, and h is apt to lend an eare to any doubt and scruple that is suggested. Especially the being withall made apprehensive both of that it finite danger to his eternall falvation there may be in nourillain a false opinion of the goodnesse of his estate, if it should prom

prove otherwife; because such a false conceit keeps a man from faving faith : whereas to cherish the contrary errour in judging his estate bad, when it is in truth good, tends but to his present discomfort; so as he thinks it fafer to erre on that hand then the other. And being also sensible of what tranfcendent concernment his eternall falvation is of, (which he before fleighted) this row feth suspition, (which in all matters of great confequence and moment, is alwayes doubting and inquifitive) and also keeps it waking, which before lay asleepe. And all these being now startled and stirred up, doe not only provoke carnall reason unsatisfiedly to pry into all things that may seeme to argue Gods disfavour, or the unsoundneffe of our hearts, but also doe give entertainment to, and appland all fuch objections as are found out, and makes up too

haltily falle conclusions from them.

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Last of all, as there are these corrupt principles of earnall reason, and suspitionsnesse in us, to raise and soment 3. Principle. these doubts, and feares from Gods dealings towards is: Theguil of our So there is an abundance of guilt within us, of our falle dealings towards him. And we have consciences, which remaine part defiled, a in part defiled, which may further joyn with all thefe, and in- cause of this crease our feares and doubtings; and as we are darke and menk darknesse. creatures, fo enilty creatures alfo. And this guile like the waves of the Sea, or the swellings of Jordan, doe beginne upon these terrible stormes from God to rife, and swell, and over-flow in our consciences. As in David Psal. 38. when Gods wrath was fore upon him, v.1,2, then also he complaines, Mine iniquities are gone over my head, v.4. There is much guile and and falsenesse of heart, which in those distempers (when our consciences doe boile within us, and are stirred and heated to the bottom) doth like the fcum, come up and flore aloft. Thus in David when he was under the rod for his fin of murder, as the guilt of his sinne, so the guile of his Spirit came up, and he calls for Truth in the inward parts Pfal, 51.6. For as his sinne, v.2. so his falsenesse of heart was ever before him, and with an eye to this he spake that speech, Pfal. 32. Oh bleffed is that man in whose spirit is no guile, and to whom the Lord impateth no fin. Thushe spake when God had

had charged upon him the guile of his fin, and discovered to him the guile of his spirit, ber, 4.5d And this guile doth oftentime to appear, that our consciences can hardly discern any thin elfe to be in us, it lies uppermost, and covers our graces from our view; and like as the chaffe when the wheat is toffed in the fan, comes up to the top; So in these commotions and winhow ings of spirit, do our corruptions flote in our consciences, while the grates that are in us lie covered under them out of fight and the dark fide of our hearts (as of the cloud) is turned to wards us, and the light fide from us. And in deed there are in the best of us humors enough, which if they be stirred and congregated in our consciences, may alone calt us into these but ning fits of trouble and diffreffe; fo as whilft Gods Spirit fhall withhold from us the light of our own graces, and our own consciences represent to us the guilt and corruptions that an in our best performances, our hearts may conclude our felves hypocrites, as M. Bradford in some of his letters doth of him felf; and others of the Saints have done. Yea, fo as even ... own consciences (which are the only principle now left in as which should take part with and incourage faith, and witnesse to us (as the office of it is) the goodnesse of our estates) in this may joyne with the former corruptions against us, and bring in a falle evidence, and pronounce a falle judgement. Even Confcience it felfe, which is ordained as the urine of the body to thew the estate of the whole: (and therefore is accordingly called Good or Evil as the mans state is) This is apt in fuch dif tempers to change and turn colour; and look to a mans own view as foul as the state of a very bypecrite.

The reason.

And the reason of this is also as evident, as is the experience of it. Even because conscience remains in part defied in a man that is regenerate: and though we are sprinkled from an evil conscience in part, yet not wholly: so as though our persons are fully discharged from the guilt of our sins, through the sprinkling of Christs blond, before God; yet the sprinkling of that blond upon our consciences whereby we apprehend this, is impersed; and the reason is, because this very sprinkling of conscience, whereby it testifies the sprinkling of Christs bloud, & our justification thereby, is but part of the sanctification of conscience,

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as it is a faculty, whose office and duty is to testifie and witneffe our effates; and therefore as the fanctification of all other faculties is imperfect, fo of confeience also herein. And hence it is that when Gods Spirit forbeareth to witnesse with confcience, the goodnesse of our estates, and ceafeth to embolden and encourage conscience by his presence, and the sprinkling of Christs bloud upon it against the remaining defilement : that then our consciences are as apt to fall into fears, and doubts, and felf-condemnings; even as much as when he withdraws the affiltance of his grace, those other faculties are to fall into any other fin : And therefore as the Law of fin in the other members may be up in arms and prevail fo far as to lead us captive unto fin : So may the guilt of finin our confeiences remaining in part defiled, by the fame reason prevail against us, and get the upper hand, and lead us captive to fears and doubtings, and cast us into bondage.

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CHAP WIT Tot his 1 sel to gaid an

The third efficient cause, Satan. His special realize in this tion, commission: accesse to, and advantage over in in this temptation, by reason of the darknesse in mai

Thus far our own hearts upon the Holy Ghofts deferting, be-

But herein believers wrestle not alone with sich and bloud, and the darknesse thereof; but do surther consists also with those spirituall wickednesses, the Princes of darknesse, Ephes. 6.12, about their interest in those heavenly priviledges, (as the phrase there used, in tois interest in those heavenly priviledges, (as the phrase there used, in tois is angels. Whom the Apostle compares to a roaring Lyon that seeks whom he may devour, 1 Pet. 5. 8. And like as when God makes this naturall darknesse, and it is night, then the young Lyons creep forth, androar after their prey, as the Psalmist saies, Psal. 104. 20, 21. So do these roaring Lyons, when God hath withdrawn the light of his countenance, and night comes on, and those damps and sogs of jealousies and guilt begin to arise out of a mans own heart, then come these forth, and say,

as Davids enemies faid in his diffresse, Come let au now take for God hath for faken him; Let us now devoure him and fwalk him up with forrow and despaire. And as God sayes of the enemies of his Church, Zach. 1.15. I was but a little difbleat and they helped forward the affliction; So when God is angry w his childe, and but a little, and doth bide his face but for an ment; vet Satan watcheth that houre of darkneffe, (as Christ cal it, Luke 22.53.) and joynes his power of darknesse to this or naturall darkneffe, to cause (if possible) blackneffe of darkneffe even utterdespair in us.

4 things in generall premiled to explain Satans working

berein. Satan hath a speciall inclination to this tation.

Now concerning Satans working herein, we will (as in the former) more diftinctly treat thereof by way of explication of

it: '. More generally. '. More particularly.

I. In generall: Fiffy Satan, he hath a special inclination, and a more peculiar malicious defire, to vex and molest the Saim with this fort of temptations, of doubts and disquietnesse the God is not their God: fo as all other his temptations unto fin kinde of temp- are but as the laying in and barrelling up the gunpowder, and making of the train for this great plot of blowing up all. He tempteth Peter to denie his Master, Satan desires to winnow but he hath a further reach, a defigne upon his faith; which Christ foresaw, and therefore did mainly bend his prayer again it; But I have prayed that thy faith faile not: Satan hoped that groffe sinne to have drawne him into despaire. We mi likewise observe how he did place this temptation in the fore front of those three affaults which he made upon Christ; wh as in his obedience, fo in his temptations is made a complex example unto us; for he was tempted in all things, that is, with all forts of temptations, and also like m for the manner, one without finne, Heb.4.15. Now he tempted him not onely to vaine hopes, when he shewed him the glory of the whole world and to prefumption, to throw himselfe downe headlong from an unwarrantable ground; But first, and primarily to jealoufe and distrusts between him & his Father, and between his human nature and the divine; For when Christ had newly receive that testimony from all the three Persons; the Father proclain ing him to be his Sonne from heaven; the Spirit descending of him at his baptisme, (it being the speciall grace and institution

of that ordinance to feale up adoption and regeneration) then comes Satan & tempts him to question that voice, Tthat it might he but a delution: land Christs humane nature never having done any outward miracle as yet, as appeares 10.2,7 1. he would now have had him taken this occasion in the extremity of his hunger by comanding stones to become bread to make trial whether he was the Son of God or no, and hypostatically united to the second Person: which if God should not doe for him, then to question his Son-ship, and thinke all this to be but a delusion. This was the meaning of it, If thou be the Son of God command thefe frenes to be made bread, &c. withall infinuating that God leaving him even destitute of daily bread (which parents that are will give muto their children, and not a stone in stead of bread) might seeme to occasion an [if] whether he was the Son of God or no.

The reasons of this are: L'Above all graces in us, he is the great- The reasons. est memy to faith; therefore 1 Thef. 3.5. the Apostle was jealous of Satan, in nothing more then in this, left he had bin dealing and tampering with, and perverting their faith; I fent to know of your faith, left by some meanes the tempser hath sempted you: For faith in God is the greate ft enemy unto Satan is quencheth all bis darts: Eph. 6.16. By standing stedfast in rebich, we resist him, so that be flies from m, I Pet. 5.9. As therefore faith is that more that work of God & the mafter-grace; So despaire and doubting is the master- John 6. peece of Satan. And in faith he is envious especially at the joy of our faith. And as comfort is the most proper work of the Spirit, Rom, 15.13 and most pleasing work to him: So is discomfort and distresse the

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And againe 2. as he is most opposit to the hely Spirit; So he delights to blafpheme his worke in our hearts to us, by per-

fwading us that all is counterfeit.

3. He is called in Space that envious one, and the main object and mark of his envy is this, That God fould be our God, who hath caft off him; and therefore when he fees he cannot separate between God and us really he will endeavour to cast and raise up jealoulies that he is not our God in our apprehensions; he endevoured to raife jealoufies between God and our first parents: God knows ye shall be as gods, &c. As it God had forbidden the that fruit out of envy towards them of a better condition; and the like he endeavoured

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endeavoured betweene Christs humane nature and the divis

though hypoftatically united.

And likewife 4. [That God hath given as evernall tife," that life is in his Some this being that great truth of the G pell, fo as a Christian that beleeves it not, makes God'a Ne I Joh. 5. 10, 11. Therefore Satan being that great her, oppole this great truth, and our faith therein above all other! His con at the advancement of our nature in Christ according to the truth, is thought by some to have beene his fall and ruine, so u derstanding that in Io. 8. He abode not in the truth. However he doth now delight to make God a lyer to us in our apprehe from by questioning his promises, and especially to enforce to perswafion thereof out of Gods owne dealing with us per per

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ing his righteous waves.

God may and doth give up his childe into Satans hands, & permit him thus to tempt. him.

John 8.44.

And secondly, as Satur hath such a deffre, fo God may zo his childe up into Satans hand for a while this to affect and rifichis Spirit : His last commission over Tob seemeth to exte thus farre; for his life only was excepted : Tob 2.6. He is in hand, onely fave his life : and therefore after that leave give we heare lob (although never brought to queltion his elle yet) crying out of terrors, and of the finnes of his youth. Satan ther as he fmote his body with boiles, To buffered his rit. And though farm hath will of himfelfe, and a defire to and power physicall enough, and abilities to instict this at times; yet he must further have power morall; or leave and co miffion from God and God fometimes gives to fatan pow over the sonnes and daughter's of Abraham, Lut 13, even well as others; and asther biodies to be vexed by him, to the fpirits : and as to provoke them unto finne, fo much more terrific for finne : there being more of punishment then of in that. Thus he left David to Saran, to provoke him onto fin aswell'as Indas : Therefore that provocation to number people as it is imputed to Satan & his malice, 7 Ch. 21.1.10 1 to God and his anger, in giving leave first to Satan, I Sam, The And as an evill Spirit from the Lord troubled Sauls mind, 2 Sa 16.14, So'a meffenger of Satan was fent to buffet Pauls for 2 Cor. 12. wherein yet God doth no way help Satan with further power, then what as an angell he furnished him wi

at his creation; nor with any affiftance or information of our fecret fins against us, to enable him the more to affault us. (this I find not in Scripture) but permiffive power onely: Which is either 1. obtained and given at Satans motion and requelt fielt made; fo that phrase, Luke 22.31. Satan hathre. When permit quefted and petitioned to winnow yours that allo, lob 3, 3 Then from is granted movest me against him, doth imply: and as it may form by fingling out and calling forth fome one for this combite; as he did him owne motion more especially, to whom therefore Christ addresseth that pre- and request, monition; and the word Lymour implies as much. So also led was fingled out for this duel, both by God and Satan. Or elfe this is done through the ordinance of Bacommunication and cenfores of the Church duly administred, clave non errante, for theonthe ordgroffe and feandalous finnes : The proper inward effect, that nance of Exaccompanies that ordinance, (which casts men out of the communication Church) being inward affliction, and diffreste of conscience by Satun (which of all afflictions is the greatest punishment, as the darmide. Apostle calls it, 2 Cor. 2.6.) thereby to bring a man to repentance: Even as on the contrary, the speciall worke of baptisme to fuch as were fideles adules, and believers already, was by joy in the holy Ghoft to feale up their adoption and regeneration unto him : as to the Eunach, Alts 8.39. This we my fee in the excommunication of the inceftuous Corinthian; whose excommunication is therefore expressed, to be a delivering him up unto Satan in the name of the Lord fefus: 1 Cor. 5.9. (that is) he was to be call out by a commission from Christ, which going forth in his name, when they published it on earth he figned it in heaven. Upon which rightly administred doth enfor. first that as the Church doth cut them off from communion with them; fo God cuts them off from communion with himfelf, and hides, and withdrawes the light of his countenance, the witnesse of his Spirit, and his comfortable presence. And not only fo, but delivereth them up to Sman; that being the confequent of it : (which therefore, because it implyes the former, is put to expresse the whole proceeding) which delivery of him unto Satan, was not a giving him a commission to carry him on to more fin : (though that often be indeed the effect of it in hypocrites, as in Alexander, 1 Tim, 1.19.) for the end propounded

him either; I. At Satang

When that ordinance is neglected in case of some grosse finne.

by the Apostle was to destroy the flesh, that is, corruption in the body of fin, and that the first might be faved, v.s. that that contrary principle of grace which yet remained, but we ready to dye, (as it is, Rev. 3.2.) might be faved and kept from death and deltruction; but it was to terrifie and afflict his co fcience, and to ftirre up in him the grilt of his fin with terro for it, which God fan diffieth to humble and to mortifie the flel And thus, when that Corinthian was excomunicated, did Sam accordingly deale with him; for in the next Epiftle, 2 Cor.20. we finde him well-nigh swallowed up of forrow; which was Satu doing, for ver.11. We are not ignorant (faith the Apostle in the ference partly to this) of his devices. And thus Satan continued still to handle him, even now when he began to be truly hun bled, and was a fit subject to receive forgivenesse and comfort ver.7. when though he feared God and obeyed him, yet he wal ked in darknesse, till the Church received him. Or else z. who this ordinance is not in the case of such sins administred, the God himselfe (who works without an ordinance sometimes the same effects that with it) doth excomunicate mens spirits from his presence; and gives them up to Satan, by terrors to wh them home to himselfe. So that God gives him leave to exercise power over both godly men and wicked men, onely with the difference : Wicked men God gives up unto him, as unto the Ruler, and their head; they are therefore called the rulered the darkne fe of this world, Eph. 6.12, Who therefore worke of feltually in the children of disobedience, Eph. 2.2. Or else as cap tives to a Prince, he taking them captive at his will, 2 Tim. 2.16 fo as they are captived and led away, I Cor. 12.2. But h own, God gives up to him, but as prisoners to a faylor, as a Me giftrate may do his child, to commit him; who hath not a power over his prisoner to do any thing with him but only by appoint ment for a time, with a limited commission, and therefore case not put him on the rack, or into the dungeon, but when & how far God pleaseth : even as when Satan is said to have cast the into prison, Rev. 2.10. his commission was but for ten dayes, and then God rebukes him,

How able Satan is to rempt

Satan having thus obtained leave; now 3. to shew howable and powerfull he is to worke darknesse in us, I need not much

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infift on. His physicall and naturall power to work upon our fpirits, by his creation as he is an angell; is exceeding great. We are a middle fort of creatures betweene them and beatts beatts being meerly corporeall, they meerly spirituall, man betweene both : He made us a little inferiour to the angels, Hebiz though but a little, yet inferiour : and in respect of that inferiority we are exposed to their working and crafty wyles : The great advantage they have hereby over us, the Apostle infinuates when he fayes, We have not to doe with flesh and blood, but firitual Ephel.6.22. wickednesses; that is, with spirits, in abilities transcending the power of the flesh and blood: for flesh is used to expresse weakneffe when it is thus compared (as here) with fpirit, fo Efa. 31.3. Therefore they are there also called, as Principalities for their authority; fo Powers for their naturall abilities; and that to worke upon us : For it is spoken in that relation. All which power, how great foever in him at his first creation, is now become the power of darkneffe; and fo called, because most powerfull that way, namely, to cause and worke darknesse in us a and though he can for a need transforme himselfe into an Angell of light, by deluding his deceived enthulialts with falle joyes; yet therein he doth but act a part, it is but forced; but to shew himselfe an angell of darknesse, by terrifying and affrighting weak consciences, this is naturall now to him; His power lies most in this. Therefore his title further, is the ruler of darknesse : and also he is called that strong man; strong as to keepe peace, Luk 11.21. in those he deceives with a false peace; so to make war and commotions in us when he is cast out. We are bidden therefore to fland upon our guard, and to look that we have on the whole armour of God; that we may be able to stand against his myles, Eph.6.11.

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Onely in the fourth place, though Satan hath never fo much power, yet the advantage and exercise of this his power to work those disquietments in us , is by reason of that sinfull darknesse which is in us. We may fay, that as, unleffe he had power from from the above, that is, from God ; fo nor unleffe he had furtherance neffe in we. from beneath, even from those principles of guilt and darknesse in us afore-mentioned, he could not disquiet us. Satan commeth (faith Christ) but hath nothing in me; a commission he had, and

therefore came; buthe had nothing of his Istage, or of the of any of his works , to work upon in Christ; and there could effect nothing at all upon his spirit. The therefore gives him priviledge, fcapel, and matter to work thus upo is fomething within us; there being even in the best somet which doth belong to his jurisdiction, which maketh their for fit subjects for his temptations to take upon. Inche 6.ch, to Eph. ver. 12. they are called the rulers of the darknesse of world and Colof. 1.12, 13. their power is called the power darkneffe; fo as darkneffe is his territories, dominion, and diction : for it is his work, and his image, without which could have no power at all with us. But by reason of the maining darkneffe he hath a double advantage over us.

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A double advantage that fatan hath over us in the exercise of his power in tempting us;

1. Of neare and Intimate acceffe to fuggeft inwardly to our spirits. Ceterum malus Meextrinfecus. ac non per cogitationes, Chriquemadmodum & Adamum. Nam ne illum quidens per imoff as cogitatiomes fed per Serpeace impetivit Damafe. Ortho.fidei,lib.3. cap. 20. Mat, 16,23.

1. An advantage of more neere intimate and immedi accesse to our spirits to close with them, to suggest unto the and to work upon them; and to tempt not only, as one tempts another, by the outward fenfes, but by the inward which is an exceeding great advantage. And though it is en that as he is an Angel he hath naturally by creation ability to doe; yet as he is now a devill, and an unclease fpirit, were but perfectly holy, as in innocency, he should be debarred fuch neere communication to us. To this purpole it may observed, that in that his temptation of Adam in innoce he was not permitted in his first affault, till he had finned, come within him to work upon his fancy and affections in cernibly: but only mediately and externally; by an and voice in the body of a Sexpent. And likewife as touching fecond Adam, we reade not; that he had accelle to his inv fix adortus eft, fenfes and spirit; but only by an externall suggestion by w and by visible representations; as when he shewed him the ry of the world in visible Land-skips of his owne making w were represented to the eye; what elle was the reason wh tooke the advantage of a mountaine? if it had been by wor on his inward fenfes, any place would have ferved for that: the devill then appeared in a visible shape and so tempted for he would have had him fallen downe to worship him. other time we find him crept into one of his Apolities, to fault our Saviour by him, Mafter spare shy felf, fays he !! then

herefore Christ fayes to bim , Gerobee behinde me Satan : These are an offrace to me. So as ftil Satan was kept ar a diltance and could come no nearer. And that he should yet come thus neare to him, made Christ also in that great temptation in the wilderneffe with fo much vehemency and indignation, at last fav to him. Avoid Satan, Matigato, as loothing the nearenesse of fo foule a fpirit: For what fellowship (that is fuch, thus neare) should Light have with this arigell of darkneile? Nor thould be have fuch more neare and inward accesse to our spirits; but for that darknesse in us; by reason of which he thus comes within us; and as darknesse mingleth with darknesse, to be with our spirites. So that as the light of grace in us begun, doth hit us for Gods drawing nigh to us; fo this darkneffe remaining in part unexpelled

ing night to us; so this darknesse, remaining in part unexpelled, exposeth us to sain his drawing nigh, so peare, as to mindste with our spirits, and as it were to become one spirit with us.

2. As hereby he part this advantage of actelle to get within us; so this darknesse in usus allo as his limb, and as tinder to his so work promises of harknesse mentioned his as all those energy of the principles of harknesse mentioned his as all those energy of the principles of harknesse mentioned his as all those energy of harknesse mentioned his anishment, being his dominion, therefore his anishment, as a sugment; and to add, the work of the proposition of the remaining unregenerate men, according to the proposition of the remaining mention and the many work and of darknesse in the mention of the remaining energy mention, and the proposition of the remaining the proposition of the remain which is that for moto death, this the Apollic excepted; for fix-ving occasionally mentioned that fin, a Lot, 5, 40, he addes v. 17. That he that is born of God functions, that is, not that fire and hee subjoynesh; But keeps bimfelfe that that evil one touch him not that is, not with the least infusion of the venome of that fin, which is properly his fin Joh 8.44, & which he toucheth their fipsits with, who become the Serpents feed And therefore all fifth inflances as we find, that the how hee hath wrought on the pirits of carnall men by reason of their torall darknesse, may be alledged, to shew in a proportion what he may also work

CHAPTER TO THE TANK THE PARTY OF THE PARTY O

eo invent falle we afonings.

on regenerate men for a fealon, by reason of their darknessin part remaining. All things happing alike to all. This in nerall.

CHAP. VILLY men & hior

More particularly, how Satan worker upon those three princip in us: First, on Carnall reason.

Seeing therefore the exercise of his power lies in that de nelle which is in as, let us more particularly see how and powerfull he is, to worke upon those severall principles Carnall reason, guilt of conscience, jealousies, and fearer.

First on cornell reason, on which he chiefly worketh in a fost of temperations, the strength whereof sies in false reasonings; wherein, it in any thing he hath the advantage.

Satans abilities so invent falle peasonings,

First. His abilities to forge and invent falle reasonings a arguments to overthrow our faith, are (as they must need conceived to be) exceeding after: who for this knowledge called series, as well as Serais for his market; and for his atilty in our-reaching is, a Serais while which young, our ted our first parents, be seedled Everthrough the substance the Apolle, 2 Cor. 11, 3. Then, when their reason washot prayed; but now he is grown that Old Serpon, Rev. 17, 6-19

long a time of experience.

the Apollic, 2 Cor. 11.3. Then, when their reason washot praved; but now he is grown that Old Serpon, Rrv. 17 6.4 me are become children, and is be soffeated that fro, Eph. 2 12 hath had time enough to improve his knowledge in; and dent he is of 5000, yeares standing; that hath lost no safe, as he is said to accept any old right, Rev. 12. 10. so is able to the both day and night; and he hath made it his chiefe, if not who study, so enable himselfe to tempt, and plead against us. It his trade. Therefore as men are called Lanyers, or Divines for their callings, so he the sempter and the accepter from his imploment; and by this his long experience and observation he has no many, 2 Cor. 2, 11. his set and composed machinations, in Society, Ephel. 6.11. his methods of temptations, which it is dead and artificially moulded, and ordered; even such studied and artificially moulded, and ordered; even such studied and methods of them, as Thrors and Prosections of the and sciences have, and doe read over agains and agains to the

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Auditors: The Apostle calsthem does, v. 16 and he hath a whole thop, and armory of them ready made and forged; which for the acutenesse, and subtill sophistry that is in them, are called depths of Saran. Rev. 24. which depths, if in any point, are malt and his const. to be found in this; for he is more especially versed in this great quall exercise queltion and dispute, whether a man be the childe of God or in this great no, more then in any other: all other controverses he hath all ages: had to deale in but in particular ages, as occasionally they were started: but this hath beene the standing controverse of all ages, fince God hath had any children on earth; With every one of whom more or leffe, he hath at one time or another had folemne disputes about it : so as he knowes all the advantages, windings, and turnings in this debate; all the objections and answers, and discussions in it. And as other controversies, the longer they are on foot, and the further they have beene carried along, the more they are enlarged, improved and grow more subtle: So must this needs also, especially in this latter knowing age of the world; and by reason also of that seeming neare similitude which hypocrific holds unto the truth and power of grace, (which hath fazled and entangled this contro- which of all verile.) The objections and difficulties which a believer meets controverlies with in beating out a right judgement of his efface, are greater in the moffli then in any controverlie the world ever knew; and afford ftrahger knots, and require as acute diffinctions to diffolve them as the Schooll knowes any. And indeed, such, as, did not the holy Ghost fometimes cut, sometimes until them for beleevers, by witnessing with our spirits that we are the somes of God, bare reason alone could never determine in it. Now Satan, through long experience, and observation, hath all these at his fingers ends; and hath reduced them all to common places long fince: He hath still observed, and laid up what answers have relieved the spirits of beleevers in such and such a doubt cast in by him; and then studies a further reply against the next sime or for the next beleever he shall have to doe, with.

Secondly, as he hath thus throughly studied this controver- how best to he, and knowes all the windings and false reasonings in it : So suit his false tie, and knowes all the windings and tathe realthings in it was realthings to withall, by his daily findying and confidering Men, he knowes all forts of bo how belt to fur, and make nic of choic realonings, both to per leeves

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perfons and feafons. It is the fole bulineffe of those evill for to lindy men; for this end they got up and downe the earth, he hath common places of men, and their feverall free and temper of spirit, as well as of temptations; he knowes the feverall ranks and chaffes of men in the state of grace; according to their ranks, with what fort of remptations to counter them. For men's temptarions are various and manife I Pet. 2.6. even as the gifts and operations of the first i Cor. 12.45. Now he having beaten out this controversie w all forts knowes how to lay the difpute, how to order, and mi shall, and apply objections, and weild his blows with most f ceffe and advantage. That as Phylitians having observed feverall workings of medicines of all forts, upon feverall as and conflicutions; and what severall issues and effects t have had, doe therefore accordingly prescribe and apply fe rall medicines, according to the feverall and differing con tions of their patients, though fick of the fame difeate: T Satur, he by observation finding the bearts of some men fivering to some others, as face to face in mater, as Solin saies: and withall remembring what reasonings have always taken most with such a fort or straine of Christians, whose o ruptions and whose graces were much alike unto those in or that man he hath now to deale with; accordingly he ma use and application of these reasonings againe. The tem of mens spirits we know are divers, and so are capable of versity of suggestions. And againe the operations of grad as of finne, are various in those severall tempers. And Go dealings with, and workings upon his children are as varie as either : fome he humbleth much, fome are led on with co fort: fome he works on with a fudden and marvellous light. if the Sonne should rife on the Suddaine, at midnight; and others, infentibly and by degrees, as when the dawning fle upon the day, fome have had a falle and a counterfeit work fore: fome were never enlight ned until favingly; and this van ty affords rife, and occation for feverall temptations. So as w kind of work any other Christian hath had, is ape to be ma an excepció to another that wants it. I was never thus humble faies one, nor Behas comfletted, faies another : I had a fudd

The conditions of men are exceeding various, & fo are capable of fewerall forts of temptations.

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violent work indeed, which came in like a fpring tide, but now the tide is fallen, and my first love abated, faics a third a I had fome workings and enlightnings heretofore, faves another, and I was deceived then, and I may be fo now alfo: and fo he hath that valt taske fer him to copare a counterfeit work with a true. Thus every feveral way of working lies open to feverall exceptions; and as we fay, that every calling earthly bath reserverall and proper temptations : fo the feverall wayes and maner of effecting this calling heavenly have their feveral veines and currents of temptations. All which Sates knows, and hath often traced; and accordingly knowes how to he them to men, and to profecute them the most advantagious way.

So in like manner he takes the compasse of every mans knowledge, notions, and apprehensions; according unto which, as our knowledge is more or leffe, we are also capable of feverall temptations. Many reasonings and objections, which like fmall haile-fhot could not reach, or make any dine stall upon men of parts and knowledge, both because they by reafon of their knowledge doe foare high out of the gun shot of them; and have also on the whole armour of God, as the Apostle speaks Ephe.6. that is, are in complear armour, abounding in all faith and knowledge; yet fuch reasonings may be ficteft to level with, at fuch as are more ignorant, and fly low, and have but some few broken pieces of that armour to defend some parts with ; but on the contrary, those other of his great shot, which he dischargeth on men of knowledge, they would cleane fly over the others heads, and not come neer fuch fmaller veffels. All in Thyatira knew not Satans depths, nor were capable of them, Rev. 2.24. Thus the ignorance, and the want of knowledge of the meaning of the Scriptures, and of the waves of grace chalked forth therein, how doth Satan abuse, to the disquietment of many poore & good soules that want much knowledge, by putting falle gloffes upon them ? how many weake foules doe stick in shallows, and are sometimes a long while terrified with groffe miltakes? and like small birds are held long under with limed strawes of frivolous objections, Saran fely which great ones fly away with? That great Apolile being a knows how man of knowledge was not easily taken with such chaffe; We to apply his

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are not ignorant of his devices, (fayes he 2 Cor. 2.11.) and the fore Satan takes another courfe with him, and comes downright blowes, and fals a buffering him, 2 Cor. 12. Thus Satur take measure of the bore (as I may fo speak) of every a understanding, and firs them with objections proportions of severall files. And as the Apostle in his Sermons prepare milke for babes, but ftrong meat for ftrong men : fo doth eas in his temptations apply and fuit them to mens not and apprehensions; still framing objections according to the reading.

Thirdly, he is able indifceanibly to communicate all his reasonings, (though never so spirituall) which he doth so and invent, and that in such a manner as to deceive us by the

and to make them take with us.

Satan is able indifcernibly to communicate the most Spiritual falle in fuch a manmer as to make them take,

To fuggeft even the most Subtill and ab-Aracted reasonnings about things Spiritual.

First, he is able not onely to put into the heart suggesti reasonings; and and solicitations unto sensuall and worldly objects; such as into Indas beart, to betray his Master for money, John 13.2.1 to tempt maried couples severed, to incontinency, 1 Cor. But also the most subtill and abstracted reasonings concern chings spirituall, which are utterly remote from fense, he infinuate and impart according to the measure and capacity mens apprehensions. Therefore we are faid to wrestle w them about things heavenly, and our interest therein is o made the matter of contention, and the subject of the quelt fo that phrase Eph. 6.12. in tois emeanious; when it is faid, wrestle with spirituall wickednesses in heavenly, is rather to understood of Theavenly things then of Theavenly places the word fignifying rather supercelestiall in the highest heaver whither (if rendred of places) the devils never came lince the fall; and it being used elsewhere for [beavenly things Heb. 8.5. and the prepolition [iv] or [In] being likewise for times put to expresse the object matter about which a thing conversant, as Mat. 11.6, Bleffed is he that is not offended in that is, with or about me, and for my fake; it may congrue be so here meant, as noting to us, that the price, the stake, bout which we wrestle with Satan, are not things worldly, honours, riches, and the like, but things heavenly, which co cerne our foules and estates hereafter, Now the contention

ing about heavenly things', and spirituall bleffings, it cannot be transacted but by reasonings suitable; that is, spiritual false reasonings abstracted from sense and fancy : and in this respect they are termed firitual wickednesses; because in such wickednesses they deale and trade in especially, or as much as in those that are sensuall; as tempting to unbeliefe, defaire, blasphensy against God, of which fort are all those temptations we have now in hand. And that he is able to convey and fuggelt fuch spirituall thoughts and reasonings of what fort soever, appeareth many wayes : as by injecting blasphemous thoughts against God, such as doe sometimes transcend the wit and capacity of the receiver of them; and is manifelt likewife by Sauls prophecying even from the immediate dictating and fuggeffion of an evill firit, as is exprelly faid, I Sam. 18.10.in the fike manner to which, haply the Sibyls also prophecyed: but more evident it is in all those damnable herelies which have beene broached in all ages; as in the primitive times among the Romanes, the boachers whereof are made the Emiffaries of Satary therefore Rom. 16.16. he having branded them, unto the Romans, that taught false doctrines among them, and having instructed them against them, he gives this incouragement about them, v.20. That God Should tread down fatan under their feet shortly, having respect to Satans worke in those errors mentioned, v.16. Satan being the main author of them. Thus in the Church of Thyarira, those cursed heretiques who applauded themselves, and were admired by their followers for the depths and profoundnes of their learning fhewne inthose herefies they broached : Depths as they freake, Rev. 2.24. But if they call them depths fayes the Apostle, I will call them Depths of Saran [Depths of Satan as they speake,] for the devill was the master and the author and fuggester of them : fo in after-times, Apostalie is ascribed to firits of error, that is, devills, which he foretelleth men should give beed unto, I Tim.4. I. and to the Working of Satan, 2 Thes. 2.9. it was He, that sharpned their wits and pens. Now then by the same reason there is no reasoning about our estates though never so spirituall, but he can suggest it as well as he did those depths of heresies to the broachers of them. So as Satan cannot onely make those false reasonings H 2 which

which our owne hearts forge, more specious, and probal and suggest further confirmations of them, which are enoug to adde unto this darknesse, but he is also able to put in a which himselfe invents, of what kind soever they be.

To fuggeft them in fuch a manner, as to take and decerve us.

Secondly, he is not fimply able to fuggeft them, but to nuate them in such a manner, as to take with us, and dece us : yea and often to fer them on with a deepe impression Therefore in those places forementioned, it is not simply & that there should be spirits which shall suggest errors; but Suggest them, as that men fould give beed unto them : I I Tim.4. I and 2 Thef. 2. (where the working of those very fa fpirits is fet forth, v.o.) it is not onely faid, that they w fent as from God to delude, but with from delufions; fuch should have a strength put into them, to prevaile ; fo as t men should beleeve them. So also, that lying spirit which G fent, and who perswaded Abab by a lye in the mouthes of false Prophets: commission was not simply given to him fuggest a lye, but so as it should prevaile with Abab; so 2 @ 18.21. And the Lord faid, Thou fhelt entife him, and then hale To prevaile. And as he is thus able (when God gives leave) delude wicked mens understandings with false reasonings matters of herelie and false doctrine, by reason of that to darkneffe that is in them: So be is able (if God give leave, fometimes he doth) to bring strong delusions upon the min of Gods children also, through falle reasonings about t owne effates, by reason of that darkuese which in part remai in them: by meanes of which he may worke the same effe for a time, and in a certaine degree in a godly man, which another, as was before observed. Thus the beleeving Galatie especially some of them, were so farre hemitched (as his w is) as for a time to affent to that great errour in point of it fication : And this by reason of that fally and darknesse wi remained in them, as he intimates, when he fayes; Obye [] lish Galatians, who hath [bewitched] you, that ye should obey the truth? Gal.3.1. And if in the very doctrine of July cation it felfe, beleevers where thus for a time deluded, (whi is rare) then much more may they, and ordinarily are they a led in the application of faith, in the beleeving their own pe fons fonall juffification, which is the point in hand.

Onely this is to be udded here for caution fake : That it A Cantion. is true, that Satan cannot enforce an act of affent to any fillhood upon the understanding of any man. For how then hould they all have beene dammed for beleeving that the ? a Thef. 2,11,12. which should not have beene, unlesse it were their owne fin : which is as true of all other tempeations as than Though Suran put the thought two Judas bears, John 12.3 ver his owne conference ownes it wholly ashis own act, Mar. 27.4 thave finited; &c. . Bonicas d' .. Donogue l'inde anninotes

Neither yet doth he fo immediately concure to produce fuch Testationis pomact of affent in us, as God doth when he worketh faith in us ; teft effe cauja for then Gods power and affiltance in working good, should effeax, at now be no more than Sarahs in working evilled and the control of necessity porest

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And yet the Scripture phrases goe far in ascribing into Satan nes ad fentiends herein, when it fayes of those that beleeved not the Gospel a tentationem, that the god of this world hath blinded their mindes that belowe non ad confentinot : \$ Cor.4. which notes out a superaided working of blinds adum. nelle, unto their owne naturall blindnelle. As also when the faves, that the Prince of the agre is crepying that Workes effectual-9, 6c. Eph.2.3. And also that of the Corinthian whilft unreenerate, who as then are faid to be emied and led away after imb Idols, 1 Cor. 13.2 aff which phrases would frome to argue, not onely a further power of working upon ment judgements, than when one man doth endeavour to corrupt and perfwade another man in a moral way: (because he suggesteeth indifectnibly, and with more frequency and importunity, and ioldeth the minde more to the object, and prefenteth an army of confirmations at once, and is able to manhall them, as the minde can fearce refult; and puts all these upon the spirit with a violent and imperious affirmation :) But further illo they would feeme so imply fome kind of phyficall working; hough not immediately on the fpring of the clock, yet upon the wheeles and weights of it, I meane the performin the body. and the images in the fancy; though not upon the understanling immediately : all which, what influence they have to fway he judgement and pervert it, experience shewes.

Fourthly, he is further, able to follow and continue his reason- Satan is able to

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continue the dispute, and often, to make replies to the answers of his

ings as occasion is, and to keep up the dispute; & hold out menes with us, and out-reason us, by parting in new replye our answers, and so to maintaine & manage and cary along dispute, and to come up with fresh supplies: which in this rel falle reasonings is called wreftling, Eph. 6.1 2.We wreftle not with flesh and b but principalities and powers, it being fas the bodily wrell transacted by reiterated affaults, and attempts to overce and get the victory; he as it were going about to frike up heels, as wreftlers do, that is, to take away from under us t reasonings which supported us, by cavilling objections, w kind of spirituall wrestlings how often have we experience in spirituall agonies ? In the houre of comptation beloeven conflicts and bandyings of disputes; rationally caried along pertinent objections brought in against those answers, w they fecretly meditate of : In which cause therefore Divines men not to dispute with that cunning sophister. Thus m when death hath approached, have found that they have their reasonings for their estates, and those evidences they had recourse unto, taken away and confuted as falt as they ! thought of them. And that Satan hath this dexterity and thus to manage such kinde of disputes with us, is further dent, in the framing of herelies, wherein he affilts the con vers of them with pertinent confiderations to back and firme their notions, in their private meditations, Rudies contrivements. And indeed if Satan were not able and skil thus to oppose and reply, these kind of temptations which o fift in disputes could not be managed : for otherwise in Satan disputed withus, but as if one of us should reason wi dumb man that can heare, but his answers cannot be know and fo he knows no way what reply to make. Therefore fa Satan hath often fome way, more or leffe, a gueffe and ink what may be the answers of the heart againe; which we otherwise, the glory also which God hath by the victory go over Satan in these temptations, were much obscured, Satans confusion leffe; for the victory of our faith in these putes, & the refiltance it makes, lies chiefly in those replies w are made, whereby it quencheth all his darts: where of the d when he is once fensible, and perceives it, he is confounded

ispend his owne arcord, as the expection there imports; census foiled and diffraced fouldier. And this me may fee in securing an shore his temptations of Christ; which were maged by mumil disputes; and wherein the folling of Securing as by the miwers out of Sempture which Christ gave, by hitch being confounded, he less him (as the text layes) as out MacA.II. I pride albamed that he was foiled: So that Satan fome way or shorts able to guelle at anothing a the replyes in outbeater. objections , aswell as to make and call in odje

CHAP. VIII.

That Sates is able to work, upon that other corrupt principle in at, [Guilt of Conficience.] Both, both many sunges Sates is able to bred matter by men object against me; as also, to fee it on, and work upon the quilt and erroneaufneffe of the conficience.

Hus we fee how able Satan is to joyne with and allift car confider what power and working he may exercise upo other principle in us, our consciences; in joyning with the filth and defilement thereof, in acculing us and laying particulars to our charge; in which confilteth the greatest of his strength. to our charge; in which considers the greatest of his strength, even in an army of acculations of oil to our selves; which is this warfare he multers up against us. This fort of tempeations (we have in hand) consider either of falls waters, or falls with nors; which are like the two wings of any arm. His falle majors, they are lich, as milapprehentions of the wayes and of the work of grace, or milanderstanding of sayings of Scripture, acc, which by reason of that darknesse of ignorance, that is in us, he puts upon us wrested and perverted. As That to relaple into the same sinne againe and againe is not compatible with grace, and many the like, For the opinions whereby lome doe measure what strictnesse, is essentiall to the bene in the state of grace, are often too fevere and rigid; as in others too loofe: The measure of some i. too feant, not giving allowance to failings; as of others too large, taking in fact g corruptions and the coultain practice of them; as cannot with grace. And Saran deceives with both : As the one for prophane men to flatter themselves to be in a good continued when they are not, so the other of weake and tender to me ces, that they are not in a good effare when they are And a matter of great temptation to many, as that Hop.6. without who having fallen from his first love, concluded he could a be faved, because it is there faid, that they which we once end ned, if they fall away, it is impossible they sould be renewed pentance: whereas it is onely to be understood of a revenge totall Apostafie. Thus as Elymas perverted the right wayes of Lord: So doth Satan alfo : Blymat being therefore there cal child of the devil, because he did the worke of his father the in. Now all such false reasonings as are founded upon fuch stakes of the things, and of the rule it felfe, whereby we sho judge of our estates, falls majors, doe properly belong to former head of Carnall reason. But he hath another win forces to joyne to thefe, and they are falle acculations man to himfelfe, from the guilt of his owne heart and we misconceits of a mans felfe, and misapplications to a m felfe, another fort of arguments wherein the minors are fi So although a man be full of knowledge, and through the ! thereof hath a right judgement both of the Scriptures, and the wayes of the work of grace by which ment efforces are to judged; and to therein Sarah cannot be too hard for him all his forhilty: Wet by mifreprefenting a man to himfelfe. by perverting his owne wayes to him, making that which Braight feeme crooked, and all in him to be hypocrific, am brought to palle afaile femence upon himfele. So as if this till pleadercannot deceive the Judge (as I may fo fpeake) faile rules and mistakes in the Law it felfe; then he ender it by mifrepresenting the case of the party, and puts in a bill of acculation, to ordered and colouted, as to proce Indgement against him; lying afore the eyes of mens co ences their by ends, deadnesse and hardnesse of heart and ha meffe in such and such turnings of their lives ; excepting age

Ads. 13.10.

what is good in them ; aggravating what is swill, and all to en-force from thence a falle conclution. To inflance in some one falle reasoning of this latter fort : Satan oft argueth, and ch eth the confeience of one diffressed; in this or the like manner, Thefoin whom any fin raigneth, or in whofe hears hypotrific and

felfe-box is the predominant principle, are not in the flate of grace.

But fuch an ove ove show ove, For the proofe of which minor he multers up and fets in order in the view of confeience, a multitude of infrances, of linnes committed, thus bainoully, thus of duties omitted, and if performed, yet with fuch and fuch pride of heart, lette-simes, &c. In which fort of reasoning the majors, and first proposition is true: but the miner, the assumption [fuch an one are thou,] that is most falle, And although there be a truth in the instances alledged to prove it : That fuch finnes have beene committed, and that in performance of doties fuch particular by-ends, &c. doe arife and are found in the heart, yet not in that manner, as he would lay the charge, not as raigning, not as the fwaying and prevailing principle in a mans whole course. That hypocrific is there, cannot be denied: har that hypocrific rules there, and is predominant; and that nothing but hypocrifie, this is it, is falle, which yet Satan amazeth the conscience with, to bring forth this conclusion out of all. Therefore then art an hypocrite, Which conclusion likewife, how able he is to fet on with terrors and affrightments, we shall shew anon. That which we have now in hand, is to shew how able he is for those kinde of false reasonings, the deceit of which lyes chiefly in the affumption, and miner proposition, that is, in milapplications to a mans felfe. In which he hath principally to deale with confcience; for the gole of a mans particular wayes, actions, and corruptions, (the fear whereof is the confeience) is made the matter of the evidence, and the proofes of thoseminors: and the defilement and erronconfueste of the conscience is that principle in us, which he works upon, when he enforceth such a misapprehe nsion from those evidences.

Wherein by the way we may take notice of a difference be- Adifference Wherein by the way we may take notice or a difference between fact tween the Holy Gholts dealing with a believer, when at any fifting us, &c time he comes with the word, and fearcheth and tries his heart, holy Gholls and discovers corruptios to us, to wit, fuch a searching as David searching.

Yob. 16.0,10.

prayed for, Examine me ob Lord, and 177 my bears, Co. 26.2. Pfal. 139 23. convincing and reproving us, and fometimes with some sharpnesse, for our by ends, hypocritically when also he bores the care, and shewer wherein we exceeded, as Elibs speakes. And between these other side and winnerwings of Saran, (as Christs phrase is, Lord 22, the difference is, That the holy Ghost dealeth sweetly here but as a father that rebukes and convinceth his childe of his demeanures; but without putting in any such string in the clusion; that therefore we are hypocrites; nor to any meaning, or purpose thence inferred, that therefore sin ray in us, &c. but in these of Saran, that is the issue mainly drall to, and it is made the soote, the burthen of all those his cusations, and is as the scope and argument that runs through the whole of that his charge, against us.

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How Satan is an acculer, by charging the guilt of fin on the confcience.

And in respect to this his misrepresenting our esta and salse aggravations of our sins anto us, he is called as Tempter, which is in a generall relation to all forts of tations; so the accuser, Rev. 12.20. or empleader against and as the accuser of us to God, in Gods Court, and be his tribunall, (for to accuse in a Court the word may to import) so in the Court of our owne consciences. A as he tempts us unto some, so also for some and by some; is, the guilt of it, to draw us to despaire. He that accuse so unto God, would sure accuse so unto himselfe more.

A Cantion.

And though it may be truly affirmed that neither Satana our owne consciences, can ever aggravate unto us too must the intrinsecal sinful esse, the hainousnesse and vilenesse our sins in their due and proper colours, and true aggravation of them, which we can never come to see enough, as not hate nor loath, and mourne for as we ought; yet Satan as our owne consciences may in the representation of our sins, pluch false apprehensions and such aggravations upon them, may make us apprehend too much about them; as when it is singlested that they are such as are not compatible with the standard of grace; or that they are utterly unpardonable: he may six wife use them as inductions to prove a false conclusion. A

alfo although our fine if trilly can ingver belemough represented. if it be in order to drive a man more to Gods free grace; and hold the minde and intention of it for rothold as to eaufe us to forget aur owne mercies, and in fuch a mannet, as thereby Gods mercies and all comforts are hidden and concealed from us; this is that is farans practice, and is the cause of this deep bondage we thus here speake of. And in this respect that name without, the accuser, is given this could spirit in a direct and full oppolition to that speciall name and office of the holy Ghost medicane, the comforcer or pleader for us because as the boly Ghoft maketh intercoffion in our swine hearts unto God for m, and upon true repentance helpeth as to make apologies for our felves, (as the word is 2 Cong. 12) and comforteth us by discovering our graces given us of God (as a Cor. 2.12:) and by pleading our evidences, and witnessing with our spirits that we are the fons of God: fo on the contrary, fatan is seriouses, an accuser, by laying to our charge the guilt of our fins, by empleading our evidences, misrepresenting our estates, thereby to deject us, and frallow us up with forrow; as a Cor. 2.7. And further, because in these accusations his scope is to misrepresent our estates to us, and falfely to disquiet us, therefore he is yet more especially called And Box O, a flanderer, as one that failly and lyingly calumniateth and flandereth all our graces, all Gods dealings towards us, all our dealings towards him : flandering our persons, our citates to us, charging us to be hypocrites; unfound, and carnall, and counterfeit Christians, still misconstruing all unto the worst. Which false calumnies and charges of his, I take most properly to be those dares mentioned Eph.6. v.11. whith are there faid more especially to oppose our faith : & therfore fairh is there faid to quench them, From which trade of his forging darts of calumnies, he hath his name diefen & a flanderer, from Sustante, a metaphor it is, from casting darts, (for the flanderous calumnies of the tongue, are as a maule, and a sword, and a sharp arrow, as Solomon speakes: their seeth speares Proving and arrows:) and such are these kind of satans tentations and ac-Psl, 774 cufations against us, Even as darts and arrowes that wound and pierce, and run through the passions and affections, that Brike

the foule through and through with feares this name of the tempter, is from super to pierce a because such are his fo fharpened, and fluris with that force; as they are fitte pierce, and enabled to run through. And belides the that of the dares chemicises, they are faid to be firry, as making ble way for themiebession a piece of iron, though blunt, fired red-hot, it runs through without refiltance.

Satan, he is that great Generall of the whole powers of neffe in us; and therefore even the forces of the guilt (the proper feat of which is the confeience) he hath some mand over, as well as of the power of fin in other member therefore as he can multer up and fee on fathly late fight against the soule, and provoke and back them in their faults upon us : fo he can clap on the chaines of guilt and

And also by working upon the injudiciousneffe of the conscience.

And as he can the up that guilt that is in us, fo alfo upon that injudicious nesse and erroneous defilement that the conscience, to judge of a mans owne estate: this faran w upon and abuseth. For as he hath a power to work upon corruption in the relt of the faculties, fo also over the de ment & pollution of the confcience milleading it in its ve of our effaces, as cunning pleaders doe a filly Jury. The man conscience are of themselves loose, and naturally mish but he with his falle keyes wrings and perverts them much it naturally gives an uncertain found, but he by his fall rums and parick teares, cast in, doth much more confound teltimony of it. And how easie is it to trouble a soule dife ed already, and to work upon jestoulies which are railed? fee how farre a conning man can infinuate with jealous nat to encrease suspicions and furmiles. When an humour is the how easily is it wrought on? and thus often when the S hath already read us a fharp Lecture, and examined our confi ces, then Satan he frikes in, and descants upon it all to de terrours and diffreff:

But the more full and diftinet explication of Sarans work accufation of us herein, requires a farther fearch and enqu and a larger demonstration bow Satan flould come, and bow to know matter by us thus to accuse us of For if he doth accuse,

5. 2 A guzre dif cuffed bow, and how far Satan may know matter against us, to accuse us of.

mills, is he faid delty 25. Where looks against ar whereif to accuse the life it were in value. And chere is this difference between the le kinds of sentations wherein we are exercised about the guilt of fin, and those other unto fin. That the object matter of other tentations what it was loud our letves object matter of other tentations what it was loud our letves object matter of others are and from the hide been committee by us, is which first as and from us, and man been committee by us, is made marror of objection against, and disquestment unto us the which if you within to make disquest by us.

The which if you within to make disquest by us.

The which if you within to make disquest by us.

Cantion to be I limited to our discourse the real with a large of the limited our discourse the real with a large of the limited out of the large of the limited out of the large of

erin rms; over as an industrice engin, many coal tole and royall prerogative, that he can alone both fearth analysis the heart
and confidence. As in like manner, that he can meet by his write
immediately make the feether and killing manner, and gaptes with
which meat foult the offen been and the engine correlate which
for which by way of Caucion also in the next chance.) Which
two glorious and incommunicable are ributes of his, that Edge. um of the word of God, Heb. 4. 12, 13. Cemes fully to hold forth mito us: where, as at the Gate of Paradife war fee a Cherabin with a flaming floord to keep our falls parents les ever entring in againe, To there Christ is represented, as that supreme judge. with whom, as the 19 at verime his evernally to have so dots (or as the originall rise or muit of the Grown we was as give as at count : for fo asy is Rom, 14. 122 and ellewhere rates) and he there france with the cored full froord of his word ready drawn and brandified, (ther word by which he will judge men althe htter day, John 12. 48. und which therefore is called wirtight. ver. 12. a judger of the thoughts, () and this to the end that by the awfull terrour thereof the might compell and drive those that heire the Golpell, to remer into the reft (to which he he exhorted, very 1) which is let open by him for men now fals to come into. Which found, as it hath a double edge, (as there) fo in his hand (who wlone can wield it) it ferves to a double ufe. That where as in a judge two things are require to the compleat performance of his office : 1. Skill and knowledge to find out and examine the fact : 2. Power to execute and torture the Malefactor when found guitty. He shows how both

ACaution pre mifed. That it is in Gods fale prerogative to cnow the

thefe doe transcendently and folely meet in him, by m what power is found to be in his word, which is the enti his justice, and instrument of his power in judging, which to be a different of the thoughts, and a fword that pierces woundeth the feel and fries with unuterable anguishthe beginning of the 12: ver to those fall words, and it cerner of the chargers from whence, to the end of the 13 that other, the fearthing and al-judging property of God, a word is laid forth pous But rathettas L conceive she Apal one continued mecaphor, carries flong the exprestions throughout the whole, chough more eminently, the one in former part of the words, and the other in the latter: yet both are alike made. The Royalty of God, which is the thing have in hand. Neither needs it flumble any, that this is there tributed onely to the word of God of which he only feet speak : For that is all one, and to ascribe it unto God : Where the word of a King is, there is power, fayes Solomon Ec. fo, where the word of a God is there is the power of God, fo is it here to be understood: & therefore as in other Scrip his word is fayd to create, and byis the heavens to be effa Ge, and alfo Gal. 3.8 in the like phrase of speech, the Seri is faid to forefee, that is, God forefaw, who writ the Script fo also here, to know, and wound the heart. Which to be the polities expresse intention here, appeares by the connexion the 12. 8.13 Lver. For whereas verita, he begins with atte ting this power unto the word, yet in the end he closest speech with transferring all that was faid thereof upon G himselfe, ver. 13. With whom we have to doe.

To open the words a little more largely, so as to clearly affection out of them, which it is necessary to promise. The wo are, For the word of God is quick & powerfull, and sharpers any two-edged sword, piercing to the dividing asunder of soul orit, & of the joynes and marrow, & is a discerner of the thoughts intents of the heart, neither is there any creature that is not make if in his fight, but all things are naked & opened to the eyes of

with whom we have to doe.

And first, of that fole fearthing power of the foul in this Cha

acr, & of that other che fole wounding power of the makienes, in the next chap, we shall have the like occasion to premise it. For the present, that searching, examining, and judging pow-

er of the word now in hand, he expresses by an allusion to the anatomy of bodies: (which then, though not to frequently as now, was yet in use or elfe to the cutting up of the facrifices whether those of the Jewes, or as it was used among the heathers especially by the Soothsyers, who curiously searched into every inward parry as we find in the Prophet Exekiel 27:21. and his similitude stands then, that look what the entrails are to a tharp fword, or Sacrificers knife, or the like inftramenes of Anatomy in a strong and skilfull hand, such are all the most inward, & fecret parts of the heart, even those which are most dif-Scule to be divided, unto this fword in Gods hand, when he is pleased touse it to search heart and reins, and to discover and bring forth to judgement the secrets thereof. He can use this fword, not only to unrip, & firip off the outward clothes of outward & formall actions, and fo prefent the foule naked (as his expression is, ver. 13.) nor onely to fice off all the skin, to excoriate, & fo to fee what lies under it, (as the next word there reparationira we is translated opened, doth fometimes lignific out further to cleave and cut up to the backe bone. for even fo deep doth the fignification of that word reach) that fo all the nwards may appear, and this fo curiously divided and laid aunder, as to fee and view apart what is in each. It pierceth to he dividing asunder of foul and spirit. By which, grace and erruption, are not fo properly here to be understoode for then newould have rather faid, fleft, and spirit: and besides , the perons he speakes this of, are principally those who shall be ound secret unbeleevers, who have not spirit in that sense at ll in them : but they are here used to expresse those two main owers of the heart. The fonle, that is the inferiour part, hat more sensuall part, wherein the affections are, (as Theff.50.2 it is also used) which it divides by discovering how lose and inordinately all those affections cleave to fin : and hen 2. of the spirit, that is the superiour part of the nderstanding conscience, &c. which it rippes up by difovering how these plot and contrive the accomplishment of

Prov.19.17:

fine Disable; that is, discovering space, with difference things are carled feverally in each; and withall, what spondency and entercounts there whetween these; how a all our actions passe through them from the one to the even as blood and spirits do through the veines and arter all the parts from each to other. And as in the body, are feverall regions (as Anatomilts call them) divided by tions: the vital paris in the upper loft next the neck; in are lodged the heart, and lungs: The naturall parts in that lo and these divided by the midsiffe, as by a floor between the fo in the foule fee which happily Solomon alludes, when he the feverall powers of it, the Chambers of the belly, as fome it) there is the fenfeall pare of the affections. The fonle. which is as it were in a diltinet room from that more ful and fpirituall part, the first And as the first of men the the confeience and understanding of a man, feineberh all chambers, (as it is there) that is, Knows what is in man; as Apolile Speakes, 1 Cor. 2.111. (which yet when it duch f is not by an innate light, but with Gods Candle, as Solomon pression there is that is, by the word and the light thereof up by him in it.) So here, the word, under another finish namely, of a fword, is faid to cut up, and to discover all w those leverall regions. And in the Spirit, it is faid to diffe what can be imagined, mon retired and withdrawn and fol up, as no eye could finde it out which he expre feth by ment ing such parts, as are most inwardly leated of all other marrow, which we know is inclosed within the bones : and joynts, for ligaments, by which the joynts are knit, and more thefe it unbares, and difeovers alfo. Both which he-interes in the next words, [and is a difeoverage of the thought and tentions of the heart, which are a more plaine interpretation what he had expressed by those two metaphors. The utmost tention and end, in all our actions, that is as the marrow, because as the marrow gives moisture to the bones, so by these our e all our purpoles and refolutions (by which we are supported all our actions) are firengthened and confirmed : and then devising thoughts or plottings, our contrivements and machine tions, those by which we artificially doe connect, and hange

gether many joints of memore a local plith and bring to paffe our intentions: (which thoughts of all other we strive to hide and conceal) these are as the joynes, or (as the words, in rather implies) as the ligaments, and the linewes, and the rendons by which she joynes doe move, for these are they upon which one designes doe move and curre. Even all those so is association of constructions, plotting thoughts, the word, it discovers and entrop, and also judgeth, and examineth, and passet fentence upon them: yea, and that so exactly, as not the smallest fault can passe incensioned by it is it as a curious Critique in this review approach; it judgeth exactly, as Critiques nie to doe, So as by this knotomy, which the word makes, all things in man, every creature, even the least Fibra, the smallest sting in the heart which would escape the sight of the most exact Anatomist, are all naked and opened, and cut up afore the eyes of him with whom we have to doe.

The reasons why God hath reserved this to himselfe, are, it It was for the glory of God, that he should have one private Cabinet among the creatures, which he alone should know, and keep the key of, which might argue his omniscience: as also one place to be sanctified in, whither no creatures eye could pierce. That so the greatnesse of his glory; might appearnamely, in this, that he is not worshipped outwardly onely, as great ones are, but inwardly in spirit and truth: and that his glory is such as commands the inward parts, which no eye seeth but his own: so as a man will respect God so much as to sanctific him in secret when no creature looks upon him.

2. That God alone might be the judge and rewarder of menswaies: & so looked at by them, to whom alone men must give an account: which would draw the creatures eye alone upon him, when the strength and first borne of all our actions, are his subjects alone, and doe come under his eye and view. Therefore it is said, that he rewards men according to their works, whose heart he knowes. It was fit, that he onely should take upon him to reward, who onely could know the principles of all actions; in which the chiefe of the good or evill in the action lies. This is the great glory of God and Christ at the day of judgement, that they will discover the secrets of all hearts, 1 Core

The Reafons

How Satan

ath matter to

4 5 It is not faid to much of me sactions, that they fl then discovered, as that the secrets of their heares: For t lies Gods glory, which he will not give to any other.

This premifed as a most necessary Caution, I come disquisition of that Owere mentioned . How, and how fars can may come to know fo much matter against us when accuse us.

1. In generall it may be confidered :

1. That he knowes what ends, and intentions, and tho and lufts, fuch corrupt hearts as ours ufually produce, and forth in all men; and therefore can imagine what by-ends, corruptions are may be ftirring in fuch and fuch actions, and fo lay them to charge: & fo often hit right therein, & speak a mans heart at rand ome. For our natures are apt to bring forth all cone Scence, as the Apostle faves Ro. 7. Ther efore if there were more then he knows al temptations common to many nature might goe far in accusing every man; he having keyes of forts, forted to all mens spirits, tries with every one w will enter. And as Davids elder brother charged David, w he came into the Warres, This is the pride and the naughti of thy heart, speffing at his by-ends in it : fo doth Satan hi ten in the like manner charges us by gueffe. Thus he did Doth lob ferve God for nought? he knew fuch by-ends wer fome mens hearts, & fo ventures to lay them to lobs charges 2. Though he should know very little of us, yet he may f some one particular which he doth know or suspect, cast fuspitious thought about a mans estate : and fo fet the jeal heart aworke it felfe to fearch out more matter against it fe As in case of treason, the least hint given by some one, sets State awork to examine the bottome of the bufinesse; and fo get all out. So as Satan often gives and casts in but a fer which proves as a theame for the heart it felfe to dilate in and the conscience upon enquiry finds matter against it selfe prove and encrease that furmise. Thus in general.

But 2. he may more particularly know much against us to cuse us of, and so frame bils against us out of what he know and this first supposing he had no accesse to our inward pa and that he had no further way of knowing of us, then men h

accuse & object gainft us, Two generall confiderations: That he knows what in al mens natures, and may object them to

every one.

2. By caffing in a jealous shought from some one particular he knows by us, he might fet the heart awork to examine all the reft:

.More particularly. we may know, one of another, it being made the limits of mans knowledge by God to Samuel, to judge by outward appearance; yet all those advantages which men have to know one another by, he hath over us, more then any man can have, and all more emine. For 1. Those spirits can discerne all corporeall

though not of all men, at once, (for then why thould faces tra-vaile up and down the earth to review all in it?) yet in that difrance is proportioned unto them : they understand not onely by innate inbred pecies, but fome things per feeries acceptas à rebu. They learne dayly. Thus by the Chirch the good Angels are faid to learn what they never knew before of the myfaries of the Goffell, Eph. 3. 10: and though those fecies in them, and their manner of knowing corporeal things differs from ours, yet they are analogicall with ours, and we no more know the manner how they should receive, fpecies a rebus corporeis, the images of all things done by bodily fubstances, then a blind man can imagine, how men that fee should receive in colours : yet this we may be fure of, that all that the fenfes or mind of man can know, that they can also: for naturall things are all debits objella, due objects made for them : for they were therefore made to be discerned by intelligent creatures; & and if by any, then by the most supreme and intellectuall natures.

2. They make it their bufineffe to ftudy men, it is their trade to goe up and down and confider men, Haft a bon not confidered (faies God to Satan) my forwant fob? Satan uleth to confider and dy ftudy men; and as the Apostle exhorts to consider one another to provoke to laye, fo fatan confiders men to provoke to finne,

aed to tempt for finne unto despaire.

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3. He may be privy to our vocall confessions of sins to God. or men; unto our laying open our own hearts to God in pr vate prayers, or to others in trouble of conscience : therefore so much of the heart as is this way discovered, he can and doth know: And why may not God permit him, and give him the liberty and advantage to accuse us, even of that which he comes to know by this meanes? it being for the triall of his fervants : especially in case they have returned againe to those fins which they confessed, and yet have not forfaken : it is just, that then, as the guilt of former finnes returne upon us

1.Al cort acts co ted:

2. Which ke ledge he in

3. He may be privy to our call confessi

small vibre

in such a case, so that farm should be permitted afresh charge us with them. And that in this case, a man should be the priviledge of figitlam confessions, of the secrecy and so of confession (as I may so speak.) And if God may permit man to whom we have confessed, according to Gods own of mance, yet to tell things confessed, according to Gods own of mance, yet to tell things confessed, and to cast them in our permitted to the brethren sometimes be permitted to lay that to o charge, which he onely knew this way?

4. He is and can be present at all our more retired adie and is privy to them, being with us at bed, board, in all co

panies. By meanes of this he can accuse us : First,

1. Of all grosse actions done, that are obvious to sense: which indeed are usually the greatest matter of accusation, and does upon us most heavily in such temptations, as Davids murder adultery did on him: My sume, sayes he, is ever before me. As these having pulled a man downe, and put him into prison, as clapt him up, our owne consciences then may come in, with our more privy corruptions, as lesser creditors use to doe: an when once the soule hath by meanes of the accusing of one so act, given way to doubting, then all other privy corruption joyne and offer themselves to accuse us also: For they lie at the doore (as God told Caine) ready for such an occasion.

2. Also he may by this be able to accuse us of all deaded and drowsinesse, and neglect in the performance of holy dries, as want of attention, and quicknesse in them, (for the are easily discerned by any one that is observant) and of the want of stirring affections, and also of neglect of holy conserved in all companies, and the like. If a godly man were a follow a man up and downe in all companies, how much mist

he know of a man, and be able to accuse him of?

3. By such observations he may know a mans boson sinnes. So he knew and observed Indas bosome sinne, to be coverousnesses, and accordingly forted his temptation to it.

5. By what he fees outwardly of our actions, he can me wayes gueffe at inward corruptions, which are the princip of them. He hath all the wayes which a wife differning me hath, (who should alwayes watch a man, and set himself.)

I

4. He is and can be present at all times and places: and so can accuse us, x. Of all grosse sins outwardly committed.

2. Of deadness and drowfiness of spirit, and neglect in duties.

And 3. a mans bosome sin.

GOIL

5. From what he fees outwardly, he may guesse at inward corruptions.

hidy a man, and that hath opportunity to fagget when he pleafeth, on purpole for trial and discovery) all the wayes fuch man hath to know the heart, fatan hath. And that which Solomon fayes of a wife man, that though the beart of man be Prov. 20. 52 deep, get a man of understanding will feech it was, holds true of fatan much more, As a by comparing one action with another, 3. Wayes. one speech with another : so wife men gueffe at mens ends in things, and their respects that move them. a. By gestures. By a cast of a mans countenance & behaviour, men are often difeerned: by the like may faran fee into us. Thus last differred Davids pride in his command for numbring the people, fors it was loathfome in his eyes. And it loab differened this by the outward carriage of the matter, how much more might fatan that put in the motives to perswade him to it ? The Ichuites bid those of their followers who are to deale with men when they talke with any, whose minds they would differred, feill to observe their eyes, to see what alterations are in their countenances, as through which the mind is transparent : now fatan. he is a good Phyliognomift, and he eyes a map, 7. Further he himselfe suggesting many motives, and reasons in businesses, this way and that way, calling in many bysends, and motives to be confidered by us, he observes how the heart comes off at such and fuch fuggeftions, or where it fluck, and what fuggeftion it was that turned a man this way or that way, and fetche him off. The Jewes might fee what moved Pilare to Crucific Christ, because at that faying, as the text notes, that olf o he was an enemy to Cafar, he gave fentence : fo faran, when he ftirred up David by proud arguments to number the people, he must needs know what pride was in his heart.

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Now 6. besides all this, how farre he may have an insight 6. That he may into the Fancy, and the images therein, which follow and imite the images in tate the inward thoughts of the mind, as the shadow doth the the fancy, and body; and alio into the paffions, which are but the flowing, and alfothe paffio reflowing of corporal spirits, and in which the affections of the inthe body. will discover themselves, this I leave to others to determine, For the prefent, this is certaine, that although all the powers of the reasonable soule be fast lockt up from him (as we shall shew) and the immediate acts which are imminent in the foole

it felfe, utterly hidden from him; and that, take the soules is the immediate subject, and root of them, so intuitive, no will can discerne them, no more then one Angell can discerne the thoughts of another, yet arguitive, and as they doe trained and appeare, and are put forth in the body and corporeally gans, outwardly in actions, or inwardly in the images of fancy or the passions, and so, quasi in alios, and mediately the may be very farre discerned, and lookt into by Angels. While yet will nothing at all prejudge that prerogative which is ven to God, when he is faid alone to know and searth theart, but give its full allowance; nor that priviledge which is given to the soule it selfe to enjoy, namely, that none for know the strings of a man, but the spirit that is in man; we shall have occasion to shew in the Appendix to this decourse.

Besides, therefore, these advantages and wayes of knowledge, somewhat common to us men, each of other, they have a further, and more neere way of knowing the acts of the magnetic formalier powers, the understanding, and will, then we men can have, even as they have also a way of communicating the thoughts to us in a more intimate, close, secret manner by still such, as fals short of an intuitive knowledge of them: the can goe into a roome further then we: and into a roome which is next the privy chamber, which yet remaines fast lockt up us them. As their power in all other things reacheth a degree higher then ours, so in this also. To open this a little.

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Those reasonable powers and faculties in us, the understanding and the will, the immediate immanent acts of which are thus in themselves fast lockt up, being yet in this life drends in the body, and bodily organs, upon which their working doth depend: As 1. The understanding is joyned to the fano, which makes parelii, and resemblances and shadowes of those thoughts the minde secretly conceives and formes; so as searce any thoughts doe stirre, but the fancy imitates them, and also them as farre as it is able. And 2. The will also is conjoyed with the affections which are drencht, and shew themselves in bodily organs and spirits, so as not any motion of the will puts it selfe forth, but more or lesse some affections of the body

1 Cot. 2 11

doe flir with it; and therefore affections are as well defined by their motion in the body, as by their feat in the will it felfe. As when anger is defined, ir a of the bulling of anguing circa cor; a boiling of blood about the heart; and affections are but the flowings and reflowings of spirits to and from the heart, want added

Now both those, both phanta met and paffibus, all Divines do grant that the devils may know; and that to know them they have a neerer accesse to us, then men can have each to other : yea, and that they may discerne them intuitive as we do things which are present before us, how elfe should they worke upon fancy ? and otherwise, there were no diabolicall dreams, nor angelicall neither, caused by good angels. But we find that a good angell dictated to Toleph a great article of faith, [Chrifts divinity, and nativity | it was done in a dreame; and therefore to his fancy. So they inspired the Sibyls, and dictated prophecies is was faid. And so the evill angels prompted Sauls fancy. And this they doe, not by creating new species and images, but eveando, calling forth the images there already. For the images of things in the fancy being corporeall species, they can no more beget a new corporeall image, than they can make a body new. And therefore all the power of the angels cannot cause blind man to dreame of colours.

And therefore their way in communicating their suggestions ous herein, must be by discerning the pecies, to wir, of all words heard or read, that lie in the fancy already; and so by orderng & composing them, even as a Compositor in printing doth his letters that lie confuled afore him, into words and fentenes, to represent to the readers eye what he would have read by him: So he to the understanding, which doth naturally print off and take the impression off from the fancy of what ever is nit, as fast as he doth set them. And by the like reason, that e can call these phantasmes forth, and so view the species ind images laid up there already, to fet them thus as he pleaseth; by the same reason it must be supppsed that he is' s able to discerne any of them in the fancy at any time, then then reason it selfe calls upon any of them, and makethuse of hem, as it doth when ever it fets it felfe to thinke or muse. and these, and all other operations of the sensitive powers

they may view and see as truly (for ought I know) and intuitively, even as we see colours and species of things in eye of a man. So as these evill angels may, when God p mits, get into the head, and see all the images and species the fancy, and those that are in direct conjunction with understanding, which it is then thinking and musing of even a man doth what images are in the apple of the eye of and man: and so by discerning those phantasims, which the unstanding actually then vieweth and maketh use of, he may be seen as the seed of the eye of and the eye of an eye of the eye of the eye of an eye of the eye of an eye of the eye of an eye of the eye of

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And againe, 2. as we difcerne mens passions when they and affect the outward parts, as if shame dyes the face red feare paints it white; for may the angels more fecretly dife the motion of them within us, which is the cause of this alt tion without; they can goe further then we men can, they fee the inward commotion of the spirits in our inward pr even in their channels and springs, as in that bodily hear cary within us, and in the veins and arteries, and so know affections are stirring. And this is evident by this, in that are able to work upon the passions also. Now their power working upon these affections, ariseth from their know them, and skill to move and ftir those spirits and humon lectively, wherein these passions are seated. And herein t power of discerning us, exceeds that in us men, in dicerning ther men; as that of communicating their minds to us doth. For as they can communicate fecretly by fancy it fe we but by outward words, and figns to the outward fenfer others; fo they can discerne more secretly what is in the fu and not onely what appears in the outward parts; while yet but a room further, that they get into, which, we ment not come to; fo in like manner their power over our pass doth exceed also, they can see into the passions and diff the least riling of the tide, the least turne of the streame of fections in our veins, and in the corporeall heart : Satant discerne those lesser aguish fits of passion that accompanies act of the will, which men discerne not. As also they can't those passions by working upon the humors and spirits loat in, which men cannot come to doc. But of this great necent

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eccitary quere ; as also how by meanes of this he community ares all histemprations to us, more largely in an Appendix to e annexed to this Treatife.

CHAP, IX.

How able Satan is to worke upon that third principle : The paffions, and corrupt affections: and bring home bis falle conclu-Gons With terrours.

Hus we have feene how able Satan is to worke upon those I two forementioned principles of carnall reason, and abuse with falle Majors; and also upon conscience, in laying our finnes to our charge, with mifreprefentations of our effaces remaines now onely, that we shew, how he can stirre and worke upon the passions, and corrupt affections in us, and make use of them : and so fet on all those false conclusions That we are hypocrites:] thence deduced, with hideous, and horrid feares, and terrours.

B'And in respect to these terrors, as he is called a Serpent, as was faid, for flights, and cunning reasonings, and wiles : So likewise a Lion, of all beasts the strongest. A rowing Lion, of raise up terrors. all the terribleft, and most terrible in his roaring : whose roaring is therefore often in Scripture put to expresse the working of dreadfulneffe, and horror; The Lies roares, who will not tremble? Amos 3.8. And (as fome have observed, and the Pfalmift Pfal, 104. feems to intimate it) by his roaring, he strikes fuch horror and amazement into all other beafts, as they frand fill as exanimated, and so he seizeth and preys upon them as he pleaseth. And in this respect also of his working on the passions is it, that those dairs aforementioned, are principally called fory namely for that dolour, and anguish, and inflamation, and combustion they cause through distempering the affections Those feares which our own hearts engendred within us, were but as smoke; these darts of his put a fire into them, and doe canse them to flame and blaze. The allusion is to the poysoned darts, which the Scythians of old, and other nations now use in war, dipt in the blond and gall of Aspes, and Vipers:

That Satan can Ilay 38,13.

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the venemous heat of which, like a fire in their flesh, h the wounded by them, with torments the likest hell of any ther. Which lob also alludes to, Job 6.4. The arrowes of Almighty are within me. The porson, or (as others read it) heat and fervour (we may use both, and read) the hor pe thereof [drinks up] my fririt, even as fire preying upon moil And what were those arrowes he speaks of there but terre So it follows, the terrors of God, &c. In the same phrase of w that Corinthian is faid to have beene in danger to have been drunk up (as the word fignifies) with overmuch forrow, wh Satan had to doe with him, 2 Cor. 2.7. and the fame work again used of the devil, I Pet. 5.8. Seeking whom to drink a that as Satan inflames other members, and the mordinate h in them, with a superadded naturall vehemency and violen as the tongue which (though of it felfe full of poylon) is fi to be fet on fire from hell : that is, from Satan (who is called be as in that speech; the gates of hell : as the good angels the bleft creatures, are called beavens: Heb. 7, 26.) He inflaming in tongues with an overplus of venome and malice, to won mens names with; even as on the contrary, the holy Gholl & fet on the fire the Apostles tongues with zeale: As [1 fir he doth thus inflame other members, fo in like manner hecu and doth put fire into those darts he wounds the conscient with; and thereby augments our feares and griefes, and caule fuch disquietments and pangs, as that hell fire as it were bee to flame in a mans conscience. As Christ is that Brazen Serper fo Satan is that fery Serpent, that can fling us by the guilt of the

And here I must bring in the like caution as I used in the former Chapter; namely, that he workes not these terrours immediate impressions upon the conscience, which in that the speck is subject to Gods stroke alone, as to his knowledge alone. Which as I intimated, I take to be that other principal part of the drift of those words, Heb. 4. 11,12. The word of God is quick and powerfull, &c. For there hesets forth Christ to us (as was showed) as a Judge compleatly enabled for vengeance against us, not onely in respect of an omnisciency to finde us out in all our shiftings, but also (because a Judge would not be much served, if he had onely skill and knowledge though never so

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much to fearth, and finde out the guile and guile of Malefactors, if he were not armed with power to avenge, and torture them) therefore withall, the Apoftles scope is to frike terrour into their hearts in respect of that vengeance he can execute : And therefore his aim is to exhort them not to dalle with God, or with his word, in which he had fworn of chose that beleeved not, they should not enterinto his reft, in the former ver. So as the purport of the words must necessarily also be supposed to be, to shew the dreadfull power of God, and of his word, in avenging it felfe upon the contempers of him. and it; and not meerly to describe this conscience, and knowing of the heart, but as joyned also with power to pierce as deep in wounding of the foule; as in knowing of it. Yea, and that, fo large an illustration of his knowledge is brought in but as a clearer demonstration of Him power to punish, Who can dive to deep into our beares. As from whento see might argue; and feare the stroke of that fword in his hand, whose eyes are fo piercing. And accordingly to fet forth the dreadfulneffe of this his power, all those his expressions there used doe as fully tend, as to fet forth the other sand he likewife wieth fuch a comparison, as both in the nature of the things, and according to the more usuall phrase of Scripture, doth more properly and abundantly incimate this flaying and wounding of mens foules that should be disobedient, by this his sword, then that other of fearthing the foule and spirit. As to This word, sayes he is quick and lively, to called not in respect of duration onely, as abiding ever; but in respect to wooking and execution. Things, that are exceeding operative, though inanimate, we cal quick So quick-filver, which runs through a mans bowels like harle flot; and so oppositly, drugs & drinkes that have lost their virtue, and are ineffectuall, we call dead. And in respect to this energy, and power to work upon mens hearts, is that in John 6.63. to be understood; The words I speake (fayes Christ) are spirit and life, that is, are full of an operative principle. For an active working principle, we use to eall the Spirit, as the spirit of wine, &c. In that therefore he faves the word is quiek, be notes out that that word is inspired with a principle, most quick, spiritfull, & active, and fit to work as occasion is, that is even with the bely Spirit

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who is as the internal forme of it. And therefore 20 ha thus intimated this internal forme of working he adder with powerfull and mighty in operation; as noting out that po which flowes from thence; that abilitie to produce ftranges fects upon the foule; (thefe expressions cary report of then of a skill, and dexterity to fearth and know the heart of ly.) And then 3. he further instanceth in such operations of as the effects of that power, which are most dreadfull, as comparisons he nieth docimport. More piercing then any edged fword. Now as elfewhere the word is compared to an mory of all forts of weapons, and engines for war and ven ance; The weapons of our warfare are mighty, ore; I Corno In like manner here, he more particularly resembles it to fword, the most usuall, and most terrible of all the instrument of death, which were then in use. The brandishing of whi ftrikes paleneffe and horror into a man, cre the ftroke come him. Which is usually put in Scripture to express venger and more especially in the prophecy of Ezekiel. And also ! 7.13. If he turne not, God bath whet his fword, and prepared instruments of death, that is, to inflict torments, and eternally ments also, as Dent. 32,42. And indeed, what foever doth ment, or cause dolour, and anguish, is in Scripture called a far and the piercing with a fword, is used to expresse the most ex fite dolors, as Luke 2.36. Yea a fword fhall pierce through thy fa alfo: Speaking to the bleffed mother of Christ, and of that anguish and griefe, wherewith the should be remeven a beart, when the should behold her Son upon the Croffe. whose dolors upon the Crosse likewise, the same expression used, Pf. 12.21. when he prayes; Deliver my foule from (word. And in this respect the word in Christs hand, is Still, wi he is spoken of as a ludge, compared to a sword : and so be And we may further observe, how thus to strike the more to rour into their hearts in respect of the wounds, and torme it inflicts, he goes further on to exaggerate the dread thered He faves not onely that it is as sharpe, but more sharp, not the a fword of one edge, but then a two-edged fword, not the for but then any two-edged fword. And further, to flew thath speakes it in relation unto wounding, and anguish, and tormer

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it caufeth in the foule, he mentioneth the division of such parts as aft not onely most hid, and inward, in relation to discovery (for such the marrow is being covered with the bones, and the ligaments covered with fleth) but which are also of most exquifice fense, and the wounding of which causeth the greatest dolours He faith, it pierereb to the dividing the marrow, and therefore cuts through the bones. For fo it must needs be supposed to doe, when it is faid to reach unto the marrow. Now the breaking of the bones is still put to expresse those exquisite and unsupportable terrors and dolours of confeience, and woundings of the Soliris which amen cames bears, or fultaine. For when the bones are broken, a man cannot frand nor support himselfe. And the like is also the cutting of the ligaments, the nerves, finews, and arteries those, Leguer that knit the joynts, which are the organs of feefe and motion, Againe he fayes, it divideth not onely the Soul, that is, the fenfuall part, the passions of the minde, as wounding them; which creatures, as men and angels Te zi Treviustor, that is, the Spirit alfo, which is with an emphafis expressed: and his meaning is not so much that it divideth the Soule from the spirit, (as some have understood it) but the foule and spirit also. It is a two-edged sword, and can at one blow frike through both; this dee frikes at the root; at the fpirit, which, when wounded, who can beare? faies Solomon. And then he concludes ver. 13 That, as before him all things are naked; So also rereaxuniousia, that is, they lie with their throats cut, if he but frike them dead, and speechlesse at his feet, as Theodores expounds that word, which is translated opened. Now thus farre, that is, to this spirit in man; no created fword can reach; they turne edge at it: but even this, the word reacheth, and that alone. So as the fummary drift of all herein, is the fame which Christexpressed elsewhere in other words, to exhort them to feare that God, whose sword, and powerful word is able thus alone to wound; and not to feare those who can only wound & kill the body, and but reach to the sensual foul that is drencht in it, but cannot wound or kill the Spirit, which God alone can do, & no meere creature what loever. And therefore in all our thoughts and scares of Satans power of knowing our fins, or troubling or disquieting our spirits (as also throughout this discourse)

we are to fet fuch bounds, as that this incommunicable to of God, and of his word, may be referved unentrencht namely, that he alone knows and can immediately wound the and conscience; Both which at once this place beld out unto which made me the largelier to inful upon the opening of it.

But yet although Satari campot immediately wound the science, and make impressions of Gods wrath upon it : (fo no creature can shed abroad Gods love, and cause the crea to talt the sweetnesse of it, so nor the bitternesse of his wo but God is his ownereporter of both Januales bar and

Yet, I. When the holy Gholt hath lasht and whipe the co ence, and made it tender once and fetcht off the skin; Satanth may fret it more and more, and be still rubbing upon the fo

by his horrid suggestions, and false feares cast in.

And 2. He can by renewing the experimentall remember newing the re- of those lashes, which the foole hath had from the Spirit, am the foul with feares of an infinitly forer vengeance yet to co and flash representations of hell fire in their consciences, fr those reall glimples they have already felt in such a manneray wilder the foule into yast and unthought of horrors.

> And then 3. He can bring home all the threatnings that thundred forth in the Word against hypocrites, and men u generate, and discharge them all with much violence, and o upon a poore doubting foul. He can and doth prefent, and f his prisoners those terrible chaines, and racks, and other infir ments of death, as the Pfalmift calls them, which God hath me red against sinners, and hath stored up in that great armory his Word, which he bath in a readine fe to revenge all disobedien 2 Cor. 10.6. With the ratling of which chaines, &c. Satance make a noise in the conscience of a poore sinner, to affright his Which he is the more enabled to doe, out of experience of he terrors in himselfe: Being bound up in chaines everlasting, mu darkness, to the judgment of the great day, Jude 6. And as a sone consolation, and childe of light is enabled to comfort others the more, by the comfort where with he hath been comforted of God: & this Prince of darknesse is the more powerfull to terrifie week consciences that are ensnared with the cords of their owne fine by reason of the terrors which he hath received from the Lord

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5.2. Though hee connot immediately wound the conscience; yet.

I. He can rake in those woulds the Spirit hath made.

2. From the remembrance of those terrours impressed by the Spirit, he can amaze the Toule afresh with feare of worfe. 2. He can bring

home all the threatnings against hypocrites, &cc. Pfal.7.13.

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And therefore in Scripture, as a power in finis attributed to him, fo the power of death, as Heb. s. 14. Where by death is meant not fo much that bodily as that eternall death, to which, as the proper punishment of fin, the guilt of it doth Which power of his is not that of the bind ous over. Judge in fentencing to death, or calting men to hell, which is a speciall flower of Christs Crowne; who Rev. 1, 18, but the keyes of hell and death at his girdle; and of Gods, who is therefore onely to be feared, because he only can cast body and soule into hell. Norisit as if he were the maine cormenter, and executioner of mens foules, aftenthar great day, feing that they are to be cormented by that fire which in common, was prepared for the devils themselves. And who is it that doth torment them ? It is therefore principally meant, It, of that power and advantage he obtained over finners, when he had seduced them a fo. as to come boldly as a pleader against them, enabled with authority to urge Gods righteous law and word, and to call upon, and to provoke his justice to condemn poor sinners, and adjudge them unto death:until Christ that righteous advocate dispoiled him of those his pleas & power, by that satisfaction of his, we before, the law had put into his hands; & fo He destroyed him that had the power of death; enervating all his pleas & terrors. And a. the meaning is, that as he hath this power in Gods court over the fentence of death upon poor finners, so also in our consciences to arge the law upon us, & to plead all that the Law fayes against them that are under the Law, and to put us into the feares of hat death threatned therein: and to encrease in us the feates of that death, by presenting to us the terrours of the Law, anto which in respect of naturall conscience, men of themselves re subject all their life long. And unto this latter power, hath that power of death there, especiall reference, for those words, and deliver them who dithrough fear of death were abject to bondage all their life long, follow in the next verfe 5. And because the children of God, whilest in this life, as they now but in part, fother love but in part, & fo far as love remaines mperfect, fo far feare which bath torment, keeps possession vi Iohn,4:18; for it is perfect love (onely) that casts our (all) feare. Hence herefore, so farre as flavish feare remaines, so far they may be

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subject to be terrified by him; that hath power of death terrified over all those that are in any degree subject to the search whilest in this life.

4. He can excite the paffions of feare, and trembling of spirit.

And 4 he can immediately, by his own power, ftirre the fions of feare and griefe &c. exerce them beyond nature winds can taile the billowes in the fea, and make the fe to make a noife; fo can he a tumult in the affections, and all the foule into an hurry, and violent perturbation. He is Prince of the siery part of the little world in man, as well's that elementary region in the great world; and fo can raife naturall ftorms, and vapours that shall darken reason. cause such thunders and lightnings, as shall hurle all inte black confusion; such, as if hell and the soule would prefer come together. And though it is true, that he cannot turne ftream and current of our affections back, God onely can't this Tordan back) yet he can drive them fafter, and eaufeth to fwell above their naturall channels; that as a man bo hath the ftrength of ten men in him; as that man Luke 8 So shall the affections have, that are blown up by him. As may fee in David, what a strong mind doe we find in fo needlelly to number the people ? 2. Samm. 24. ag all reason, as well as religion, and the perswasion, yea oppo on, not of loab onely, but others also of his Counsellors Captaines of the bost; a man would wonder, that a man fol and wife should be so transported to doe an act to fools himself faw afterwards, I have done very foolistly, faies he 10, yea, and so grossely sinfull, as that it was abominable in eves of look, 1 Chron. 21; 64 one that feemeth by his othere riages to have bad but nature in him.) But the Devill was So wer, I. Bathan provoked David to number the people, by ra up flich an affection and inclination in him, The fike appe in the affection of love, which how stongly hath Satan dra forth in fome, even to madneffe, towards fuch, as before, also after his fiscination was overpall, they have loathed hated above all others, is evident in ftories by many inflam And as he can raise up other puffions in us, so also feares, torrours, jealanfies, and diftrufts. To feare where no feare is. thus he handled Saul (when God left him to him:) An evill

vit from the Lord troubled him; or (as most readering and in margent varies it) servified him a Same soch to And in the rail fing up of thefe affections of feat, and the like the works more then fimply morally, that is, then by bare propounding fuch objects as shall move them; (which men onely can do) but further alfo, Physically, by ftirring fach hamors in the Body, which forh passions do act and firere in. And so those humours in the body which shall put a man into a timorous, and trembling disposition, he can electively work upon, as he pleafeth: And then also he can diffurbe the phantafmes in the head, the organs of the understanding; as in him, Luke 8. 35. Who through Se cans working is intimated, not to have beene in his right minde. And when he hath thus diftempered, and difordered al in a man. and put a man to fuch dispositions to feares, &c. then he comes with his fuggeftions, and speaks nothing but of wrath and terrours, and of the threatnings, and of the hainoufneffe of a mans fins, the fearefulnesse of Gods wearh, unto that conscience that is troubled: and then (looke as when a mans choler is up, every fmall thing provokes him; fo now when feare and melancholy are excited,) every fuggestion, every surmise doth Brike the foule through and through, with horrid feares and realoufies. And thus, though not immediately, yet through the meanes of these milts and vapours, and fogs raised, which environ and darken this fun, he works upon the conscience, and therefore we fee by experience, that he prevailes most in this fort of remptations with melancholy tempers; who dwelling in darke thops, he much deceives with falle colours and gloffes. And when once affections are up, and doe cloud the mind, then multitudes of troublesome thoughts arise, and every suggestion surable to that passion takes, and prevailes with a mans spirit; as appeares by that speech of Christ, Luke 24. 38. Why are yearons bled(or afraid) and why doe thoughts arife in your hearts? Paffions, like to heavy weights hung upon a clock, doe not onely make the wheeles, the thoughts, move fafter; but also pervert them, and wrest them the wrong way: fo as to a heart thus diftempered, al things come to be prefented amiffe; even as to a blood-shot eye all things seem red. In a word, as he deludes his Enthulialts by fetting on, & backing their falle opinions, &

illufions with joyes& ravishments of spirit (which differ as from the joyes of the holy Gholt which are unspeakable and riom, as heaven from earth:) So he can, and doth back his reasonings, and accusations to holy men about their estates, abundance of terrour and difturbance, which also differs as a from the impressions of Gods wrath made immediately by fpirit upon the confeience, as those joys are found to doe.

CHAP, X.

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The conclusion of this discourse about Satan. Seaven advantage common. Satan hash over us, in all shofe forement somed deal

Nd for a generall conclusion to this, and all the rest of t discourse about Satans working on us. I will but to mention fome of those great and many advantages, he hath all thefe his falle reasonings and accusations over us, fortok them on, and to fasten his standers and false conclusions the deduced, and to perswade the mind of them. Which therefore bring in here, as being common to all those parties lars which have been related.

1 Advantage that he can and doth fuggeft frequently and familiarly:

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2. That he pre-

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First, it is no small advantage, that he can familiarly, and quently fuggest them again and again unto us. The frequency any thought that comes in again and again, that lies by us, haunts us, hath fecretly the force of an argument to perfor us to think it is fo. We nie to fay I have thought fo against again. I cunning flatterer, that is continually suggesting, an taking all hints and occasions so to doe, may at last put hards work out a near & a dear friend, & to make one jealous of him. As the Judge yeelded to her importanity, Luke 18:5. fo isthe mind apt to yeeld to a suggestion that haunts it, and imports nately presents it selfe, yea though it be to paffe a falle sentent against a mans selfe.

And 2. he can also, and doth represent a multitude of reason ings, and considerations together at once, all tending to confirm the fame perswasion. He will sometimes bring in a cloud of wilneffes, and instances to prove us hypocrites, and environ the miss easonings, &c. round about with them, that look which way it will, it sees no thing

thing elfe. As he represented to Christ, All the glory of the world in the twinkling of an eye : So he can do a mansfins, &c, That a man shall have a generall prospect of them, and see nothing ele, look which way he will. And what force this must needs have to prevaile with the mind and judgement to affent, expesience frews. As when a man doubting of a truth in a thing controverted, reads an opposite party, presenting all that can be faid for the other fide alone, it often staggers him, and for the present wins & gains his opinio to that fide, til he reads & confiders what is faid to the contraty: yea though a man is confirmed, and fetled in the truth, yet sometimes a man shall have an army of arguments on the other fide, come in upon him, to ranked & ordered as for the prefent shall shake & stagger him : & fo it must needs be in the agication of this great controversie about a man's estate, when Satan shall muster and marshall up an army of objections at once together, and not fcatteredly; as he is able to doe.

And 3. He is able to hold the intention of the mind fo to 3. That he can them, as to keep off all that which should any way comfort; he can turn down that columne in the leaves of our heart, wherein tion of itto grace or any thing that may comfort is written, and turne over them alone. onely, and hold our eyes fixt to read nothing but that other wherein our Errathes and fins are written; fo as to cause a mans foul to forget all good, as Lam. 3. 17. the Church in defertion is faid to doe, and to forget his own mercies, as Ionah speaks; he can multiply fuggestion so fast, and come in with such a tempeft, that as lob complaines, lob 9. 17. he will not fuffer them to take breath: and therefore the Apostle calls them the buffetting of Satan, 2 Cor. 12. because like unto buffettings, they come in, thick and threefoold upon a mans spirit; so as a mans spirit cannot take brearh: he raines down temptations fometimes, not by drops (as in ordinary raines) but by fours (as mariners call them, when a cloud melts (as in hot countries) suddainely, and falls by whole fale, and often finks a thip) He breakes me with a tempeft, sayes Iob, in the place forementioned. He speaks it of God, but such like tempelts Satan also raiseth.

4. He addes weight to his lying accufations, and false reasonings by an imperious & obstreperous affirmation [that so it is,]he

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hold the mind and the intenfuggefts not reasons only, that are fitted to perfuade, be them on with words of affirmation therewithall suggested fo, like as in reasoning weak spirit is oftentimes born by a ftronger, not by force of argument fo much, as by ftre and violence of fpirit; (for many when the iron is blum, their arguments want edge, put to the more frength, as Sol fpeakes, Ecclef. 10, 10. and fo prevaile) and fo doch Saran being a spirit of greater strength then ours by creation; guilt also, further weakning us in arguing with him, Con pleaders may fo argue the cafe, with such violence and or dence that as Socrates faid when his accusers had done, the he had not been very innocent, he should have suspected felf guilty: how much more, when the accusation shall fall on perfons that are fo guilty, as we all are, & the thing alfo pleaded be that which we are already fulpitious of? What a already feares, he eafily beleeves, as what a man hopes, que tuunt, facile credunt. We fee, that there fals out often in o ons a preconceit which exceedingly fwaies the mind; a e of mind that fuch athing is fo or fo, and in fuch a cafe & can strike in, exceedingly to strengthen such a conceit. The take to be implyed in that phrase, 2 Theff.a. I. where the A file gives warning they should not be troubled neither by rit nor by word, to think the day of judgement was at band: by rit he meanes a pretence and opinion of some revelation. cerning fomething which a mans owne private conceit and gination inclined him fo to think; thus I John 4. 1. Spirit To taken. And thusoften times when Satan perceives the inclined to think fo or fo, he addes weight unto the balls and so a man is given up to the efficacy of delusion. As we in those false Prophets which the Apostle there speaks of he fayes, Beleeve not every fpirit, because many falle Prophe gone out into the world. Thus likewise those false Prop in Micah became confident of the truth of their prophe that walk in the spirit, and in falshood, sayes the Prophet. 2.11. They took up fuch conceits, and the devill he joyned th with, and confirmed them in them. Now as Saran by falk velations confirmes Enthulialts in their opinions & conceins he joynes with the jealouses of beleevers & puts weight into balla

ballance, ftrongly fivaying them to judge amific of their effaces.

And 5. in that he; (as was faid) backeth his falfe conclutions thence deduced, with terrours, &c. this becomes an argument to f. That his fenfe; and fuch arguments doe exceedingly cary on the judge- reaforings are ment in our opinion of things. A conceit that comes in with joy, we are apt to conclude is true: and fo in like manner what comes in with terror : fuch impressions are as it were a feale to what is fuggefted, to confirme in. And as the holy Ghoft fealerh his infructions, lob 33.16. with impressions of joy, &c. fo doth Satan his temptations with impressions of feare and disquietment. If a man bath a dreame with any strong impression, a man is apt to give heed to it, to thinke there is fomething in it: that which made Nebuchadnezzar think there must needs be fomething in that of his, Dan, Chap. 2. and Chap. 4. when yet he had forgot what it was, was, that it made him afraid, and his thoughts troubled him, ver. 5. . .

The control of the co

A 6. Advantage is, that he fuggefts and works all these impressions undiscerned at all by us to be from him, so, as we 6. That he si know not but that they are our owne thoughts, yea fome- gefts all undil times think that they be from the holy Ghoft, working as the cerned by us. hirit of bondage in us. This is also an exceeding great advatage. As it would be to an enemy to have gotten the opposits owne watchword, their own colors: this caufeth us readily to yeeld and open the gates to him. And though when the temptation is over we perceive his delusion in it, yet still, because we cannot differn his fuggestions from our owne thoughts when upon us, when we are in the mist and eclipse, therefore he can come againe and againe with the same temptation, to day, and to morrow, and the next day, and we perceive it not : which if we did, we should not listen to it, no more then we would to one who had formerly deceived us. Thus Ahabs Prophets knew not that Satan was a lying spirit in them, for saves one of them to Micaiab, When went the first of God from me to you? Those frong delusions, 2 Thef 2.10, could not have prevailed upon their minds to have beloeved a tye, had it beene difcerned by them that Satan had suggested thom. Peren knew not that Satan did by him tempt his mafter to have bimfelfe : which yet Christ perceived, and therefore called him Satan.

fenfe of terrors.

Laft.

Last of all, a man can no way avoid his suggestions, north That his fug-duce himselfe from them; neither can any take Satan off for gestions cannot a man but God, He must rebuke him, none else can. A p e avoided. foule fights with Satan in this darkneffe, like unto a man t affaulted by one that caries a dark lantern, who can fee the faulted, and how to buffer him, and followes him where he goes, whereas the poore man cannot fee him, nor whom that strikes him, nor be aware how to award the blow. The forethe Apoltle when buffered by Satan, knew not what # Cor. 13. doe, but onely to have recourse to God by prayer : for he co no more avoid or run away from those suggestions, then fr himselfe. Nor could all the Saints on earth any other way h

CHAP. XI.

The second generall head : The cases wherein God leaves his this darkneffe. First, three cases extraordinary.

freed him : none, till God should cause him to depart.

The cases of two forts. I. Extraordi

Aving dispatcht the efficient causes of this darknesse; leaviles Phylicall: I now proceed to the cafes wherein, ends for which God leaves his children to such a condition The causes Morall. The cases, they were the second general head I propounded to be handled: and they are either Em ordinary, or ordinary.

First, Extraordinary; 25, First, out of his prerogative.

Secondly, in case he meanes to make a man eminently will and able to comfort others.

Thirdly, in case of extraordinary comforts, and revelations First, What if God will use his absolutenesse, and prerog tive, in this his dealing with his children ? and proceed there 7. Out of Gods fole preaccording to no ruled case or president? This he may doe, a rogative. (as it is thought) in lobs case he did; who is thought by som

to be fet up as a type among the Gentiles, of Christ at his concifying, who was to be left by his Apostles, forfaken of Go &c. and though lobs defertion began but with his estate, children and body, yet it pierced further in the end, and feized upon h

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this we read no whereof him, yet) was feene in Gods with-drawing himfelf in the comfore of his presence, and in Satans making him a Butt to fpend his arrowes on. And yet although the Lord had cause enough against him, yet no causes as I remember)is pleaded: But it is refolved into an extraordinary dealing, wherein God took a liberty to glorife himfelfe by fineling ont one of his floutest valiantest champions, and setting him hand to hand to wrestle with the powers of darknesse; and because Satan was (as it were) not hard enough for him, he curned enemy himselfe, Job 13. 24. None more just then he before, the Lord you know glories in him; none ever led a fricter life, read Chap. 31, no mankept more in awe, and that by fearing such a desertion afore-hand. Which was the onely way to prevent it, (for what a man feares he prayes much against) which he expresses, when complaining, he saies, Chap. 4. 25. That though he feared it, yet it came, implying that it was not ordinary, nor indeed is it fo : and although lob justifies himself 200 farre, yet this was it which made him to Routly to plead his own cause, that he could find no prefident, no ruled case of the like proceeding. And therefore Eliba, who took both Gods part and lobs, and stept up as a moderator, and as one in Gods flead to decide the matter, refolves it most of all into Gods prerogative, though not without lobs defert; (yet not fuch, as according to which, God ordinarily proceedeth, not so severely with others;) as appeares by the 34. Chap, and to that end he fet forth Gods greatnesse, in the 36. and 37. Chap. And thus also God himselfe when he came to plead with Isb about it, and to shew him a reason of it, he onely tells him how great a God he was, and therefore might doe as he pleased; and useth no other arguments in the 38, 39, 40, 41. Chap. God indeed never wants a cause, nor doth deale thus where fin is not; yet, as is faid of the young man, that he was blind, not for his fin, God norhis parents, (yet not without it) but for the glory of it was an act of Gods prerogative: so here. God hath higher ends of glorifying himselfe in the patience, the victory, and the conquest of such a Champion as lob was; and of confuting the Devill, who accused him of ferving God for nought, the fallenesse of which

to demonstrate, God tryce conclusions with him; as also confute the opinions web in thosodaics were generally received as may seem by his friends arguings, and also by the 73. If That godly men did prosper, and flourish outwardly, account to their godlinesse: for these and the like reasons God did How ever Elibragives Ieb this good and seasonable counsells make this use of its to search into his sing. Chap. 34. ver. 31, And God might well take liberty to deale thus with Ieb, been he could make him amends, as afterward he did, in restort double to him; and indeed it was but the concealing a while his love, as many parents love to doe by their children, and to show, it the more in real effects, as God even then did making him more then a conquerour.

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When God intends to make a man wife and able to comfort others.

A fecond case extraordinary is, when he intends to make man a wife, able, skilfull, and a strong Christian; wife, namely this, which is the greatest learning, & wisdome in the world;

perimentally to comfort others.

This may feem to be the reason of this his dealing with man; Heman was brought up in this schoole of temptation. kept in this forme from a youth, Pfal. 88. 15. He was preto it, and so deep lessons had he fet him, as he had like to loft his wits as he faies there; yet in the end, when God; him up againe this Heman (who lived about Divide and Soll time) is reckoned among the wifelt of his time, and one four that were next to Solamon for wildome; 1 Kings 4.3 that great Apoltlewas a man exposed to the fame combats others were; he was buffeted by Satan, 2 Cor. 12. filled wit mard terronrs, as well as those without; what was this for? fo much for any personall cause of his owne, as to make hi ble to comfort others : "2 Cor. 1.4,5, For that comfort w answereth a temptation in one mans heart, will answer the in anothers: when temprations have the fame wards, that which unlocke one mans bolts, will ferve & answere to: thers.

It is not every word that will comfort a weary foule, but a word in feason, ver. 4, of this 50. of Esay; that is, which is ted to the parties case: now, who are they who are sum with such apt, and sit, and seasonable considerations to cofort such, but those who have had the same temptations,

have been in the like diffreffes? This art of speaking peace, and words of comfort in feafon is the greatest wildome in the world; and is not learne but in Hemme schoole, Temptation was one of Luchers mafters. And therefore of all abilities of the minifecy, Chrift inthis Chapter inftancethin this, b. . and calleth the tongue of him that is able to speake feafonably to weary foules. the tongue of the learned ; and therefore lob 33. 13. to raife up one whofe foule draws nighto the grave, is faid to be the work of one of a thousand. Which is easily grained, if you consider the danper of fach a diffresse: In Scripture it is called the breaking the bones, Plal. 51. because the strength of a mans spirit that should uphold it, as the bones the body, finks within him mow to be a bone-fetter, is not every mans skill; he must have foeciall are and coming; land withall a Ladies hand (as we use to (av) that is, meekingfie and pity; which also are never kindly. but when we have tasted the like, or may feare the like, Gal.6. 1. Karaeri (171) The Apostle commands them to fet such an one in joynt ne ain, I wthe word fignifies) left thou also be tempted; & it is the work. offone that is spirituall, Ton that are spiritualt restore fach an one. rerequires skill to get one every thiver, to meet with every fernple and fer all fraight againe, It is also called the wounding of the first; fo Solomon, a wounded spirit who can beare? Prov. 18. 14. As the power of fin wounds, fo the guilt alfo ; and the one asincurably as the other : and it being the first of a man which le wounded, that which must heale it, must be fomething drope into the heart, that may come at the spirit; and there are to be peculiar elective plaisters to heale these wounds, because these wounds are often differing; some objections there are, that often the learnedit men never met with inbooks; and finan hath deviled merhods, Eph. by of tempting foules deferred, which he useth againe and againe : and a man shall not know those depths; and fathom them, unleffe he hath been in the depths himfelf, as Heman speakes; and then he shall see such wonders of Godin those deeps, which none else ever faw; and thereby gaine fuch wildome, as to be able to encourage others by his example, to traft in God and call upon him, fo David, Pfalme 32. ver. 5,6,

The third cafe extraordinary, God doth defert in cafe a man revelations & them: hath comferts. N2

2.In case of a buudance of

hath had, or is to have from God an abundance of revelai

First, in case he hath already had abundance of re tions from God. As after that glorious testimony give Christ at his baptisme, This is my beloved Some, Ge. 3. ult. Then was lefus led afide to bee tempted, Mat. He points out the time to this very purpole. In like ner doth God often deale with the members of Christ the feafon and time of their defertions and temptati This was also that great Apostles case, 2 Cot. 12. 7. L Bould bee exalted above measure, through abundance velations, a messenger of Satan was sent to buffet me. which he cals there the thorne in the fleft, that prickt hi meant rather I think of a defertion, and leaving him to diff of spirit, then of a luft : For his scope is, to glory in his affill v. 9, 10. Now if it had beene a hult, it had not beene a thin have beene gloried in: Againe, it was a messenger of Satan W imports something externall; & it buffered him, he was as a patient in it, as a man buffeted is; in the exercise of lusts, our rits are active; and besides, he praved, it might departs phrase would seem to note out something externall had tooke him aside into heaven, and spoke woode things to him, and when he comes down again, Satan take him to taske, and batter him ; the flesh would have a proud, if it had not bin thus beaten black and blew; He had in heaven, and heard the language of Angels and Saints, it not to be attered; and now he must heare by Devils the lang of hell. This buffering Leake it, was by Satanicall injection

Secondly, before God doth dispense great revelation of comforts, he doth sometimes desert. And as before great districts, which he meanes to leade his children into, he fils the hearts with joy unspeakeable, and glorious, to strengthen the against the approaching conflict: (thus God to hearten his so against that great agony in the garden, and combate on the Crosse, transfigureth him on the Mount first.) so on the contrary, sometimes before great revelations, and comfort to make them sweet, & the more welcome, God useth to with draw himselfe then most; thereby preparing the heart so

then

them : as Physicians doe the body for cordialis. The greatest foring-tide of comfort, comes in upon the lowest chbe of diffreste. Diftresse enlargeth the heart, and makes it thirst after comfort the more, whereby it is made more capable of confolation: For that rule holds usually true, 2 Cor.s. That as Inferings abound, fo comforts fball abound alfo.

CHAPAXI Ledit sin

The cases ordinary, wherein God doth leave His in darknesse.

TOw fecondly, we come to the more ordinary cafes, wherein God dispenseth this darknesse. Ere I name particulars, I will premise concerning them this generall rule, We shall finds, that God goes not constantly by the same rule in the dif-pensation of them: so as no man can say, that in such and such God is various cases, God will and doth certainly defert men, or that he al- in these differ waves doth fo : but is various in his dealings herein. For fome fations. men he leaves for a while in darknelle, in, and upon, and immediarely after their conversion; their funne rifeth in an ecliple, and continueth fo till noon; yea till their night: on the contracy, towards others fometimes he never thines in more comforts on them then at their first conversion : againe, some he deserts upon a groffe sin committed; to others he never reveales himselfe more at any time, then after a groffe sinne humbled for, and repented of thereby to shew the freenesse of his grace. So likewise, some that have lesse grace, and have lived more loofely, he fills their failes at death, and they have abundant entrance, with full faile into the King dome of Christ: others that have walkt more strictly with God and whose ends you would expect should be most glorious, he leaves to feares, and doubts ; and their Sundoth fer in a cloud.

And the reasons why God is thus various in these his dealings, is both because spirituall comforts tend not simply ad effe, but bene effe; not to the absolute being of a Christian, but his comfortable well-being : and also because in respect of their dispensation, they are to be reckoned in the ranke of temporall rewards; and though light and affurance is not an

ourthly but an beaventy bleffing, yet it is but a remporary fing and therefore as the promites of other temporally things are not absolute, no more are the promises to give rance to a beleever absolute, as shore to give him heaven falvation are. Therefore likewife on the contrary, dark and diffresse of conscience, is but a temporall chastisement outward crosses are; differing from them onely in the mare of them; the one being conversant about things of the or ward man; this of the inward, namely, a mans spirituall state. Hence therefore in the dispensation of both, the God alwayes goes by fome rule, as in all other dealings of vet fo as he varies and deals differently with his children the in : as he doth in dispensing outward prosperity and adve ty, Setting the one against the other, to the end that man for find nothing after him, as Solumon fayes, Eccles. 7. 14 that is, e fuch crosse and contrary opposite instances in both kinds, the men might not finde him out in their wayer, or trace him, as the phrase is, Rom. 9 mlt: not so, as to say certainly, and infallist what he meanes to doe in such and such cases. Indeed int world to come he makes eaven with all the world, how di ring foever his dispensations of rewards or punishments hi beene here; and what is behind-hand to any one, he then pe with respect to what they have received. Thus in matter of rituall joy and afforance, God may youchfafe it to one that h not feared and obeyed him fo much as one that walkes in die nesse: but then if any one hath received more earnest aforehand, and hath not walkt answerably, God considers it an aggravation of his fin, as he did in Solomon, whose finne aggravated by this, I Kings 11.9,10. that he finned ass God, who had appeared to him twice: Otherwise, if these tol forts make a man in any proportion to flich coft, more fruit then others are, I fee not but that God, who crowns his on graces, will reward them the more; this being one meanes he chified to fome, to work more grace; as afflictions are to thers. Thus it is indike manner in deferrings, and diffreffe minde, they being a temporall punishment, God is as various in them: So as one of more grace, or whom God intends more grace unto, shall be afflicted and forfaken, when one of left thall

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Shall raigne as King, as it is faid of the Corinthians, in case of 1 Cor.4.9,00 worldly prosperity: So he shall have peace and liberty of minde, triumph over Satan, and hell, and discomfort; when Apostles in comparison, that is, men eminent in grace, are in respect of spiritual conflicts made spatiacles to angels and men.

This rule premifed, the ordinary cases follow.

First, in case of carnall confidence; thus Pfalogo, David had I. Cafe. beene in great distresse of minde, for a while, as appeares by what is faid v.3. and 5. that though beavine fe be over-night, yet ior cometh in the morning, and in this fun-thine David looks about him, and fees never a cloud appeare in view that might againe eclipse his comfort, then he grew confident upon no other ground but prefent fense, thinking it would alwayes be fo with him; and fo trufted in that comfort he had at prefent, as if new he could never have beene troubled to againe, (as in fuch cases good foules are apt to think) Now I shall never be removed, faves David; this was carnall confidence, and God to confound it hides himselfe againe, ver,7.

Now carnall confidence is either:

First, when we trust to falle fignes shuffled in among true; Carnall confiwhich is incident even to believers that are in the state of dence in three grace, and have good evidences to thew for it; who wet toge-things. ther with those found evidences, doe often rake together many to falle fignes other fignes that are but probable, yea, and which are deceitfull, together with and but common to hypocrites; this we are apt to doe, to true, take many things as infallible fignes which are not: As many are faid in Daniel, to cleave to the better fide by flattery : so in a mans heart, many false lignes will come in, and flatter a man, and give their tellimony, and speak the same thing true evidences doe, Now God, to discover which are falle, and which are not, leaves a man: and then he will finde all his falle signes to leave him as flatterers use to doe; and to be but as broken teeth among those which are found and whole. to faile and disquiet him; like reeds that breake, when any fresse is put to them, and so to run into his hand.

Or, secondly, when we put too much of our confidence upon 2, Putting too fignes though true, and trust too much to comforts and former much confirevelations, and witnesses of Gods Spirit; and to our graces

In case of cara nal confidence.

Scuthillia.

comforts

dence on figner

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which are all but creatures, acts of God upon us, and in me when therefore we let all the weight of our support to hang or thefe, God in this case often leaves us, That no flesh should re

joyce in his presence.

2. When wee neglect going to Chrift for upholding our graces.

Or thirdly, when we think graces and comforts are fo rooted in our selves, that we neglect God & Christ, for the upholding increase, and exercise of them; then God withdraws the his of thefe, that we may have recourse to the foring, and wellesd As too much confidence in the power of inherent grace, cause Christ to leave Peter to the power of fin, fo the like confidence also in the power of grace, causeth God to leave us to the put of, and terrours that come by fin.

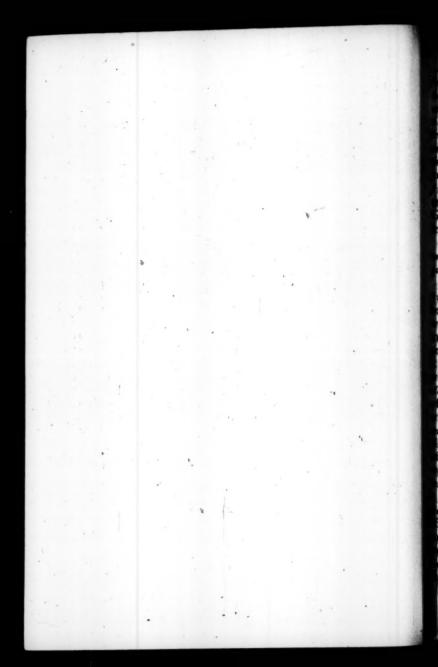
2. Cafe. opportunities of spirituall comforts.

The fecond case, For negletting such precious opportunities For neglecting of comforts and refreshings as God hath vouchsafed; as forth neglect of holy duties, wherein God did offer to draw night us, the Sscraments, Prayer &c. So Cant. 5.4,5,6,7. Christ floor at the doore and knockt, that is, moved the heart of the Church there to pay, or perform the like duty in which he useth to com into the heart and visit it; he offered to affift her, and begann enlarge and prepare her heart, but the made excuses: upon the Christ went presently away; onely he left behinde him an in pression a sent of himselfe in her heart; v.4,5,6, enough ftirre her up to feeke him, in the fense of the want of him; in desertion God useth to doe.

For not exerciling graces.

Thirdly, in case of not exercising the graces which a man him not stirring them up; &c. when Christians are as it were be tweene fleeping and waking, which was the Churches condition in that Can. 5.2. then also Christ deserts. To performe duit with the inward man halfe awake, as it were, and halfe afleen to pray as if me prayed not; (as on the contrary, we are to use it world as if we used it not :) Thus, to doe the Worke of the Lm negligently, this provoketh God to absent himselfe; as hed there, Cant. 5.2. And fo 2 Pet. 1.9. He that lacketh the fething that is, ufeth them not, neglecting to adde grace to grace, (as it former words expound that phrate; and it agrees with the la elsewhere used : as Mat. 25.29. He that useth not his talent, faid not to have it. To him that hath fall be given, and from his that hath not . O.c.) A blindnesse soone falls on such a man, and he





rgetterball that ever he had (as was opened afore.) And ined there is no reason that a man should have present confere future grace when he neglects the afe of prefent grace, Efa. 4.7. God complaines that there was some that firred nothim-Me; and for this, God was wroth. Whereas otherwife, v. 5. God cets with him that worketh righteonfne fe, and rejoyceth in him at rejoyceth to work righteousnesse, God meets such, and reweeth with, and drawes nigh unto them : but others, that irre not up themselves, God rouleth and ftirres them up by errors. He that malketh according to this rule, peace be on him, 21.6.16. not elfe. Though comfort is not alwayes the prent necessary fruit of righteousnesse, vet it is never without it. Fourthly, in case of some groffe sinne committed against light,

chumbled for, or proving scandalous, or of old finnes long for- In case of some

otten : I will give instances of each particular.

First, for some groffe fin committed against light. An inance for this is David. Who though he was a man after Gods Against light, eart, yet we meet with him often complaining, as one that as frequently in these desertions; amongst other times, once the 119 Pfal.25.28 ver. where his foule cleaveth unto the duft. nd is even at deaths doore, for he fayes, quisken me, he meanes in regard of the sense of Gods favour, which is better then life; hich also is the meaning of that phrase, that his soule did leave unto the duft; that is, was brought to the apprehension death, therefore Pfal,22.15. Christ upon the Croffe (of hom the Plalme is made) cryes out, that God had for faken him. ad brought his foule to the dust of death ; and David faves here so, that his soule melted, and was dissolved, even all the powers fit were loofned, and failed within him at the sense of Gods rath, even as waxe melts before the fire : ordinarily we find Scripture no fuch eminent desertion, but we find the cause of not far off, if we read on : fo here, in the 2 g.ver. Remove om me (fayes David) the way of lying. He points to the foare his heart, and wherein his griefe lay. David among other cruptions, had a lying spirit, in the I Sam. 21.2, David very undly telleth two or three lyes together, when he fled from ul, and came to Ahimelech, who fearing to harbour him beuse of Saul, askt him why he was alone : it being a suspicious thing,

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thing, that he fo great a man should have no greater trainen attend him; and did argue that he fled as a proferibed pe fon, and then it would be dangerous to foster him. To the he answers roundly; That the King had commanded bin businesse; there is one lye; and that the King had command him fecrefie in it, there is an other : and because my ferom should not know it , I have fent them away to severall place there is a third : and againe, at the 8.ver. I have not brought sword because the Kings businesse required haste, there is a found lye. David went on here in a way of lying; they were made, and deliberate lyes. Other fuch like speeches of his that I Sam. 2.7, 8.10. where he told Achift, That be went again the South of Indah, and against the South of the Kenites, ver. 10 when as he went against the Gesburites and the Amaletin ver.8. Some excuse, because those nations bordered over gainft the South of Judah, and the South of the Kenites : and make out a truth in that his speech : but yet the last werk that faves that Achish beleeved David, implyes that as understood it, so David indeed meant it, as if he had gone up , gainst his owne countrymen, and then it can no way be excu These therefore being grosse sinnes, sinnes against lights (asol finnes lying must needs be supposed to be, because it is aga that truth which rifeth up in the minde) and is a finne whe in a mans minde shews art, cunning, and wit; and a fa which when the truth is discovered proves exceeding shamen and scandalous; therefore this sinne, especially when it beene fome while gone on in by him, which therefore be call way of lying, lay heavy on him long after. Therefore he entre God to take the load of it off, Remove from me the way of the it was the load hereof which did lye fo heavy on him, as it p fed his soule to the dust of death, as he had before complained.

2. In case of fome fin not throughly humbled for.

So for the second particular, in case a sime be not through humbled for, and confessed; or if when we committed it, had shifts to keep us from thinking it to be sin, or not so haine or were doubtfull whether it were a sinne or no, and so we loath to acknowledg it to be a sin, and to burthen our selections, but our hearts stood out rather cleare our selves in it; as it is likely David did in the case of

murther of Vriah; he had done it so cunningly, as he thought he could cleare himselfe, and wash his hands of it, or it was but the chance of war, (faics he) that did cut him off; The (word devoureth one as well as another; And so he excuseth it, 2 Sam. 11,25. God in this case brings him to the rack, Pfal. 32. (It is thought that Pfalme was made, as well as the 51.Pfal. upon that occafion of his murther; and indeed it may feeme fo, they are tuned fo neer together, as might be shewn in many particulars :) These fins being knowne and become scandalous, David was to confesse publiquely; as in the end he did, when in making the 51 Pfal, he stood to do penance in a white sheet, that I may To fpeake. Now David was loath to come to this, that murther being done so cunningly, he could hardly be brought to confesse it, so much as in secret, much lesse publiquely; God in this case laves his hand fo forely on him, that his natural moisture was dried up as that Pfalme tells us, (for in men troubled in conscience, their trouble of mind casts their bodies often into as great hears, as men that are in burning feavers, fo Pfal. 102,3. in the like fit, he fayes his bones were burnt like an bearth;) and this was without intermission day and night; and thus he lay rearing, so he expresseth his carriage in his torture, like a malefactor on the rack, though haply he cryed out for mercy to God, yet because not with a broken heart, God therefore accounted it but as rowing, that is, the voice of a beaft as it were, rather then the voice of a man humbled for his fin. And why was David put to the rack thus? he would not confesse, and humble himselfe for hisfin; I was filent, and yet roared, ver. 3. a still broken hearted confession might have saved all this torment. But when in the end I faid I would confesse my fin, ver. 5. and in his heart he resolved once to lay open all that fin of murther, and adultery in the circumstances of them, then God pardoned him, (as you know he did) for Nathan comming to him, told him, as foon as but a word of confession began to fall from him, that his fins were pardoned. And yet after that, as appeares in the 51.Pfal.God did not yet restore comfort, and the joy of bis salvation to him, (for there he prayes for it in the sense of the want of it) not untill he had publiquely confest it also, and throughly humbled himselfe; it having caused the enemies of God to blaspheme, God would have a publique fatisfaction given.

So when the incestuous person had committed that fi r Cor. 5.1,9. for which, as then he was not humbled (for after wards in the 2 Cor. 2.7. when he was humbled indeed, hel them comfort him) yet till that his humiliation was appare he bids them to deliver such a one to Satan, to the jaylour, the tormentor with him, to the prince of darknesse to tent him, and afflict his spirit. Now the meaning of that deline ing him up to Satan, was that he thould be folemnly exce municated, which when it is performed as it ought to be, In name of the Lord fefus, and with the power of the Lord Jela then as the Church cuts them off from communion with the fo God from communion with himselfe, and He withdraw all fellowship with their spirits, (as was before declared) fo leaves them alone in darknesse, and to desertions; and m onely fo, but delivereth them up to Satan, not with a comm fion to cary them on to more finne, (for the end propounds by the Apostle, was thereby to destroy the flesh, v.s. not to rish it by provoking him to more fin) but to terrific and the his conscience, and to stirre up therein the guilt of fin, and to rours for it. Which God fanctifies to humble a man, and mortifie the flesh : and thus when that Corinthian was exce municated, and given up to him, did Satan deale with for a Cor. 2.7. he was nigh being [wallowed up of too much for and this occasioned by Satan, whose devices we are not iguin of, fayes the Apoltle, ver. 11. Now as every ordinance hat proper peculiar work it is appointed for; an inward effect accompany it in a mans spirit : So this, and that proper c and inward working and event of this great ordinance of communication, is terror, and forow, and defertion of fp thereby to humble a man; even as it is the proper effect of craments to convey comfort and affurance, and to convey feale of the Spirit, And when this ordinance is neglected or mitted, when yet groffe and feandalous fins require it; the man belonging to God, God himselfe often works thus, and flicts this on him without that ordinance. Thus he dealer David and others after groffe fins. God inwardly excomme cates and casts them out of his presence, and from all co forts in his ordinances, although they are not refused by ment

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Sp et come to them: dealing herein, as a father that is a publique magistrate, with an unruly child, after some great missemeanour, though he cast him not off, yet he may send him to the Gaole to be for example sake, imprisoned: for the Gaoler to take him, and to clap irons on him, to have him down into the dungeon, where he sees no light, and into the little ease, where he is in so trait a condition, as he can neither sit, nor stand, nor lie, as Elim expressent it, sob 36.76, he calleth it bringing into a straitplace, and binding them in setters and tords of assistion, and then he some hem their transgression, and wherein they have exceeded, v. 8,9.

Yea, and thirdly, this God doth not onely presently after the And this 3. for innes were committed, but sometimes a long while after, and sins long since that when they have beene often confest. Yea, and after that committed.

God hath pardoned them also in our consciences, as well as in eaven; yet the guilt may returne againe and leave us in darkeffe. Thus lob 13.26. For the fins of his youth (which questioneffe he had humbled himselfe for, and had afturance of the paron of, yet) God did write bitter things against him for them nany yeares after, and made him poffe ffe them, as himfelfe speaks. God gave him over to the Gaoler, and put him into the little afe in prison, Thou putteft my feet into the stocks, faies he ver. 27: for as the power of fin, and the law of fin is but in part done way, in our members, to in our consciences the guilt of fin Is likevise but in part done away, in regard of our apprehensions of he pardon of them; and therefore as those lusts we had thought lead, and that they would never have rifen againe, doe someimes revive and trouble us afresh, comming with new affaults; oin like manner may the guilt of those finnes revive which we hought long afore had beene pardoned, and after the commifon of some new act, or forgetfulnesse of the old, and security bout them, God may let them loose upon us afresh, that we hall looke upon them, as if they never had been pardoned.

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Now the reason of all these particulars, both why grosse fins, The Reason specially if against light, when not confessed throughly, should of all.

et after many yeares caft us into fuch fits of defertion, is

Because therein we rebell against Gods spirit; and that pirit, Ita nos trastat, ut à nobie trastatus, doth deale with s, as we with him. If you grieve him, be grieves you; if you rebell.

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against him, he fights against you as an enemy : fo Efay 63-11 They rebelled and vexed by holy Spirit, therefore he was n to be their enemy, and be fought against them: now to fin an light is called rebellion, fo lob 24. 11. When men goe about extinguish and darken the light of direction, which God hall up in their hearts to guide their paths by, God puts out the of comfort, and so leaves them to darknesse. But especially when our hearts are so full of guile, as we plead that they are finnes; or extenuate them, as David in all likelyhood Pfalme 32. in reference to which he faies, in s. v. of Pfalme, That that man is a bleffed man in whom is no g and in the 51. Pfal. 6. Thou defireft truth in the inwards David had dealt guilefully and deceitfully in that fin; if keepes a fin under his tongue, and will not be convinced of nor bring it forth by confession; God in that case brings his the rack, as they doe Traytors to confesse: and if it be that ny of our old fins revive, and cause these terrours, it is bet we began to look on them as past and gone, and thought we ded not go on to humble our felves any more for them; m account they are fo buried, as that they will never rife as when as the remembrance of them should keep us low, and ble us all our daies. It is laid to the charge of them in the 16 Ezek. 22. That they remembred not that they lay in their blood are apt to think that time weares out the guilt of fins: God they are as fresh as if they had been committed yesters and therefore nothing weares them out but repentance. G fins forgiven mult not be forgotten.

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9.5. S.Cafe. spirit under outward affli-Rions.

Fiftly, in case of a stubborn stiffe spirit, under outward flictions; when we will not mend nor floop to God. Of a stubborn may be part of the case mentioned Esay 57. 16. where alleaging the reason why he contended with a poore soul his, he gives an account of it, ver. 17. you shall fee where quarrett began, For the iniquity of his coveronfne (L I was n that is, for some inordinate affection, which we call concupil he mentioneth not a groffe act of fin committed, fo much as bust harbored; for which God began to be angry, & to the effects of that his anger in miting him, haply with fome out eroffe first; I was wroth and smote bim : & when that did no

od began to be more angry, and to bide bimfelfe : I hid my ce: and this he speakes of inward affliction, which he also calth, v. 16. Contending with the foule, and fo far leaving it, as nat the first was ready to faile; it came to inward affiction. the end : and he further intimates the cause of all this, Hee ent on frowardly in the way of his beart. When lighter and outard strokes will not take us off, God leaves and deferts our irits, and wounds them. And the reason is, for in this case hat courseelse should God take, for either he must give him to hardnesse of heart, and leave him to his stubbornesse, and he should have lost his child; but show God is resolved will not doe; I will heale him, faith he, v. 18. When therere the heart remaines stubborne under other strokes, he hath way left in his ordinary counte and progresse in the way of canes, but to lay strokes upon his spirit, and wound shat, And is voke is like to break and came him, if any; For this he canbe beare : other outward afflictions mans naturall fpirit, foutffe, and stubborneffe may beare giand hath born even in heaen men; they have endured any thing rather then be put out their way; The foirst of man will Suftaine its infirmities : but this, the Shirit failes in them, ver. 16. Other afflictions are t particular; but as taking some starges of comfort out of the mament, when others are ftill left to thine to them: but when ods countenance is hid, the Sun it felfe, the fountain of light darkned, and fo a generall darkneffe befalls them and therere then the heart is driven to God, and broke off from all ings elfe; and then God delights to restore and to comrt a man again. I wil restore comfort to him, ver. 18. Sixthly, in case of deserving his truth, and not professing it, d appearing for it when he cals us to doe it. In this case he 6.Case. h many of the Martyrs; many of whom, especially until For deferring ofe in Queen Maries dayes (when with the Gospels increase, his truth when d the light of it, God gave more strength also) and some then called to proo did defert the truth for a while, and then God in respect of felle it. mfort deserted them; and then they recovering Gods favour ain upon repentance and a new resolution taken, to stick to eprotession of the truth, what ever came of it, that their de-

rtion made them the more hold and refolute. And this was

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in part Ionahs case, who having a commission sealed him to to Nineveb, with a message from God; he withdrew sime and went another way; and God in the midst of his secun casts him into a whales belly; and when he was there; G withdraws himselfe from him, as if he meant never to own more; insomuch that Ionah sayes, Chap. 2.4. Then I said, I sast out of thy presence. And there is this equitie in this deal of God thus with us: That as when we are assumed of Christip punishment sitted to it is, That Christ will be assumed of us when we will not witnesse for God, there is no reason His should witnesse to us. And so, when we seeme to evade pende tion for the Crosse of Christ, then it is meet, God should are with us, and take us in hand himselfe; which is far worse.

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7.Cafe.
Of unthankfulneffe for former comforts.

Seventhly, in case of unthankfulnesse, and too common esteeme had of affurance, and light of Gods countenance. of freedome from these terrours and doubtings which of are in; which is a fin Christians are apt to run into: For as light of the Sun, because it is ordinary, is not regarded, a minde it or look at the Sun, but (as he faid) when it is in ecliple; So, a continual fun-shine of Gods favour enio occasioneth but a common esteem of it. And in this case G withdraws those comforts, and affurance; because they are greatest and sweetest comforts of all other; and which to or not to value, of all other provokes most, therefore in case God takes them away! For as Hof, 2.9, in case of being thankefull in outward mercies, God sooke them away, and red them not againe, till they efteemed them better, and knowledged whence they had them . So also in spiritually rance, light and comfort, doth God in like manner deale.

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CHAP. XIII.

The third general head; The Ends for which God leaves children unto this darknesse, First, such as are drawn from 6 and his faithfulnesse,

Ow let us come to those ends which God may have at his dealing with one that feares and obeyes him, which many and holy ones.

First, to shew his power and faithfulnesse, in upholding, raising up, and healing fuch a spirit againe as hath been long and deadly wounded with inward terrours ; which is as great an evidence of his power as any other; and therefore faith Heman, Pfalme 38. 10. Wilt then Bew wonders to the dead? fail thy faithfulne fe be declared in destruction ? ver. 11. That is, in raising my foule up again to joy, and comfort, which is as much as to raise up a dead man; nay more, as much as to raise up a soule already in hell; for the fame terrours, fayes hee, that destroy them. doe in like manner feife on me; in the I. Ephef. 19, it is faid, That the exceeding greatnesse of Gods power was feene in raising Christ from death to life: and wherein lay principally the demonstration of that power? not simply in raising his body up againe; that was no more then he did to others bur in Atts 2. 24. the power is faid to be shewn in this, that he wing loofed the pains of death wherewith it was impossible he should be held, he was raised up againe, his foule was heavy unto death, with terrours : and those paines in themselves were deadly, though not to him, in that he being God as well as man, it was impossible for him to finke under them : now therefore to raise up and glorifie that his foule that was fo bruifed, wounded, and pierced through and through, herein lay the wonder; and fuch a wonder God shewed in recovering Heman. And to shew the greatnesse of this work, let us confider a little the depth and deadlineffe of this kind of diffreffe; it is compared to the bruiforg of a reede, which when it is bruised, who can make it stand upright againe? It is called The wounding of the firit, Prov. 28. which no creature knows how to come at to heale, none but God who is the father of spirits; who made them, and knowes how to mend them. It is not onely called, the ficknesse of the spiit, as Efa. 33. 24. (where the want of the assurance of the forgivene fe of finnes, makes poore foules to fay, I am fick; which to heale is made the prerogative of the Sun of righteonfneffe, arising with healing in his wings. Mal. 4.2.) but also it is called death and destruction: for so in that 88. Pfal. Heman cals that ditreffe that he was in. And the reason is, Gods favour is our life, by which we live, & are upheld; which therefore being withdrawn, the foul is ready to fail & faint & to come to nothing, & fink into destruction

struction. Elas 57.16. And againe, the paines of those term are more violent, and more powerfull to hold us under, then the panes of death. The wounds of the guilt of sin beindeadly, and asstrong as the lusts of the power of it, and it reas as great a power to dissolve and scatter them. For all the street that the Law and Gods justice hath, sin also hath to back it;

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the frength of fin is the Law. I Cor. 15.56.

1. End, to know the fellowship of Christs sufferings.

Secondly, as to know the power of Christ his refurred To the fellowship of his sufferings : that thereby the Soule may made more conformable to him, as it is, Phil 2. 19. As there the sufferings for Christ, so the sufferings of Christ: and makes his partakers of both; perfecutions without, and ter within. With which Christs soule was filled, then, when text faics. He was beard in what he feared : and his foule was wy to death : and My God, my God, why haft then for faken and fo Efay 57, it pleased God to bruise and mound him. Now to conforme us to his image, we that are his brethren, and the persons guilty, must suffer somewhat in spirit as well as and have a portion therein also. And therefore as Christ fuffer both inwardly and outwardly, fo do many of his mem If you have suffered with him, ye shall also be glorifyed with The Sons of Zebedens would have been glorified in Christs dome, more then the rest of the Apostles : But faies Christ, thew the 22, 23. Are yee able to drink of the cap whereof ! drink? He meanes that emp delivered to him at his ergeif Let this emp paffe, the bitter cup of Gods anger : and are ble to be baptized with the baptisme I am baptized with? Di outward affections, and perfecutions for the name of God: are called Baptifme, because they set Gods mark on us, that are Gods, as Baptisme doth seale to us that wee archis because then the Church ownes us, and takes notice as fincere, when we have beleeved and fuffered, as at tisme the Church receives us : and of this baptisme Christ for in the present tense, because that he was already baptized outward perfecutions: but the cup well was inward affliction spirit; this he was to drink off at his agony, which I shall a of in the future; which cup cast him into that fweat, ere he of to the bottome. This though no creature was able to

off to the bottome; yet talte they might, and he tells them they foodld, veric 23. Tee fall drink of it, che, that is talte of inward affiction and defertion, as well as of outward perfecution : terrours within and without ; and all to make us conformable to him, & fo com to know in part what he endured for me

Thirdly, to put the greater difference between the effate of Gods children here, and that hereafter in beaven : To which very purpole is that speech of the Apolile, 2 Cor. 5. 7. That different eline here we walk by faith, not by light; he had faid before that the of Gods chileffate of beleevers in this life, is an effate of absence from the dren here, and Lord, wherein we want his prefence, and so enjoy not the fight of him; and therfore are to exercise faith the more; we is pecufar to this estate, &c a grace givenof purpose for us to walk by whileft we live here. And though fortimes we have fome light & glimples of him and his prefence, yet we walk not by light alwaies for me walk by faith, not by fight. We shall have enough of the light of God hereafter, when we shall fee how as we are feene face to face ; and be evermore with the Lord; when in his links we hall fee light : and be fatisfied with his image. We may be content to want it here sometimes; you may well endure over-cloudings here, and sometimes that all fight should be taken away; for in the world to come there will not be one cloud to all eternity, Tour inheritance is light, Col. 1. 12, 13. Light is your portion, but now is the feed time; and light is formen, Plalme 97. 11. for the righteom : you must be content to let it lie under ground; the longer it doth fo, the greater crop and harvest will come up in the end. You must endure the vicificude of day and night here, forrow overnight, and joy in the morning : for hereafter you shall have continuals day and no night. This difference there is put between earth and heaven to make heaven sweeter, & to exercise faith : the estate in heaven is as a state of perfect and continuall health; which that we may prize, wee are ever and anon ficke here, and qualmes come over our consciences, seares our fins are not forgiven; but when we come thither, The inhabitants there shall be no more fick, but their sinnes shall be forgiven them. Elay 33. 24.

The fourth end is, to let us fee whence spiritual comforts and forts, and ou refreshings rome: That God alone keeps the keyes of that dependence

4.End to f the fpring of Spirituall co

cupboard for them.

enphoard, and alone dispenseth them how and when he feth. That we may know (as it is Ef. 45.6, 7.) that it is the that formed the light, and creates darknesse, buill and peace that as affliction rifeth not out of the duft, as Iob speakes, to comfort out of our hearts. Whereas if continually we ente comfort, we frould be apt fo. to think. God will let us fee our hearts are nothing but darknesse; and that to cause foirituall comfort, is as much as to create light at first ; the fore he faies, I create the fruit of the lips peace, Ela. 57. and he it is that doth command light to fine into our hearts, whe manded light at first to shine out of darknesse: & Cor. 4.4. can no way more fully be manifested, then by withdrawing light fometimes, and leaving us to darknesse. As why doch fometimes affift us in prayer, and fill the failes; and again fome times leavs our hearts empty ? Is it not that we may be that leffon, Rom. 8,26. That it is the Spirit that helpeth our firmities : and that we of our felves know not what, nor how to Which lesion, although he sometimes straightens us, yet we difficult in learning, nor are eafily brought to acknowledges dependance on him for his affiltance : in like manner, for fame end doth he fometimes hide, & then again fomtimes ter himself; to shew that he is the immediate fountain, of comfo The God of all comforts, 2 Cor. 1.4. that fo we might know w to thank, whom to depend on, whom to go to for comfort, being as difficult a thing for us to goe out of our felves, & h the creatures, for comfort, to God alone, as to goe out of felves to Christ alone for righteousnesse. Hereby also we feed though we have never fo many outward comforts, that yet a comforts of our spirits doe depend on God alone : For if He the midft of them withdraw himfelf, they all prove but mifent comforters

CHAP. IV.

A second fort of Ends, for the triall and discovery of graces: of cially of Faith.

OTher ends God hath to make trial of our graces, & a difference of them. The same end that God had in leading to people

people through the great wilderne fe where no water was, where Scorpions frang them, Deut. 8,16 which was to prove themetic. The fame ends hath God in fufferinghis people to goe through this defart, barrennesse, and darknesse, where no light is, & where terrours of the Law doe fting them, (for all those his dealings then, were types of Gods dealing with his people now) even to prove them, and to make tryall of their hearts. For the fame ends as he left Hezekiah to the power of finne, in the point of fanctification, namely, To know what was in his heart, doth he also leave others of bis children to the guilt of fin, in the point of inflification, to discover also what is in their hearts. This is conseived to have beene his end in deferting lob; to thew what frong patience, unconquered faith was in him. There be many gratious dispositions, which actually have not opportunity to discover themselves, but in case of this kinde of desertion; some of those which are the highest acts of grace, and purest fruits of it, and which are the furest evidences of the truth of grace, would never appeare but in case of such desertion. For instance. then it is knowne, whether a man love God for himfelfe, and for those excellences of wisdome, holinesse, and goodnesse that arc in him, when yet he knowes not, whether he himselfe shall be ever the better for them yea or no: Then also it is manifested to be pure, fincere, and unfained obedience. Then it is feene his repentance is true, when be repents not of it, then, when he is out of hopes of any reward for it. Then it is seene his forrow is godly forrow, when, though the fentence of condemnation is read to him in his owne apprehension and conscience, and he verily thinks he is taking his leave of God for ever, and going to execution, yet he can down upon his knees, and aske him forgivenesse, and mourneth that ever he wronged him; is angry and displeased with himselse, that a God so good, so just, should have so just cause to be angry, and displeased with him; and he finds that he could have some rest and contentment that God is glorified upon one, who hath fo much dishonoured him. Such dispositions as these would never fee the light, if it were not for this darknesse. But as Natura vexata prodit seipfam; Nature when conclusions are tryed upon it, and it is put out of its course, then it discovers it selfe, (even as anger discovers

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it felfe when a man is vexed) as if you would know then ties that are in herbes, you mult try conclusions with the allo here doth God with a mans graces; and then they did their most occult and hidden properties.

Especially for the tryall of Fath.

It were needleffe to goe overall particular graces : Im more diftinctly inflance in that glorious grace of Fairly. M in this trivall deferves more then all graces elfe; and the all the varieties of conditions we pade through , it flands flead, yet in desertions it alone doth wonders : Standing Sumfon, encountring, and conquering alone, when the none to helpe. Because likewise, it is that grace which is for in the text, Let bim truft in the name of the Lord : as that grace which God principally tryes; to discover the and magnific the power thereof in fuch defertions.

a Of all graces the moft.

First, this is certaine, there is no grace God tries more God tries faith this grace of faith, Therefore 1 Pet. 1.7. You we in bear through manifold temptations, that the tryall of your faith much more precious then of gold which perifieth, being to the fire, might be found to glory, praife, and honour : That is to the honour of God who is beleeved in, and also of fi feffe, which is the most glorious grace a Christian hath; God loves to try, to that end the glory of it may appeare. the fifth veric he having faid, that we are kept by the power a to fatuation, If any now fhould aske, wherein is that p of keeping us most shewn? He answers, in and through Ye are kept by the power of God through faith: and if you When and wherein is the power of God through faith most? He instanceth in manifold temprations, that the try your faith, &c.

2. Of all trialls is the greateft, for 3 reasons.

1.

Now then, as of all graces God would have faith tryed a So 2. of all temptations, none try it more then defertion this of darknels Gods countenance, this of darknelle and of terrours and remprations firike but obliquely at faith, but thefe land battery to our faith; for they ftrike at that which is the i diare aime and object of it; namely, [that God is a man G These speake the direct contrary to what faith endeavour apprehend, and that directly, and not by confequence Againe other temptations are easily borne, and answer

whilest the assurance of Gods favour tembine sunshaken; it answers them all, and shakes them off, as He the viper off his hand: but when that shall begin to be questioned (as in this case it s) who is able to stand? and what is able to strengthen a man shen, but the power of faith? as Solomon sayes of the spirit of a man, that it will be are all kinds of infirmities, it it self he whole; but if it be nounded, who can be are it? So I say of assurance, if it be weakned, and battered, the very soundations thereby are shaken; a mans freehold toucht; the roote struck; now in such a case it is faiths peculiar office to stand a man in stead, when nothing else can a therefore he sayes, Lee him trust; Co.

ecause it helps thus at this dead lift.

Againe, thirdly, in thefe conflicts of faith with defertions, consistes the height of our Christian warfare. This is the highest bitcht battle, the greatest, and (as it were) the last bring upon which all is either won or loth; for in these a man encounters with God himselfe, apprehended an as enemy. God called our lob to try him by fighting a single combate with Saran, and he became (as I may fo fay) too hard for Satan alone ; and God ovnes against him atto : now then, to beare the brune and hock of his wrath, and yet to fland upon a mans feete of this. to the utmost argueth the strength of faith. Hof. 13.3. It is faid of Tacob, That by frength he had power with God, it argued frength indeed; and this is done by faith, by the power whereof (Gods power rather supporting it) a man relies on God, when all his dealings would argue he had forfaken a man; that hough God put on never fo angry a countenance, lookes never folternly, yet faith is not dallat out of countenance, but can reade love in his angry lookes, and trust God beyond what he fees, it being the evidence of things mot feene. Then, faith goes wholly out of it felfe, as feeing nothing in it felfe but barely a sapacity of mercy, and plenteone redemption, which it knows to be in God. This faith is a miracle of miracles, for it is founded is the earth, upon meere nothing in it felfe, and yet beares the weight and streffe of finnes, dewill, yea of God himselfe. And his is the faith we are converted by in beleeving then on him hat justifies the singuilly. Romay, and that which we must live y, when all comforts faile , and shis is that faith which must

stand you in stead at death, when the King of feares com beliegeth you : and this is the faith that is to bonour , and the the appearing of lefsus Christ.

beautiful power of lafting as Johns in 1870s of the forme salonward and Leasning CHAP. XV. and the in the

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Six Ends more : For the encreasing of feverall graces, and & Browing corruptions.

mane freshold couche; the roote teach; slew-in C Ixthly, as it makes for the tryall and discovery of grace Dit is a meanes fanctified to encrease them and to ea corruptions.

1. To deftroy corruption.

First, it is a meanes to deftroy the fleft. The incestuous C thian was to be delivered to Sutan, that is, to be terrified in froy the fleft. As corrofives car out dead fleft, for thefe ter the dead corruptions; and the reviving of the guilt of old doth kill the feeds of those that remaine in the heart. For if outward affliction, which croffeth but the fatisfaction of is a meanes fanctified by God, to kill a luft; then much the inward terrour, which the conscience feeles, and whi rifeth immediately from the guilt of a finne, must need meanes much more.

3. To bumble.

Secondly, it is a meanes to humble. So Dent. 8. 16. the of the biting of the Israelites by Scorpions (which were types of their ftings and terrours) were, as to prove, fo to ble them; and for this end was that buffeting by faran ! have so often mentioned 2 Cor. 12.7.) to keep downed exalted above measure : So also, Humble your selves under mighty hand of God: and if any other affliction, his mighty

1 Pet. 5.6.

layes hardelt on, furely in thefe.

affurance in the event.

3. To encrease Thirdly, it is a meanes to bring you in more affurance, establishment. 1 Pet. 5.10. The God of all grace after you Suffered a while, stablish and strengthen you. He knew they co not be fetled, till they had fuffered in this, or fome other kil The tree roots sit felfe the more it is fhaken. Comforts ab the more that Sufferings doe abound. That light is cleatelt ! strongest, that artieth out of darknesse, because God erret it. Those things which men doubt of most, God gives the great Fourth evidence of in the end.

Fourthly, it traines you up to feare God more, and to obey . The feare him. Therefore in the text, thefe are added as the concominant and obedience dispositions of the soule in such a case. For of all other, these of God. of fearing God, and obeying him, doe most eminently, and fenfibly appeare in that estate, Heb. 5.8, Christ himselfe learnt obedience by what he suffered. The yoke tames the wanton wildneffe in beafts, and makes them ferviceable, breakes them : and

fo doe these the stubbornnesse of a mans spirit.

Fifthly, to fet beleevers hearts aworke to pray more and 5. To pray more earneftly: So the Apoltle's bufferings, 2 Cor. 12. made earneftly. him pray thrice; that is, often: So Christ, Luk, 22.44. being in an agony, he prayed more earnestly; and being in feares he did lift up frong cryes, Heb. 5.7. So Heman by reason of his terrours, was a man much in pravers. Pfal. 88. I. I have cryed day and night before thee. Christians that enjoy not communion with God, yet if they thinke they have not loft him, they are secure and lazy in prayers; but if they apprehend once, that their beloved is gone, or that they are in danger to lose him, then they will seek him all the world over but they will finde him; Cant. 5.6,7,8. and make hue and cry after him, as the Church did there.

Sixthly, it causeth them to prize the light of Gods counte- 6. To prize a nance the more, when they againe obtaine is: and fo fet a higher countenance. prize upon it, and to endeavour by close walking with God, as children of light, to keepe it. To prize it more then corne and oyle. Cant. 3. at the 2. ver. Shee lofeth him; but at the 4. ver. Shee finds him againe, and then Shee holds him, and would not let

him goe.

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ACHILDEO LIGHT VVALKING in DARKNESSE.

I S A I : 50. 10.

10. Who is among you that feareth the Lord, that obeyeth the voice of his fervant, that walketh in darkwelle and bath no

USE I.



F those that feare God and obey him are en- To those posed to such a condition as hath been de- femenos G feribed: Then, arbo is among you that fearesh " I not the Lord, nor obeyes the mairs of his fer for feel wants You char live in knowen fins & in omiffio of known duties, which Gads fervante your Ministers tell you, you ought to performular pray not with your families, who

make not confcience of your speeches, nor dealings, &c. where fallyon appear? if the right com be thus fearcely faved; if they, whom God hath loved with a love as great & unchangeable as himfelf, yet fuffer his terrors here; what shall you doe whom he hath fet himfelfe to hate, and to shew the power of his wrath apon without repeatance? If thefethings be done to the groom tree, what shall be done so the dry? which is fitted for wrath, Luke 13.31. and the fire, even as Hibble fully dry, as the Prophet Speaketh; Nahum 1.10. If fuch an efface of darknesse and horror befall them that are

Col,1,11,

children of light, whose inheritance is light; then what is refer for you that are darkneffe, and love darkneffe more then line And if this befalls them for not firring up the grace, which already have; what to you that are utterly devoid of it? not onely fo, but despise and scoffe it. If this befalls then s not humbling themselves for old finnes, though long since con mitted; what will befall you for going on to adde new tod old with greedinesse? If to them for neglecting the opportuni of drawing nigher to God; what to you for neglecting the offer grace, and trampling under foot the blood of Christ ? All to that think there is no hell; or if there be, that it is not fo die as it is usually painted, looke upon Heman ready to run & strafted through terrours, and to give up the ghost every me ment, Pfal. 88. when yet his body was strong, and outwards state whole : looke upon David lying upon the wheele, and the Spirit of God breaking his bones, when as otherwise, he he ing a King, had all outward things at will. Looke upon how Job, Chap. 6. Oh that my griefe were Weighed, it is heavier the the fand; and my words are swallowed up; (that is) I am notable to expresse and utter my griefe: The arrowes of the Almigh are within me, the poyfon thereof drinketh up my fpirit; the terre of God doe fet themsetves in battle array against me. v. 4. Inte much, that at the &.v. he wisheth God would cut him off, and my frength the frength of frones (Tayes he) or, my flesh brath, he complaines, that he should be able to hold out against fierce encounters? (My brethren) Gods people finde pa beyond those of the Stone, Gout, and Toothake; the falling Gods wrath on the coscience is more then the dropping a li scalding rheume on a tooth; and yet these, which lob and D telt, are but a talte of that cup, which you that obey not a drinke off to the bottom; and it is eternity to the botte Pf.75.8. There is a cup in the hand of the Lord, and it is full of m ture: that is, all the bitter ingredients in the world are in it, quintessence of evills are strained into it; and here indeed poures out of the same, as it followes there; that is, in this some few sprinklings of it fall from the top of the cup; wh his owne doe tafte and drinke of : but, the bottome, the dri thereof, all the wicked of the earth shall drink, and wring them a

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that is, leave none behind; but the Vialls of it, which will never be emptied, shall be powred forth, even to the utmost drop. And if Gods people doe begin to talk of it, as Christ himselfe did, it could not paffe him, & Zebedees fons were to pledg him, as was observed, then as God faies by leremiabe 25, 27, 28, 29. If ny people have drunk of it, and begun to you, and I have brought vil upon the City that is called by my name; then certainely you hal drink of it & be drunk, & Spue, & fal, and never rise againe. If Gods people be thus thut up in darknesse, what darknes is referved for you?even as Inde faies, ver. 13. Blackneffe of darkneffe: Darknesse where is weeping and wailing and gnashing of teeth, Mat. 22.13. Blacknesse of darknesse, because there is not a cranny of ight, nor one beame of comfort that thines in to all eternity. And this is not for a moment, or a few yeares, but for ever. You hat live many daies in pleasure here, and rejoyce in them all; Renember the daies of darknesses for they are many faies Solomon , Ec. 11. 8.many indeed; daies? an eternall night that shall know no end which no day shall follow.

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THO is among you that feares the Lord & is translated To those that V out of the state of darknes, and yet never was in this arknes of defertion, which I have described unto you? you that unto light, ave been free from those terrors of conscience, which are beyod yet never thus Il the miseries the world hath, (for as the joy of the holy Ghost walke in darkunspeakeable & glorious, so these terrours are unutterable, & unupportably grievous) which yet fouls that fear God & have obeyed him more then you, have been made the anvills of: You hat have been dandl'd, cocker'd & fed with sweet meats, had into he wine cellar, & have had all the Trinity to fup with you; when others have eaten gall & wormwood, as it is, Lam. 3. 19. And likevise you, who though you enjoy not much ravishing joy, and eace which paffeth understanding, yet being justified by faith you lave (a folid) peace with God; and fo walk in freedome of fpirit, Rom. 3.1. n the use of Gods ordinances, and the performance of holy luties : Let me out of this doctrine give all fuch this great in- To take notice truction. To take notice that such kinde of troubles there such a conditihe that doe befall Gods people beyond what they have

experience

I. To prepare them against it If it fhould aft erwards befall them.

which is usefull experience of; many there are that think not for labs frien not, & therefore cenfared him. And this is a necessary influ

1. For this very knowledg of it doth prepare men for condition, if it should befall them; and therefore aforth prepare them he wrote to, for afflictions, the Apollle bids not think it ftrange concerning the fiery triall, 1 Pet. 4. 13. they be strange to any, then if they befall them at any time, are the more grievous. As if some strange disease befall as which he had never heard of afore, no Physician hach skills amazeth a man, and makes him defperate : but if he hath I that fuch and fuch have had it, as well as himfelf, and have recovered; this fomething helps to affwage the bitterness to him. Jobs triall was aftrange triall to his friends, and t fore you fee how unskilfully they goe about to heal it, and he the foare worfe then they found it. So that to prepare yo it, it is good to take notice that Inch a condition there is. I manner alfo in 1 Cor. 13. 10. for the fame end the Apoftle of other kind of trialls, that nothing had befalls them but common to man, there is a great reliefe in that, that it is comm others have been in the like.

2. To be kepe more in dependence upon God.

Secondly alfo, take notice of it, that you may be kept i dependence upon God, & that you may feare him mores you live in this world : men that know not any afflictions! life beyond what they fee with their eyes, and feele in the ward man; nothing beyond loffe of friends and credie, the often feare God leffe, (though cruly) & when they come to with any of these for God, are lesse willing; as when the endure a croffe rather then fin, are apter to choose affile ther then fin, as lob layes : but when they shall heare and that Gods wrath is beyond Pharmohs wrath, as Mofes knew yet in the vaft apprehension of the greatnesse of it, cries of 90. Who hath known the power of thy wrath? then they will God and feare him more then they would all the Kings of earth, as Mofes did, not fearing the wrath of Pharuoh, Heb. I when men enjoy a confluence of all carnall worldly comfo think their mountaine strong, well built with wife, child bout them, and riches, health, and honors, they think the then more out of Gods danger then other men, and area

ay, Soule then haft goods for many power: but know that God without taking either thy goods away, or thy foule away, can in his life put thy foirit into fuch a condition of darknesse, as thou wouldest give all the world to have a moments ease; when all ther comforts shall be to thee, but as the white of an egge, as Tab faies. As he hach joyes the world gives not, to he hath affliction us the worldinfliels not. Therefore feare him more then the loffe fall: obey him rather then to keep all : for God can meet with bee in the midft of all: fo he met with David though a King, and hen all his wives and kingdome could not comfort himstill God would beale the bones that he had broken.

Thirdly, take notice there are fuch troubles, and learne not 3. To learn nee o censure others when they are in this condition; thou walkelt thers. nthe light, and thou feest another in the Dungeon he may bee learer to God then thou. It was lobs friends fault, who having ot had experience of fuch a condition in themselves, concluded e was an hypocrite; if you thus judg, theni(as Alaph faics) Tou ondenn the generation of the just. And herein Satan alfo is gra- Pfal,73,13,14 ifyed, the strict waies of grace scandalized; if God use his chilren thus, Curfe God and die, faies Jobs wife, and fo the foolish men

nd wemen of this world.

Fourthly, paffe your Sojourning here in fours, and serve him with eare, I Pet. 1. 17. For even our God is a consuming fire, Heb. 12. It. Keep the heart in awe with the knowledge of fuch an estate; his kept lob in aw and made him to frict a man all his daies: ead the thirty first Chapter throughout, and you shall fee what righteous man be was, and then fee the reason of all, werfe. 22. Destruction from the Lord was a terror to me; and to the same urpose also, Chap. 4.ver, ult. he faies that be had alwaies feared hat which now bad befallen him, whereof the diffresse of his spiis was the greatest evill, this he feared might befall him when e had most assurance.

Lastly, be thankfull that God spares thee, haply thy body is reake; and he knowes thou art but flesh, and so firms not up all God hath spa is wrath; it he should fal on thee as on others, it would destroy redthe. bee. Bur consider that thou hadlt a stone in thy heart as wel as by other: God hath cured it by gentle draughts, and so difblved it, and carried it away; when as he hath cut others, and

4. To feare God the more

bound them, & put them to much paine in taking of it out? be thank full. You that are healthfull and have firong bodies you not thankfull when you see others sick, and lie bed side ing of the Stone, Toothach, Gout, whereof you are free ought you not to be much more for the healthfulnes of you rits (cheerfulnessee being the marrow of them) when as other sick, as the expression is, Esay 33. ust.) for want of assurant their sins are forgiven, others roare all day as on a rack, and distracted almost out of their wits, and even themselves burden to themselves. On be thankfull that it is not so with

To those that have been in darknesse; and are now recovered out of it.

Iob 33.

To be thankfull to God and Christ.

WHo is among you that feareth the Lord, & hathlen darknesse, but now is out of that eclipse, & walk is light againe, you who have been in the Dungeon, and have set free again; who have had the wounds of your spirit le your soules raised from the nethermost hell; when they nigh to the grave, and have found a ransome, learn you duty

First, to be thankfull to God and Iesus Christ, and to low more; for you know and have tasted what he did for you know how bitter a few sips of the cup was, which he do off and tooke downe, and therefore must needs love him You also have more experience of Gods power & faithfulus what a miracle God hath wrought in raising you up agains, hath shewn you wonders among the dead, as Heman speakers thankfull. Thus David in Psal. 116. ver. 3, 4. compared with first ver. I love the Lord, and why? The sorrows of death passed me, the paines of hell got hold upon me, I found trouble sorrow, I was brought low, and he helped me.

Secondly, learne to pitty others in that condition. Who can better then you, that have experience of the like? if you of any foule in diffresse, it is expected of you to pray so more then of another. Christ learnt to pitty us in all our it ties the more, by bearing our infirmities himselfe: to the God raised you up that you might be able to comfort other the comforts you have received; and might pray for them. If one Isay 57. 17. When any poore soule is smitten, God, there said, is moved to restore him agains, for his mountain

as well as his own.

2. To pitty others in that condition.

Heb. 25.ult.

2 Cor, 1.4.

Thirdly, declare what God hath done for you : you have been in 3 Declare hel; give warning to others from comming there; Wee knowing what God had the terrour of the Lord, persmade men. If the rich man had done for your come from bell, what stories would he have told to have frared all his brethren ? tell you the like: You have feene the wonders of God in the Deepes, now you are ashore, tell men of the rockes, and shelves, and stormes they are like And give was to meet with in fuch and fuch courses; of uncleannesse, world_ning unto olinesse, &c. David sayes, when he would have once his bones thers. that were broken healed againe; that then he would teach fin- Pfal exners Gods waies.

Fourthly, take heed of what may prove the fuel of fuch a con- 4. Take heed dition. The Devill may come and cast you into your old fits if of such fins as he find the fame materials to work upon, fuch as groffe fins, acts may bringyes of uncleannesse, lying, unjust dealing, &c. You know what brought incoluchia co David to his broken bones; and likewise take heed of perform-dition again. ing duties formally, coldly and in hypocrifie, and of refting in them, which are but as a hollow tooth, as Solomon speakes, that Prov.24. to is broken, better out of the head then in; these may cause the toothach againe. Take heed of finning against light; if the dewill found no fuch things in you, he should not trouble you . So alfo, get small stragling doubts answered, let them not lie neglected, they may come in together one day and make an army; though severall, and apart, as they now rife in your consciences scattered, you can despise and neglect them.

and a fuele, you fall a certificatiff you were undone to it U 5 14.

Calchia stare cere of Like children whom a leit enterer

The fourth and maine use, to such as feare God and walk in darkneffe, agreet I state of apla, olfs of the band fit well after

ald you are ked therein by lente; and like beifts. Hen 4. Who is among you walking in darknesse that yet feares to offend God as much as Hell, and endeavoureth and defires to obey him in all things, as much as to goe to heaven? Such when they find God withdraw, and their hearts left comfortleffe, their spirits dead and hard, doe call Gods love and their owne cleates into queltion : especially if they were in the Sun-

thine afore, but now fit in the valley of the fondow of det dandled in Gods lap afore and kilt now to be laffit with rors, and his sharpest rods, and on the tenderest place, the science; to have their fongs in the night, turned into watch ter things against them; how bitter is it to them ! Once the they could never come to the throne of grace but their h were welcomed, their heads ftrok't, and they went feldome without a white ftone, an earnost penny put into their hands: now God is a terror to them, and when they arise from praver the like duty, their hearts condemne them more then when a began. Once they never lookt to heaven but they had a fee now they may cry day and night and not get a good look! him : once (fay they) they never hoift up faile to any duty. they had a faire and good wind; God went along with the but now they have both wind and tide; God and the dead of their own hearts against them. In a word, God is gone. is gone : God answers them neither by vision, nor by Pro heither in praying nor in hearing; and therefore hath for them, east them off, Tea will never be mercifull; Oh woet (fay they) we are undone.

You erro (poore foules) not knowing the Scripenres, and manner of your God, and of his dealings with his people, to t that his mind is changed, when his countenance is; and h run away from him; as Jacob did from Laban: to think hel cast you off, when he is but returned to his place, that you feek him more earnestly. Like children, when their mother is afide a little, you fall a crying as if you were undone. So it that you are alwaies in the extreames; if he shines on you, your mountaine shall never be removed: if he hides his face; he will never be mercifull. This as it is a fond and a childiff! fo it is beaftly and brutish also, thus to judge. I tearme it is cause you are led therein by sense; and like beasts, beleevel thing but what you leele and fee; and measure Gods love ! looks and ontward carriage; which when Afaph did in afflictions, as you in this, he cries out hee was ignerant; and beaft, Pfal. 73. 22. What, will you truft God no further you fee him? It will fliame you one day to think what's deale of trouble your childiffmeste put the Spitit of

Hof. si.

unto. As what trouble is it to a wife man, to have a fond and foolish wife, who if he be but abroad , and about necessary bufineffe, haply for her maintenance; yet then the complaines he regards her not, but leaves her; if he chides her for any fault. then the fayes he hates her; and is so much diffempered by it, as a whole dayes kindneffe cannot quiet her againe : Thus deale you with God, and though he hath given you never fo many faire, and cleare evidences of his love, and these never so often reiterated and renewed ; yet still you are jealous, never quiet. alwaies doubting, questioning all upon the least frown : that either God must undoe you, by letting you goe on in your finfull dispositions, without ever rebuking of you, or else losethe acknowledgement of all his love formerly shewn, and have it called in question by your pecvish, jealous misconstructions, Two form of upon every small expression of his anger towards you. Some such; some of you that are leffe troubled and thus wanton against Christ, I more lightly would chide out of it.

But you that are more deeply and lastingly distressed, I pitty you, I blame you not for being troubled; for when he hides his face, the creatures all are troubled, Plal. 104.29 God would have you lay it to heart when he is angry, 1/a.57.17. God there took it ill that when he smote him he went on stubbornely: if you should not thus lay it to heart, it were a figne you had no grace, that you made not him your portion, if you could beare his absence and not mourne. Carnall men having other comforts, can beare the want and absence of him well enough, but not you, that have made him your portion, and your exceeding great reward. But yet though you are to lay it to heart, fo as to mourn underit; yet not to be discouraged, to call all into question. For though you change, yet not God : nor his love; for his Mal 3.6. love is himselfe, I lob. 4.8,9,10. We may change in our appre- Ismes 1.7. hensions, and opinions, and Gods outward cariages and dispenfations may be changed towards us, but not his rooted love : We are not the same to day, that yesterday we were : but Christ Heb. 13. is the same to day, yesterday, and for ever: To say that he hath cast you off because he hath hid his face, is a fallacy fercht out of the Devils Topicks, and injurious to him: For 1/a.54.8. In a little wrath have I hid my face, for a moment; but with everlasting

troubled forme more deeply.

everlassing kindnesse will I remember thee. First, I have but my face, not cast thee out of minde; and 2 though in any that a little anger: and 3 not long neither, but for a more And all that while 4 I am not unmindefull of thee, I restricted, or 5 And this with kindnesse from everlassing to the lasting. When the Sun is eclipsed, (which eclipse is rather the earth then of the Sunne, which shines as it did) fool people thinke it will never recover light, but wise men know will.

Objett.

But you will fay, if this defertion were but for a moment were fomething: but mine hath beene for many yeares.

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How many yeares? This life is but a moment; and Godine territy of time to shew his love in; time enough to make mends for a few frownes; Everlasting kindnesses. Remember the Text sayes, One that seares God may [walk] in darkal not for a step or two, but many wearisome turnes in it. Howas afflicted from his youth: David so long, that Psal.77, thought God had forgotten mercy; And doth his promise failt ever? Remember what is said in another case. Luke 18.8, though He beares long, yet he comes speedily; (that is) the long in our eyes, yet speedily in his owne; who hath all a afore him, and knows how much time is behind to be speak embraces with you,

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Objett.

Yea but you will say, it is not onely hiding his face; but suffer terrors; he is wroth; he is turned enemy; he fight gainst me, and therefore I am a vessell of wrath fitted to it truction.

Anfw.

So it was with Iob, Chap. 13.24, Wherefore hidest thin face, and holdest me for thine enemy? So Esa. 63.10. Psal. 88. All these are but the effects of a temporall wrath. There wide difference betweene a childe under wrath, and a child wrath. Thou maist be a childe under wrath, when not a difference betweene a childe under wrath, when not a difference betweene a childe under wrath, when not a difference betweene a childe under wrath, when not a difference betweene a childe under wrath, when not a difference betweene a childe under wrath, when not a difference betweene a childe under wrath, when not a difference betweene a childe under wrath, and a childe wrath. God as he may afflet you in your estates and both for your spirits, as a Father, for Heb. 12.9. He is the Father pirits.

of helt encompassing them, and well-nigh enery moment Tes Directions the shofe who are more deeply sroubled : and meanes to be ufe to recover light and comfort.

Or their fakes who are thus more deeply troubled, I will prescribe some directions how they are to behave themselves in such a condition, so as to come more comfortably and the more speedily out of it. For it is in these long and great sickneffes of the foule, as in those of the body; men are kept the longer in them, and under them, for want of right directions and prescriptions, as we see in long agues and severs, and the like diseases.

Ifft, take heed of rafh, desperate, impatient, and unbeleeving To take heed freeches and wishes : such you will be forced to recall againe of rash, impawith forrow. As David, when he was in feares, uttered a detient, and unperate speech, namely, that Samuels prophecy concerning him, ches & wither and message to him from God, the be should be King, would provefalle; and he fayes not onely, that one day he hould periff the band of Saul, I Sam. 27.12 (The ground of which speech was, that he finding himselfe every day in some danger or other of his life; and fo, though God had preferved him againe and gaine, yet he thought that some of those many arrows which were shot against him so continually, and which still so narewly milt him, might at one time or other hit and speed him. t were a wonder else:) but he saves further, I faid in my hafte, Pfal, 116, 11, that all men are lyers, the Prophet Samuel and all: hat it was but a promise of a vaine man; but he soone recalls imselfe and addes, I said this in my haste. So likewise Pf. 31.22. Said in my haste, I am cut off; they were rash speeches (as he onfesses) spoken in haste. Even so doth many a poore soule reake forth and fay, after they have had strong hopes at first onvertion, that a kingdome is theirs, that heaven is theirs, and hat it is referved for them; and they kept for it also through he power of God: Yet the devill being let loose to persecute hem as Saul did him, and God hiding his face, and the arowes of the Almighty flying thick about their eares, the forows

of hell encompassing them, and well-nigh every moment ting them off; they (although upheld agains and agains, are apt to fay, that one day or other, they shall in all hood be cut off by Gods hand, swallowed up of Satana verlaftingly deftroyed. And when they are told of the they had at their first conversion, and the promises that are to them, they are apt to fay , that their graces by which should now claime those promises are all a lie, false and terfeit, and but in hypocrific; this they fay in their halteto ten. So at another time, when David was in doubt about other promise of an eternall Kingdome, made to him in Pla he fayes, God will never be mercifull; what'a desperate speech was this? that what a man sees not at present. should conclude would never be: but he acknowledgeth errour in it. It was my infirmity, verse 10, thus to speak the Church, Lam. 3.17,18,19. I faid, my bope is perifled the Lord: what a desperate speech was this? but the car words againe with gricle, v.21. This I recall to minde, the have I hope. Lob, though for a while, at the beginning Storm he was somewhat calme and quiet in his spirit, and his commendation; and therefore in the 1 Chap. ver.au faid, that mall this, that is, so long and thitherto, be charged God foolifbly : but this held but to the first and Chapter, for when he begun to be wet to the skin once, drops of Gods wrath began to foak into his foule, then a roaring, Chap. 3. and curfeeb the day of his birth; and O ver: 8,9. witheth God mould out him off; and Chap. 7.15. Soule did choose strangling, rather then life. For which is God in the end steps out (as it were) from behinde the ings, over-hearing him, taking him up for them : Chan Who is this, sayes he, that talkes thu; How now?

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But (good foules) you that are in trouble; oh take he fuch impatient withes or speeches; as these or the like, all which you have had is but in hypocrise; and oh that would cut me off! that I were in hell and knew the make heed I say: When a man is sick, and raves, when therwise the physician and those that stand about him win pity use him gently, they are forced to hold and binder

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mpatiens agrotine crudition medicumpficity un impatione patient akes a Phylician more eracli, then otherwise he would be : o would God deale more gently with thee; but for fuch imariencies. And know that this is taking Gods name in vaine Thigh degree. You malk mow that the graces of God writin your hafts are a part of Gods name as whereby his fove is anifelted to you; now for you to call the truth of thele in ueltion, and fay they are counterfeit; is as if you should fay the Kingshand and feale, when it comes down to you, that were counterfeit, and deny it; which is erimon lafe Majeflatie bif a speciall friend, or your father had given you forme old ections peeces of gold or jewels, &c. as tokens of their love d remembrances of them, for you to fay in a diffempered fit fealoufe, all thefe are but Counters and but Alchimy, you ould exceedingly wrong and south their love. Thus is self in deay Gods hand-writing in your owne hearts when he th written therein by his Spirit, Joy, feare, love; zeale, sec. and ould fay, It is not like his hand ! I So if you deny the feale of e Spirit, after he hath feated you up unto the day of redemptions d fay that all the earnest penies of heaven are but counters, d Alchimy, and nothing worth; in fo doing , you take bis the, his love, his mercy, and all in paine ; yea you lie against holy Ghoff, as the Apoltle faid in another cafe, Thus though od give you fall leave to try and examine all his graces in you, d dealings with you; yet not desperarely at the first blush and ew, upon the least mistake or flaw, to fay they are no graces, d'that he will never be mereifull. You abuse him when you e fo : Take heed of it!

Direction 2. Tray and red sannot a

Econdly, let the troubled foule make diligent feureb. Let an ligent fearch. inquificion be fet up in thy heart. So Plat. 77 ven6: David and examinate case of defertion is said to doe If communed with mine owne on. art, and made diligent (eureb.

Now in this fearch make iniquity into 2: things.

First, what might be the true carefe which provokes God thus be feareds into). leave thee, and hide himselfe from thee.

Secondly, What in thine owne heart is the maine doubt, d objection, reasoning and apprehension, which causeth thec.

2, Things to

there to feare, and thus to call all into question?

These are two distinct things. For though God has cause and reason to leave us to this trouble; yet often thing that troubles and disquiets us, is a meere mistake, a apprehension even as a father sees good reason often to the childe; but yet the thing he suffers him to be assistant with a south a meere bugbeare. It is necessary to enquire both.

y. What is the true cause which provoketh God to leave thee to this diffusile.

First, examine what might be the true cause that pro God thus to leave thee. So Liam 3.40. Let us fearch and mayer, it was spoken by the Church in desertion, as appear the former part of the Chap. And to help your selver in goe over all the Cafes which have beene propounded thou not beene carnally confident in falle fignes? or reflet much on true to the neglect of Christ, and Gods free Didft thop not afore neglect to ftirre up thy owne grace goe, overall those cases mentioned : something or oth be found to be the cause. This is necessary, for till the be knowne the heart submits not; neither will it fa Gods name, nor will the trouble cease, till that which vokes God to lay it on, be confessed and forsaken, A be a particular finnedhat God aimes at, then ofually useth the horrour for, and the guilt of that very lin to thee with; and then that finne it felfe is made the thy trouble in thy own apprehension. So as then it it found out; thou wilt finde thy finne to be the thornes foot, the stone in thy shoo, that did grate, gall, and re David easily knew in Pfal. 51. what it was for which God his bones: for his very fin was it was the iron Mace, the mentall cause it selfe of Gods executing it upon him; the of that myrther God used as the hammer to breake him all, and as the rod to whip him with, ver.3. My fet he) is ever before me; it was ever in his eye. Indeed, a ward afflictions it is more difficult to finde out the ca God afflicts a man; (unleffe fometimes you may) Gods wife-disposing hand finde and reade the sinne punishment, they so resemble one another, so as a man fay, this croffe lay in the wombe of fuch a finne, they are in

inque peccanas in codem plettimum) But in chofe inward diftreffes of conscience, that sin which is the true cause, and that moveth God to affect, God often uleth eventhe guilt of chat very fin to terrifie thee; to caft a man into the diffreffe and to keep him in it, it is both the procatarcticall cause and executioner also.

But in cafe thou canft not find out the cause, as lablit feems) did not; and Elibu did suppose he might not; therefore gives him this counsell (which do thou also follow, till God thew thee the cause) Job 34, 31, 32. to fay unto God (as he advifeth there) That which I fee not seach thou me, and I will not offend any more; and if thou findeltit, fay also, as ver. 31. Thave bork chaftifement for fuch a fin I will neveroffend uny more. Till then God wilnot let thee down.

. The fecond thing to be fearched into is ; What is the chief a What is the and main reasoning in thy heart, which makes thee call allineo maine reason and main reasoning in thy heart, which makes the teason why ling in thy heartfilm, whether God be thy God. What is the reason why that causeth

they thinkelt fo, what makes thee conclude fo?

For this you must confider, that although God for of the chare, some sinne committed doth hide himselfe from thee terrifies, and lasheth thy conscience, yet that which causeth in thee, and worketh in thee this apprehension [that God hath salt thee off, I is usually some false reasoning or misappreension, some meer mistake, some devise and sophistry of Satan. When the Corinthian was excommunicated for his in, Satan had leave to terrifie his conscience for it but Sasa went further, he would have finallowed him up of forrow, by erfwading him that fuch a fin was unpardonable, and that God would never owne him again : now the reasoning Saanused to bring this upon him was a false one, some trick and levise, 2 Cor. 2. 7. compared with the II. verse: whereof fa man be ignorant, he may goe mourning along while, s a cast-away. Therefore take thy foule aside, and ferioufaske it, and examine its why it is thus troubled ? What talon, what ground theu halt to think that God is not by God? and then examine it whether it be a true ground & Per. 3. 19. ea, or no, as the Apoltle bids us, Give a reason of our with : fo aske thou of thy foule the reason of its dimbring. Thus David Pfal. 42, ver 5. Why are thou saft down of my foul!

this question

and because doubts ari se again and again, therefore be ask reason again, v. 1. Why are this cast down ? David knews to diffolye them, was to fearch into and examine the re them: for fill when he had throughly examined the found them needleffe,& caulleffe,to put him into fuch d feares. The child of God is often call into prifos, into fe bondage, and after he hath layer long in them, and b reade overthe Weit, and Mittimus, he findsit to be falle forment, a meer trick of Satan his Jaylour. For as carn when they think their estate good, and that they are is your of God, it is fome delution, fome falle reasoning fil the ground of fuch their opinion; as because they pr the world, therefore God loves them, because they perso duties, have fome good motions, which grounds they can duce to have examined : So contrarily, one that feares G ground of his apprehenfion that he is out of the favour is likewife fome falle reasoning, which when examined to be fuch, and when it appeares, the foule is freed or feares and doubts. Homen thought, and faid that God him off; and what was the reason periwaded him to think 14. Beenfe God had bidden bir face : It do thinet fol man; a Father may hide his face from his fon, and yet him off. So David alfo reafoneth, Pligy. v. 2,3. I have four prayed, and used the meanes, and yes I am troubled, and reveales not himselfer, and what doch he conchide from Will the Lard saft off ferener of He thought, if God h me, he would presently have heard me jalke thought would not have been worle after praying o This was a f foning, for Pfal. 70.4. fometimes God flows out his people's A father may fomerimes from fo angry, thathe may three his childs parition, and yes refolver torbe his father thill's infinite to reckon up all the falls erafenings, that fool Aretic have fometimes from e place of Scripture mifund and misapplyed; some who being annoyed with blasp thoughts against God and Christ, and his spirit, thought their greatest affiction yet have thought they have fined the half Ghaff upon the misapplying that place Miteraly half phemy against the half Glass shall were be forgiven;

Pfal. 88, 14.

hat place is meant only but of fome one kind of blafphomy. which indeed is wilfull blafpheming of God and the work of his pirit, out of revenge, Heb. 10. 29. So fome because they have inned after enlightning and talking, and and fallen into fome moffe fin, think they thall never be renewed ; by reafon of that lice, Heb. 6. 4. whereas he speakes of a wilful and revenerfull hing away, with fuch a revenge as they would, if they could, or inify Christ agains, ver. 6. For otherwise David had not been reewed, for he finned prefumptuously, and depifed the Comman- 2 Sam, 12 ... lementSo fome if they heare but of fome tearfull example, and of Gods fevere dealing with delegas, how he call them of upon uch a fin, as he did Saul, they think and conclude that upon the compilion of the like, that God hath caft them off alfo : But here is no certain ground for fach a thought; for forer things elese to God. So because some heare there is a time after which God fometimes offers grace no more, but fiveness against fome o ground for for though it be truey God doth fo wirll many at heart the Gofpell, yet the word gives he no certaine rules o judg he back done fo by any of us. It is good to fear left thou modest provoke him to it, but thou halt no figne to ferre chundone fo with thee, And indeed herein lies the main and of bufinelle to be done in railing up a troubled foule, eyen to nd out the ground of their doubting, and to examine the truth fir and confuse it. If a man be fally imprisoned or call in a ait at law, what doth he to remedy it he feeles to find out the troe in the writs to dec then fearth out the ground of thy troule : goe to some spirituall Lawyer skilled in foul work - keep of the Devills counfell a he opposeth nothing more then maint, tempered with the treend sawons esdueb racyani

Hethird direction i give to futh in that they keep and lend 3. To confider one care as well to he are and coulider what makes for their as indifferently mfort, as unto what may make ag tinft them.

This direction meets with a great infirmity of fuch as are in grial item. hatile who through Satans temperations have their hearts to eply policifed with prejufficial conceies of the milery of their lates that as the people of God in Brod. Ly through the an-

what may make for them as a-

enish of their bears were fortar diftempered, that they file to the good message which Mofes brought them s nort that fo good news could be true of them : So are the fe many that are in diffresse, so filled with anguish and sense fery, and so ftrongly prepoffessed with desperate opinio fo far put out of hopes, that they reject all that is foo their cofort sife as they wil not fo much as be brought to eye or a thoughtupo any thing that may be an occasion of fort to them : Like some prisoners at the bar, through exten of fear they cannot read that in their hearts & in the wo might fave the Tel-the of what god hath wrought for the them, as evidences of his love, and as they cannot, fo ofte wil not read the overor if they do, they read the over but doth abook he means to cofute, they pick quarrels. & m jectios at every thing that is faid as if they were hired as l plead againftshelelys, & to find flawes in their evidecess Ih ferved fome who have fet al their with awork to ffrengthe guments & objections against themselves, & who have be if they could object any thing which might puzzle the have come to comfort them; if they could hold aren gainft themselvs ; as if they were disputing for the victor And thus through much poring upon, and confidering or might make against them, they have had the bolts of their fo far fbot into despair, and fixed in desperate forrows true wards of found evidences fo far wrung and wrested keyes, that when the skilfullest and strongest comforces come with grue keyes to shoot back the bolt, they not turn about, nay could fearce get entrance; seed of a

This was Davide infirmity, as at the 10, verse of the Psalm, compared with the second verse, My some results to be comforted, he spilt all the Gordialis and physicis were brought him; he was not onely void of comfort be suffed it. What I bring me promises to comfort me such an one say) you may as well cary them to one in hell give physick to a man past recovery; and so will take do nothing that is given them. So also the Church, in the of the Lamentations werse 17, 18, her heart was deeply sessed with a desperate apprehension, My boper (sains the

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perified from the Lord; And what was it that that her foule into to fixed despaire ? verle 17. She forgot all good : the forgot that is, the would not fo much as take into confideration and remembrance, any thing that had been comfortable to her. All good (fo the originall) that is, all Gods former good and grasious dealings with her, all the good things wrought in her, and for her, whence the might have comfort : and in flead thereof, what did her thoughts feed and chew upon ? only wormwood and gall, her bitternesse and distresse, poring onely on what might make against her, I faid my bope was perished from the Lord, calling to mind my af fliction and my mifery, my wormwood and These she could revolve and rowl up and down in her mind though they were bitter, and would entertain thoughts of nothing elfe, But when on the contrary, the began to take into confideration Gods gracious and faithfull supporting hern that very defertion, in faithfulne fe renewing, his mercies every norming, verfe 22, 23. and that still he maintained in her heart longing and lingring after him, and a fecret cleaving to him, ind that God did enable her to choose him as her portion, ver. 4. [This I recall to mind, (faics, the) yer. 21. (which speech hath eference to those words fore-cited, which follow there; therebre have I hope; The spits out her wormwood, and eats her own words. And now that her heart began to liften to what might comfort her, presently she began to have hope. This fullen perrish desperate obstinacy is a thing you ought to take heed of; for hereby you take Satans part, and that against those you hight to love fo deerly, even your own fouls : But as they faid; Let Baal pleade for bimfelfe; So let Satan plead his own caufe, oe not you. Hereby also you forfake your owne mercies, (as it is rid) lonah 2. 8. you give up your own right, and are fo far becoled as to plead against your own title, your own interest in he best things you can have interest in, Gads mercies, made ours by an everlasting covenant; you give up your portion bemeathed you in your Fathers wil, which you ought to maintain, ind you trust to lying vanities, the sooth-sayings & fortune-telers as I may cal the of Saran and of your own hearts. Hereby alo yes become judges of evill thoughts: for he is an ill hearer of a ause, who will hear but one party speak.

James 2,

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To call to
mind former
evidences.

Direction. 4.

THe fourth direction is, to make diligent fearch into cal to remembrance what formerly hath been between and your The remembrance of former things doth o hold, when present sense failes. This David practifed, in cale, Pfal. 77. v. 5; 6, when his foul had refuled comfi told you) ver. 2. yet in the end he began not onely to ling to liften to what might make for him, but fet himfelf to recall to mind, to confider the daies of old, to make feareh, namely, into the records and regilter of Gods a verfe 11. to fee if there were never a record extant whi help him, now the devil pleaded against histitle - even houses and lands were called into question, you would ver old writings and deeds; fo do you in this: I confid he, the fongs in the night, (that is) that joyfull come had enjoyed with God when God and he fang fongs to and I communed with mine own heart, and made diligent toffed and tumbled over my heart, to fee if no grace! had been there, and if no grace at present were there; he ed into what might comfort him; as well as into the cause provoke God thus to deal with him, for I take it both

And so lob did, when he was thus stricken, and forth God, he views over every part of his life; he feeks w land he could find to get footing upon in the midh of temptations, recounts what an holy life he had lived, w fear and strictnesse he had served God, Chap. 29. and O and Chap. 31. throughout, and tells them plainly, Chap. 6. That let them plead and argue what they could again and goe about to prove him anhypocrite, till I dye (hi will not remove mine integrity from me, nor let go my righte wil never give up mine interest in Gods mercies, nor the ces I have to shew for them, and faies he Chap, 19,37, 18.7 my reines be at present consumed, yet the root of the matter i (that is,) though God deals thus hardly with me, as you though the exercise of grace is much obscured, the Sun-Gods favour withdrawn, his face hidden from me, and the fruits of rightcouncile, and comfortable fresh green speed

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aves you have known to grow upon this now withered flock In of per there is the root of the matter fill in mee | & root of ith that decaies not, a conftant frame of grace that this remains, hich hateth fin, loveth God, & you that at never beat me from And canft thou call nothing to remembrance betwirt God & ner, weh argues infallibly his love? what nothing? Look again. Did od never fpeak peace unto thy heart, and shed his love abroad it? Halt thou at no time found in thine heart pure straines of me love and good will to him ? fome pure drops of godly forow for offending him, and found fome dispositions of pure felfeniall, wherein shou didft fimply aime at his plory more then inc owne good & Haft thou never an old tryed evidence which th been acknowledged and confirmed again and again in open. ourt ? what not one ? And if thou canft now call to mind but ne,if in truth,it may support thee. For if one promise do belong thee, then all doe, for every one conveyes whole Christ; in bons at the promifes are made, and who is the matter of them. As the Sacraments, the bread conveyes whole Christ, and the ine allo whole Christ: so in the word every promise conveys hole Christ, and if thou canit fay as the Church of Ephefin, Rev. 6. This thing I have, that I have fin, and every fin as God haves and becaute he hates it a as Christ owned them for this one ace, and though they had many fins and many failings, yet, aics he) this thou haft of c. If Christ will acknowledge thee to be s for one care-mark; or if he fees but one for of his child upon Deut. 32.5. eethou maiest well plead it, even any one to him; Yea though it be but in a leffer degree, in truth and fincerity. For God ings not a pair of scales, to weigh your graces, and if they be o light refuseth them; but he brings a coushitone to try them; dif they be true gold, though never fo little of it, it wil palle rrant with him, though it be but /meak not flame, though it be 4 28 2 weik in the focket (as it is there in the originall) likelier Mat. 22.20. die, and go out then to continue, which we use to throw vay; yet he will not quench it, but accept it; Yea and though present thou findest in the sense no grace stirring in thee, noing but hardnesse, deadnesse, &c. yez if thou can't remember, ca but this once I had;] as a woman with childe, though afther first quickning the doth not alwaies find the child to stir,

yet because she did feel it stirre, she stil conceives hopes & the is with child; So think thou of the new creature for within thee.

These things you are to recall and consider in time of di to remember former graces, and spiritual dispositions and Gods gracious dealings with you; God remembers to have mercy on you; and why should not you remember to comfort you? Therefore Heb. 6. 9, 10. We hope (faiesh ter things of you, for God is not unrighteous to forget your la love, namely, to reward you; and therefore he calls upon in like manner, Heb. 10. ver. 31, To call to remembrance mer daies to comfort them; how they held out when their were tryed to the bottome; when shipwrack was made o goods, good names, and all for Christ; yet they mi shipwrack of a good conscience. And if thou dost thus remembrance things of old, and yet canst find no con first from them, (as often ye may not, as was Devide ca 77. for after his remembrance of his fongs in the night foul was left in doubt, and he goes on to fay, will God in mercifull?) yet have recourse to them again, and then again though they comfort not at one time, yet they may at a that it may be seen that God coforts by them, & norther of themselvs. Hast thou found a promise (which is a break folation) milkleffe? vet again fuck, comfort may come in t If after thou haft empanelled a Jury and grand Inquest to and their first verdict condemnes thee, or they bring in rames; yet doe as wife Iudges often doe, fend them abo gain, they may find it the next time, Ionah lookt once it and found no comfort, Ionah 2. 4. For he faid, I will h gaine towards thine boly Temple. A mans heart is like two-faced pictures, if you looke one way towards on of them, you shall see nothing but some horrid shape will, or the like ; but goe to the other fide, and lo gaine, and you shall see the picture of an Angell, some beautifull woman, &c.) So some have look their hearts by fignes at one time, and have to thinking found nothing but hypocrifie, unbeleefe, has felfe-feeking; but, not long after, examining their

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againe by the same signes, they have espied the image of God drawn fairly upon the table of their hearts.

Direction. 5.

But now if former figues remembred, bring thee no comfort s. To renew in, but the waves that come over thy foul prove so deep, that mans faith an thou canst find no bottom to cast anchor on the storm & stresse repensance. so great that no cable will hold, but they snap all assander, as is

often the case of many a poor soul;

Then 5. take and put in practife this fifth direction, renew thy faith, and repentance, fet thy heart awork, to beleeve and repent afresh as if thou hadft never yet begun. Spend not all the time in casting out of anchors, but fall a pumping; leave off and cease a while to reason about the goodnesse of thy former faith and repentance, and fet upon the work of beleeving and repenting anew: fay, Well, suppose I have not hitherto been in the state of grace, yet I am not uncapable of it for time to come, I may obtain grace yet. Suppose my faith and repentance hath not been true hitherto: I will therefore now begin to endeavour after such as is true; and to that end make this use of what soever flaws the devill finds in either, to direct thee what to mend and rectifie for time to come; begin to make up the breaches and unfoundnesse which is discovered, endeavour after a supply of al those wants he objects to be in either; mend all the holes he picks, Say, Lord I cast my foule on all thy mercies afresh, I defire now to make my heart perfect with thee for time to come, to part with every fin, to fubmit to every duty, to curfe every byend to hell, and to fet up God and Christ as my mark, pole-star, and aim in all; and when thou hast done this, let the devilt say his worlt. This of all the former directions I commend to you, as a speciall means to dissolve and put these temptations about affurance to an end. I fet a probatum est upon it, take it, practife it, it is a tryed one; and it is that which at the fast the Church in defertion comes to : Lament. 3.40. Come, let ustry our maies, and turne to the Lord, that is the last way and course the takes. Now when the water is at the lowest, and the tide of affurance ebbed, mend up your banks as you use to doc at low waters. Now when nothing but hypocrifie, and unbeleef,

and falfenesse of heart appeare to thee, to be in thy hear, thou groane, sigh, endeavour after the contrary sincerity, let Satan say his worst: and this direction I now in the place prescribe you, because in time of temptation about rance, it is the usuall course of some troubled soules to all their thoughts upon what somerly they have had, as a must have comfort onely from the former worke or no laying out all their time and cost in new suits and new sabout their former title, and when they have beene cast and againe, yet still to do nothing but reade over olde vide againe and againe, and bring in and study new proofes.

But know, that though this is to be done, and not me neglected, and is found often comfortable, therefore in former direction I exhorted to it : yet you are not onely to that course, nor to looke back so much to your former and repentance as to forget to practice new. But bei practice new acts of faith and repentance, this is the ri way, the shortest cut, and requires as little paines : thou with as little charge get a new Leafe renewed, as prove the old one; it will require many termes to examine or thy evidences againe and againe, which also haply are bl and blurred; thou mailt cut the knot and disfolve the to tions fooner by new faith, then untye it by reasonings an putings : And the truth is, in the end thou must come a for Gods great end in deferting is to put you upon the your faith and repentance : Except ye be converted, fas C faves to his Apostles) converted as it were anew. He not deliver thee out of the dungeon, till thou entreft into bonds and baile for thy good behaviour. Therefore been doe it foon. And whereas thou thinkest that by this thou -prejudice thy former title, that is not my meaning, as if shouldest utterly give up thy old faith and repentance as terfeit ; I will keepe my integrity (fayes Iob :) onely my a is to forbeare, and to cease pleading of it for a time, a begin to renew it rather, that is it I exhort unto : And the comfort of thy old repentance will come in : As the A fayes of the Law, fo I of thy former title, it is not deftrojed off ablifhed rather by this, And as Christ fayes, John 7.17. If

nan will doe his Will has Shall know of the doctrine that it is of God : so as the best way to know the truth is not to spend all the time n difputing abone it, but to practice it, which puts an end to controverties in mens heares: fo fay I, to know the truth of nd fo to come to have the comfort of former grace, is to adde to these reasonings about it, the practice of beleaving & repening anew : This baffics the devill exceedingly, and gets the advantage of him : for by this the fuit is removed, all his old pleas talht, this puts him upon a new reply, diverts the war, and ndeed non-pluffeth him : for what can he fay to it? he must now prove thou are uncapable of grace, that thou shalt never repent, which all the world and devils in hell cannot prove. And yet if in this case he tels thee (as usually he doth) that all will be in vaine for time to come, as well as it hath beene for ime past :

Direction 6.

training to the state of the st

Hen fixthly, stand not now disputing it, but be peremptory 6. To berefe and resolute in thy faith and turning to God, let the issue be lute and perwhat it will be. Faith is never nonphult; lob vowes be will truff emprory in behim though he kils him, Job 31.15. So doe thou, whether he leeving and will damne or fave thee doe what he will with thee, leave not whatever may o call thy felfe upon him for mercy, nor to ferve and love him, be the titue. Goe thou on to use the meanes diligently and constantly; and be so much the more diligent, feare and hate sinne still, pray day and night, as Heman did when he thought himselfe cut off, Pial. 88. ver. 1. I have cryed day and night, though I be as one bou remembreft no more, ver. 45. and fo at the ninth verfe, I have called daily, though v.10,11,12. he thought himselfe in hell, and thought it a miracle ever to be raifed up againe, yet faves he ver. 13. But I have cryed to thee, that [But] feems to come in as an expression of his resolution hitherto, that though these were his apprehensions of his condition, yet howoever, he had and accordingly would goe on to feeke the Lord. Suppose thou findest no relish in the ordinances, yet use them; though thou are desperately fick, yet eat still, take all is brought thee, some strength comes of it : Say, be I damned or saved, hypocrite or not hypocrite, I resolve to goe on. And there is good reason for it: for if thou shouldest leave off to serve the Lord T 2

Lord, and resolve never to looke after him more, then the fore to be damned; if there be an evill heart in thee to from the living God, thou art undone : but this other w feeking him thou mailt in the end prevaile, Who knowes be may be mercifull? in the third of the Lam. 29, this cou given to a foule being yoked and deferted, to put his m the dust; and it maiteth, fayes he, suffers, and doth anyt not only if he hath hope, but if there may be hope, if there be fuch a thought it may prove fo, he will make a venture, at doe thou. See what Efther did in the like desperate cafe; the the, if I hold my tongue (and fo Mordacai told her) God destroy me; and better it was to make a venture upon King to speake, and fo to cary her life in her hand; andth fore the fayes, if I perift I perift. And fo the Lepers, feel they reasoned in a desperate case, 2 Kings 7.3,4. If we gar the city we are sure to die, for the famine is there; if we fit We die alfor Comes let us fall into the hands of the Affrians, if fave us alive, fo; if they kill us, we shall (however) but dir there were many strong arguments to move them to think would kill them, for they were James, and so of the ene fide, and might be suspected for spies; if not, they were Le that might infect the campe: who were fit for no fervices for thing but to be knockt ith head : yet in this desperate they tooke the furer and more probable parts ventured to to the Assyrians side, and the successe is knowne to you all reason thou; if I give over my beleeving, humbling my praying, attending on the meanes, I shall certainly perish, is no helpe for it; I will therefore rather go on to doe all as fincerely as I can to the utmost, and if God faves me a fi a leper, an enemy, fo; if not, I can be but damned.

But let me tell thee, such a resolution can never goe to with thee; yea, if any have a roome in heaven, such a soulshifter this puts not the devill onely to it, (for in this case, we can the devill himselfe say to thee? for if thou wilt venture soule, service, and all upon God, let the issue be what it will this resolute, yet safe way; if thou wilt in a pure trust resemble anto God with contentednesse and submission, what is that him?) but it puts God to it also, who cannot finde in his let

to dame fich a one who shall goe on to doe thus: when thou thus freely servest him, choosels him, venturest and leavest thy selfe and all the issue of thy wayes to him; thou by this one act in such a case shalt win more upon him and his love, then haply by all thy obedience all thy life afore. Thy salvation, and the affurance of it, that is Gods work, leave it to him, try his faithfulnesse; it is selfe-love makes us too much to be troubled about it. Go thou on to be leeve, repent, mourn for sin, hate, for sake it, to use the meanes &cc. that is thy worke; and so doing, thou canst no be damned.

Direction 7.

Let him truft in the Name of the Lord -

F you aske what ground a foule in this case may have to ven-

I answer; His Name; which will make up a seaventh direction. Being thus resolved to turne to God, and to goe on to feare and obey him, thou maist safely and considently trust in and tay upon the Name of God when thou hast nothing else to rest upon. This you see is the direction which the text gives, and y and thought therefore to have made a distinct point of it, but I will somewhat more largely open and explaine it, only is it is a direction, and meanes of support and comfort in this distresse; and so take it as it riseth out of the text. Thus,

That to one who resolves to seare God and obey him; the Name of God is an al-sufficient prop and stay for his faith to reston, when the sees nothing in himselfe, or in any promise in the world be-

onging unto him.

The Name of God alone is here opposed to all other meanes and props which faith hath to rest on. It is opposed to all comportable sense of Gods love, to all sight of any grace in a manselse to which any promise is made. So that when the soul shall toke into its selse with one eye, and glaunce over all the word of God with another; and yet shall see not any one grace in the ne, nor promise in the other made to any grace within it selse thich it may rest upon, yet the soul then looking upon God, ad considering what a God he is, and what he saies of himselse,

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of his mercy and kindnesses pand from grade towards sinfull even the fole consideration of what meetly it knowes to God as he is revealed in the covenant of grace; may him. This it is to stay upon his name.

Now to explaine this further to you : By the name of C

two things are meant, 376 Lollow to Dai and.

First, those glorious attributes, especially of grace and whereby God hath expressed himselfe, and made him known to us,

Secondly, Jesus Christ, as he is made and fet forth to be

teousnesse to the sons of men.

For the first, in the 24. of Exod.ver.4,5,6,7. The Lord claimed his name; The Lord God, mercifull, gracious, long-fering, abundant in goodnesse and truth, keeping mercy for a sand; forgiving iniquity, transgression, and sin, and milit meanes cleare the impension.

For the fecond, Irefer to that place, Ier. 23.6. speaking Christ; This is the name wherewith he shall be called, or knowne to us; THE LORD OUR RIGHT BOUND SE, (that is) that Jesus Christ who is God, hathrish

oufnesse in him for us, which may be made ours.

So that when a poore foul in diffresse is not able to fat. fuch or fuch fignes, or any evidence in my felfe, whereby I fay God is my God, or that Christ is mine; yet because I fee grace enough in God, and righteoufnesse in Christ, which ing a finfull man, and not a devill, may therefore be capable and may come to have an interest in them, though I know thing in my felfe whereby I can challenge any prefent inte and because grace and mercy is his Name, and Our Righten his Sons Name; therefore I do cast my selfe upon both, for don and favour, and thereupon my foul leanes, staies, and a and from these it will not be driven. So that these two it hensions meeting in the heart in truth, help to make to resting upon his Name here spoken of; namely, First, Cthats is fach free grace, good will, and mercy, &c. in God; and Tefus Christ is appointed and made to be our Righteonfact And secondly, [that I am capable of, and may come to an interest in both these, and that though there be noth

ate

ne which may challenge an interest in them, yet there is nohing that excludes me; whereupon I cast my selfe upon God for both, and there rest: yea though I cannot yet say that ever thall obtaine them. And this where it is truth, and accompanied with that firme resolution of turning to God in all things forementioned, is as good faith as any of you have in your earts.

And fo I come to the proofe of this : namely, That when the ame of God and Christ are thus simply and alone apprehenled, they may be fufficient ground for faith to reft opon ; then which nothing can be more comfortable to a poore diffressed eleever. Num.14. When Gods wrath waxed hot against his cople, (as sometimes in like manner it doth against a poore bule) that God began to fay, how long fall they provoke me? ver.11. and speakes of dekroying them, and of making Moles great nation; what hath Mofes his faith recourse unto, but to hat proclamation of his Name you heard of before? and ureth that, v.17,18. Let the power of my Lord be great according s thou haft poken. The Lord is long-fuffering, and of great mer-, forgiving iniquity , transgrefflon , und finne, and he delires . im to thew his power in pardoning, because as much power is eene in overcomming his wrath, as in making a world. Let by power be great; it was his name you fee that was alledged: y Mofes and prevailed with God for mercy. So also for his ons lake, The Lord our Righteonfnesse, Elihus layes, Job 33. when a mans foule is in deepeft diftreffe, as in the 19,20, 21,22.V. e describes it, yet fayes he, v.23. If there be a messenger to then man [his] apriebtnesse, that is, that righteousnesse, that is aid up for men in the Lord Jefus : then God is gracious to him, nd fayes, deliver him, and he refting thereupon, his flesh reornes to him againe; becomining a meanes to ltay him and rehen of the new; out of which you fee Gods name and his onnes name are al-sufficient to uphold and support a soule. So he pen-man of that Pfal. whether David or whoever, Pf.130. then he was in his depths, as ver. 1,2, plunged over head and ares in forrow and discomfiture, what hath his faith recourse. ato? v.4. to Gods name, to nothing that was in himselfe, but fimply:

fimply to what his faith apprehended to be in God. M with thee; he fayes no more; in him, and with him, it is had : and he confirms his faith in that by this argument, elie none would feare him : and, If thou wert extreame to What were amiffe, no man could frand; or would be faved fore furely (fayes he) mercy is with thee, and therefore les hope in the Lord, v.7. And why? what, because Israel fer hath grace in himselfe ? no, but because mercy is with his plenteons redemption : which word redemption hath tion to his Sons name. There is enough in him, elfe he will none, and Ifrael is mentioned in his will, as capable of its therefore fayes he, I will wait and hope in the Lord ver. 5. though he could not fay that God had forgiven him, we giveneffe was with him, and there he pitcheth and rele foule; as a begger at a great mans doore, when there is else in the country able or willing to relieve him, there he though he knows not whether he shall have any thing or a my fathers house there is bread enough, (layes the Prodigall) it is to be had; and no where elfe; and there is enough; and will ferve me, faies, the woman of Canaan; thou art the Mon thought she, and it is thy businesse to fave, and though I dog, yet I am capable of having crummes; Woman, faics C great is thy faith; not such faith among all my disciples! trusted in his name, and nothing in themselves. So Pf.62. sayes at the giver he trusted in God for Salvation and many exhorts throughout the whole: Trust in God fully, and times, and in no creature, ver, 8.9. And what was it he relo on ? simply two attributes of his,viz. Mercy and Power, Gu spoken once, (that is, irrevocably : as Pf. 88.35. Once have ! &c.) and twice I have heard this, that is, often met with it word, and thought of it, (fayes he) that with God is powers fo as he is able to fave in the greatest distresse; and I have that to him belongeth mercy also, v.12. and therefore he willing to help, and because these are in him, though I have thing in my selfe, yet these I rest upon, and these alone. fuch instances more might be brought.

The reasons why the name of God, and what is in God prop sufficient for faith to rest upon: are,

Reafons.

First, because the name of God, that is, Gods attributes, and Christs righteousnesse, doe sufficiently, and adequately, and fully answer all wants, and doubts; all objections and distresses we can have, or can be in; whatsoever our want or temptations be, he hath a name to make supply. For example, to take that his Name in pieces, mentioned, Exodou 34. 5, 6. consider every letter in that his Name, and every letter answers to some temptation may be made by us.

First, art thou in misery and great distresse, he is mercifull; The Lord mercifull; The Lord, therefore able to help thee; and

mercifull, therefore willing.

Yea but secondly, thou wilt say, I am unworthy, I have nothing in me to move him to it; well therefore, he is graciou, now grace is to thew mercy freely. Yea, but I have finned against him long, for many yeares, if I had come in when I was young, mercy might have been shewn me : To this he faies , I am longinffering. Yea, but my fins every way abound in number, and t is impossible to reckon them up, and they abound in hainoufnesse; I have committed the same sinnes again and again; I ave been falle to him, broke promise with him again and again: his Name also answers this objection, he is abundant in goodnesse; he abounds more in grace then thou in finning; and though thou haft been false again and again to him, and broke all covenants, yet he is abundant in truth, also better then his word, or he cannot to our capacities expresse all that mercy hat is in him for us. Yea, but I have committed great innes, aggravated with many and great circumstances, gainst knowledg wilfully, &c. he forgives iniquity, transl ression and sinne; sinnes of all forts. Yea, but there is nercy thus in him but for a few, and I may be none of the number: yes, there is mercy for thousands, and he keepes t, treasures of it lie by him, and are kept, if men would come in nd take them.

Object what thou canst, his Name will answer thee: Needest hou comfort as well as pardon the is both Father of mercies, and sod of all comforts, that is his name 2 Cor. 1. 3. Needest thou

peace of conscience being filled with terrours? he is the opeace, I Thest. 5. 23. Yea, but I have an heart empty of and holinesse, and full of corruptions; He is the God of at the opeace to pardon thee. Needed wisdome and direction? he is the Father of lights, as the still saies, Is thy heart inconstant, and full of double min neste? he is unchangeable also, as he speaks there: Iames I all objections that can be made, may be answered out of Name: Therefore it is al-sufficient for faith to rest upon.

The like may be fully shewed in his Sons name; in whom hath made himself strong to shew mercy and bestow all things. Whose name is adequate to Gods name, that is, large extent in worth and merit, as Gods heart is in his pur of thewing and bestowing mercies, to purchase all that meant to bestow. Whose name hath likewise an al-sufficient it to supply al our wants, & delires, and fatisfie all scruples example, that his name mentioned by the Prophet, Efa. (which he here directs to) compared with I Cor. I. al. would we have peace of conscience, and the guilt of fine re ved? He is the Prince of peace, and is made Righteonfreffe Are we in depths of diffrese, terrors within, terrours with out of which we fee no redemption? he is the Mighty 6 to fave to the utmost, being made redemption to us. Want we and his image to be renewed and encreased in us? He is verlafting Father, a Father to beget his likeneffe in us, and lufting, to maintaine it ever, when it is begun once : he is functification to us. Want we willome to guide us? He counsellowr, and is made wisdome tous. All we want be had! ven as all he hath we want : and further; although we not want all thefe, but never fo much of all thefe, his namel Wonderfull, For fuch he is in all thefe : able to do beyond expectations, to wonderment.

 can make if we had but skil to fpel at the letters in it. For if that rightequineffe of his, fatished God, who in condemning us is greater then our hearts, then it may fatisfie our hearts much more. The righteousnesse of his life and death, is not only arriaurous an adequate sufficient ransome, 1 Tim, 1, 6. But there is plenteou redemption in it. Pfal. 130. yea to fuperfluity, as the Apofles phrase implyes; imprasbrare, I Tim. 1. 14. that is, overfull. more then would ferve the turne, and that to pardon his finnes. who v. I s. was the chief of finners. He elsewhere challengeth all the wit and powers of fin and hel and darkneffe to appear in this difpute, and undertakes to answer them all out of this one position, which he layes as a bottome truth; [Chrift harb dyed] Rom. 8. 34. which is in effect the fame with this, The Lord our righteoulnelle : Who therefore (faies he) shall condemne ? What can be alledged either in the hainousnelle of sin in the generall, or in any of thy fins in particular, unto which an answer may not hence be fetcht? from the righteousnesse of his death and life, Is it that fin is an offence against the great God? Against thee, against thee, che, as David foeaks &is not this his righteoufnes the righteoufnes of Jehovah? lehowab our righteoulnes, who is the migher God. Is the glory of this great God, & al his excellencies debased by us in finning? and will not the emptying of his glory whose name is the brightneffe of his Fathers glory, in performing this righte. Phil.2.7. ousnelle for us, satisfie and make amends ? Are our fins the Heb, 1, 2, transgression of the holy and righteous Law in every part of it? & did not Jehovah who gave & made that Law, to make himfelf our righteoufaesse, make himself under the Law? Gal. 4.4. and to make up a full righteouinesse, falfill every part of it? Rom. 8. 3. 4, Isit thy continuance in fin, and the number, and the iteration of them that amazeth thee? All fulness dwelles in him who is our righteousnesse, Col. 1. 19. and hath dwelt in him longer then fin in thee; and the righteousnesse of our Messiah is everlasting righteousnesse, Dan. 9. 24. The merit of which, an eternity of sinning could not expend, or make void. And is all this righteousnets laid up for himself only, or for any other fort of creatures, so as thou mightest never come to have an interest in it? No: the top of our comfort is, that Our righteousneffe is one letter of his Name; and that our names are put into his. For us it is, and Ours

1 Ich. 3, 10.

it is ordained to be: as much ours; to fave us trulting upon as his owne to glorifie him. Ours; not for himselfe: he no need of it, being God blessed for ever. Ours, not the Anneither the good, for they are justified by their owne: not bad, they are put out of Gods will for ever. But ours, who the sons of men; and among them, theirs especially, who broken, lost, whose soules draw neere to the grave, and their to the destroyers; & that come and pray upon God, and stay the serves upon it; unto them God cannot deny it, for it is the For he will render to man [His] righteousnesses, Job 33.23 So as his Sons name also is al-sufficient to answer all object for faith to rest upon: So as they that know his name will in him, Psal. 9.10.

Reason 2.

A fecond reason why his name is sufficient, though you and fee nothing in you, nor any promife made to any gone you to rest upon, is, because even all those promises made conditions in us, which we ordinarily looke unto, are Tea Amen onely in this his Name, and his Sons Name. That is originall of them all, the root, the feed of them all; his is the materia prima, the first matter of all those secondary mifes, ex quo funt, & in quod refolunneur, his name gives to them all; if it were not for the mercy, grace, truth, kind in him, and the righteousnesse which is in his Son, all the pr fes which are made, what were they worth? As the wor bonds depends upon the fufficiency of the man who them, so all these promises upon his Name. Therefore now, you relye upon his Name having as yet no promise made to thing in you to relye upon, you then rely upon that which is foundation of all those promises, you then have recourse to originall, which is more authenticall then extract co you relye on that which all those other are resolved into therefore is fufficient, though all the rest faile you in your prehension.

Reason 3.

Thirdly, his meere name is support enough for faith, and be so, because it is for his Names sake, and his Sons Names sake doth all he doth; and for nothing in us, but meerly for the is in himselfe, so Esay 48.9, 10. For my Names sake, &c. Soil Eze. 36.22, 32. For my names sake, and not your sake:

lay 43:25. I am be that plotteth out thy transgreffion for my own te, and will not remember thy fins. For it he blotteth out transoffion,& pardoneth, And if it be for his Names fake he doth all doth, and fulfilleth all promifes made to us, and to what in us : Then when thou feeft nothing in thy felfe to which promise is made, nothing which may appeare to be any arment or motive that he will pardon thee, then trust thou in at his Name; that because he is God, and hath mercy in him, at therefore he will doe it. For that thing which is the onely maine motive to God himfelfe to doe any thing for us, mult eds be (when apprehended and beleeved) the throngest and rest ground for our faith also, to perswade the heart that he ill doe it : As it is in knowledg, the knowledge of the cause of ings caufeth the furest knowledge: So in faith, the knowledge the maine motive to God the cause of all causeth the greatest rtainty of perswasion. he name, in the coeffact ale of

This then may direct poore foules in diffreife, what to venre all upon, upon what ground to hazard foules, labours, enavours, faith, repentance, obedience, and all, upon his Name, hen they see nothing in themselves to which any promise bengs: as David fayes, Pfal. 73.26. My heart may faile, and my Gimay faile, but God will never faile : So I may fay, your comrts in prayers, in hearing, your joyes, your earnest-penies you we laid up, may be all fpent in a dearth, your owne graces and promifes made to them : your owne hearts may faile, and ing creatures they use to faile againe and againe, but Gods ame and his Sons Name rested on, will never faile you !Leane thefe, not by halves [in diffreffe,] but eruft perfettly (as the postle fayes) on that mercy you heare is in God, upon that 1 Pet. 1.13. acerevealed: That is, throw, and cast your whole soules, your hole weight upon it. He only hath perfett peace, whose minde is Ilay 26. 34 iden thee have not half thy foul upon that rock which is higher in thee, but creep up, and get all upon it, and when all faile, rew thy faith on his Name: Thereon rest, there die. To this rpose may that of Solomon serve, Prov. 18.10. His Name ayes he is a strong Tower, and the righteom fly to it, and are safe. ow what end is there, and use of a Tower in a City ? but when out-works are taken, the walsfcaled, all fortifications forfaken

houses left, then a Tower holds out last, and is a refuger to. So also when the devill and Gods wrath beleaguer round, and encompasseth thy soule, and the comfort of a grace in thee is taken from thee, and thou are driven from art forced to forsake all other thy holds and grounds of the to, then shie to the Name of the Lord, as thy City of refuge Heb. 6, 18: it is compared; Say, there is marcy in thee, is and that is thy Name: and there is righteous nesse in thy Name and that is his Name: and I am directed to trust in thy Name the Altar, and if thou dyest dye there.

Direction 8.

To waite in the use of all meanes.

"He eight direction is, to Waite upon God thus tra his name, in the constant use of all ordinances and of comfort; Wairing is indeed but an act of faith further ed out. As an allegory is but a continued Metaphor, for is but a continuing to beleeve on God, and to looke for from him, with submission, though he stayes long ere he Waiting is an act of faith refting on God; and an act of expeding belp from him; an act of patience, the minde contenting it felfe till God doth come; and of submilli should not come. Therefore sayes the Church being very case: It is good (sayes she) to hope, and quietly to m the Salvation of the Lord. It is good indeed to doe fo : fo will afflict the leffe, ease you the fooner, comfort you the when he doth come; and in the meane while it makes possesse your souls, and to be your selves, and upholds the to doe otherwise, to be impatient, and to give over le the Lord, as Ahaz did, is the greatest folly that can be Iob layes, Chap. 12. v. 14. If he fint up, there is no open the world cannot let you out, he keeps the keyes of the on, and you must stay his leifure, and he stayes but f time to let you out, Efay 30.18. He will wait to be gri you, for he is a God of judgement, a wife and judicious G knowes the fitteft times and feafons; and that he stayes fe is not out of want of mercy, for he waits and longs to be

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Lament. 3.26.

time; he is grieved as well as you, that you are not yet fit for erry, that his mercy (hould not yet he exalted if he would show eill you further see your misery, and therefore sayes he, Blessed well-they that wait for him. And as he now waiteen but to be a more gracious to thee, so he did hereofore, a long while site for thee, that thou shouldest begin to turne to him and y, when will it once be? Ier. 13, whi. Thou madest him stay thy after in turning from thy sin, why may he not make thee stay sfor the pardon of it rand indeed the escaping held in the end so great a mercy, that it is worth the waiting for all thy dayes, ough thou endure an hell here, and gettest not a good looke lithe very last gaspe and moment of living; therefore the Lament. 3. 29-with in the dust, and wait quierly, if there may be hope at last.

And waiting thus, goe on to use all the meaner of grace more ligently, more contrantly, though thou findest a long white bood by them: omit no ordinance God hath appointed for y comfort and recovery: As in a slong ficknesse; you still use canes though many have failed, as the woman who had the loody issue, spent all upon Physicians, in the use of meanes for er recovery. That trouble of minde doth only hurt you, that rives you from the meaners Therfore the devill endeavours noting more then to keep such souls from the word, from good ompany, from the Sacraments, from prayer, by objecting heir unprofitablenesse unto them and that all is in vaine, and lat you doe but increase your condemnation.

But first, if thou learnest no other lesson in the use of the cases, but that thou art of thy selfe most unproficable; and at unlesse God reachest there to profit, no good is done, and so untestee depend upon God in the ordinance; This is a great egree of profiting.

And secondly, as when men are sicke and early and east up asine, you use to say, yet take something downer for some rength is gotten, something remainer in the stomacke which ceps life and some together. So I say here, though thou souldest forget in a manner all thou hearest, seemell to reap benefit by it; yet heare, sor some source strength is gotten yit. And as for increasing thy condemnation, know, that

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utterly to neglect and despise the meanes is greater contion: and that to use the meanes would lessen thy condeton. Therefore reade, pray, meditate, heare, conferre, reade, and the sold is sicke year appointed meales, when the body is sicke years to forbeare your appointed but when the soule is sick there is more need of them the All these are both meat and medicine, food, physick, contained and all. Use reading the word; The Scriptures were written our consolation, therefore read them much: attend on present of God creases the fruit of the lips peace, Isa. 57. So me the Sacrament often, those daies are sealing daies; goes and confess thy sins, write over thy pardon, put in all thouse est by thy self, bring it to Christ to set his seal to it.

Onely take this caution, that thou trust not to the use meanes, but anto God in the meanes: To think, Oh I stall comfort by such a man, or at such a time, in such an ordina this often dasheth all. So believe in God as if you used non and yet as diligently use the meanes, even as if your const

were to be in them,

Direction 9.

To Pray; Pleas to be need to God in prayer for recovery a

And ninthly, above all things pray, and get others pray for thee, for God often referes comfort unto the request of mourners for them, 1/a. 57. 18. But yet close be earnest and fervent in pouring forth thy complaint the for though the speaking of friends may somewhat surface, yet (as between two wooers, so) it must be wrought tween God and thee alone in private; and his good will be obtained by wooing him in secret. This counsels upostle gives you, sam. 5. 13. Is any man afflicted? Let him And because of all afflictions else, this of darkness in a marit needeth prayer the most: therefore David pens a Plapurpose, not for his own private use only but for the benefits of all other in the like distress, as by the ritle of it day

peare. Pfalme 103. A prajer for the afflitted; when he is overwhelmed, and poureth out his complaint before the Lord. And this (fates David) is my constant practife when my foule is overwholmed, I poure out my prayer unto thee; Plalme 61.3. And it was Christs also, for in his agony he prayed yet more ear-

wifty, Luke 23. 441 Hohing announfichni wan am won ni smird

When at any time therefore, thy fins and Gods wrath meeting in thy conscience, make thee deadly fick as Elay speakes then poure forth thy foule, lay open and confesse thy fin, and as it will case thee, (as vomiting useth to doe) so also it will move God to pity, and to give thee cordials, and comforts to reffere thee again. Thus David, Pfal. 38. v. 18. being in great diffreffe, y. 2, 3, 4,5. I Will declare mine iniquity, and be forry for my fin : and he makes it an argument to God to pardon him, when his bones were broken, Plalm. 91. Gleanfe me from my fin, v. 2. for I acknowledge my transgressions, ver. 3. and when he had confessed y. 4,5, 6; then he cryes, Make me to beare of joy and gladneffe, v. 8. and restore untome the joy of thy Salvation, v. 12. And what was the chief ingredient, the main and principal motive, which wrought most kindly with him to confesse, and mourne and brought up all? Against thee; thee onely; he puts in twice as . much of the confideration thereof, as of any other ingredient to make his heart mourne: that chiefly, if not onely, melted, diffol-. ved him. And in these thy confessions, let the same also mainly work with thee, Against thee, thee, have I finned, thus oft, thus grievoully, thus prefumptuoully ; Against thee a God fo great, and yet withall fo good, fo kind, fo willing to receive and pardon, if my heart, (fay) were but as willing to turn unto thee; and when thy case is as lobs was, lob 10. 15,16,17. That thou art full of comfusion (as he speaks there;) so full as thou thinkest thy heart could hold no more; and yet it increaseth (as it is there,) & he fills thee fuller yet; then doe thou poure out thy complaints to him, as he pours in confusion into thee; and when he hunts thee, as lob there complaines, like a fierce Lyon, fall thou downe and humble thy selfe like a poore and filly Lambe; if thou diest, dye at his feet, mourning, bleeding out thy foule in teares: and when he hunts thee up and down, and pursues thee with blow after blow, follow thou hard after him where ever he goes, Pal, 63. 8. with

with complaint after complaint . And when yet he leave

Ionah 2.4:

Job 7. 20,

hot, but weare and agains returnes, (as fome read it) after intermission and thews himself serrible to thee day after night after night, yet do thou look in like manner ag kin et comunds his holy Temple, as I and did: And when he bebring in new lins, new indictments against thee, (as it is 16. verte) Thou renewest thy minestes : and when thou the eft he had done with thee, he fetcheth new rods forthe ters into new quarrels, and reckonings long fince past and gotteni as it is in the fame votle) Changes and war against cifficudes and armies of disjuicements; and when one overcome, new appear in the field : Then fall thou down the knees, and fay as lob at laft doth ; Three finned, I has ned, what fall I doe unto thet ? What that! I doe unto sh thou preferoer (& not the deftroyer) of men: thefe & thek minations I have done, and I cannor now undoe them what field I do to obtain thy favour? Alas nothing that tistic him : onely confesse thy finne, accept thy punishment and ftrip thy felf therefore, and with all fubmillion pre naked back to him, and though every froke ferchething onely, but well-nigh thy foule away, yet complain think whit of him ; one thy month in the duft ; Lam. 3. 29, 30. B not a word but onely fuch as whereby thou utterest the plaints, and dock acknowledg thine own deferreduction thouland times mort. And fay as Mic, 7. 9. I will bear the dignation patiently, for I have fished against thee : beare full to every frome, that it is not only just, but also to the the half deferved, and that it is his mercy thon are not confin cut off by every blow : and the heavierhe laies on, ftruggle not, he will let thee down the fooner : the higher he life hand to ftrike, the lower let the fout full down; Plant felves under his mighty hund: And fill kille the Rod wh hath done. And then rake up mords of pleading for thy felt; is for thy life, defiring him to remember what he hack been

thinking of even from everlating, thoughts of pence, and a to m-ward, and the number of them cannot be told (as David Plat. 40.19!) which he hach been ever thinking of, and will

greatest of delights, (as one that was in his bosome and m

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Lev. 26.41:

Neh. 6 13. Lam. 3:

counfellos, his Sonne relists, Provid 8, 37.) and plead the Desid and other Saints of God have done : What are many become of all these thy thoughts of mercy ? are they referrised? what, are all now on the fuddaine forgotten? laid afide? which Ifay 62.16. thou half been thinking on fo long? half thou forgotten chine Plat 77. 9. old and ancient delights? ask him if he bath foresten his own Name : to be gracious and abundant in hindueffe, it is his Name. (Sav.) did the very intent of thewing mercy to infinitely beforehand possesse thee with delights, and now when thou shouldest come to put it in execution, and halt fo fair an opportunity of doing it, to a foul as full of milery (the object of mercy) as ever, halt thou now no heart; no mind to it? And withall, (fay) that thou haft notice given thee of an infinite and al-fufficient righteoulnelle in his Son, laid up in him, and that by his own procurement, whereof his Son never had, nor can have any need him! off, (being God blefled for ever) and for whom was it then ap pointed? but for the fons of man; those who are weary, wound ed, fick, broken, loft; these his Son hath put into his will, who Heb a 16 full lives to be his own Executor. And fay further alfo to him, that it is come to thine eares, that his Spirit is the Comforter, a Gad of comforts, and that his Son hath bought them all, his whole hop and all his cordials, and all his skill, and is anointed with this Ifay 61.1,2,3 Spirit on purpose to poure him forth into the hearts of those that are wounded and fick, and broken : and the whole they have ne weed of them. If it be faid unto thee; Yea, but thou art most unworthy: Answer, but he professes to love freely. If the greatnes Hoses 14.4 of thy sinnes be objected against thee, plead thou again, that plenteous redemption is with bim; and if thou half not enough to Pal. 130.7. pardon me, (fay,) I am content to goe without. If thou art ungodly, (fay) That thou beloweft on him that justifieth the ungodly. Rom. 4.15 If he puts thee off, (as Christ a while did the woman of Canaan) and faies he hath no need of thee; (fay,) that thou halt need of him, and canst no longer live without him; for, In his favour is thy life, and that without it thou art undone If he feems to rebuke thee, that how darest thou presse thus to him who is the high and lofty. One; a finfull man to him, vehofe name is boly; (fay) thou halt heard himself say; Thus faith that high and lofty One, whose Name is holy; that he dwels with him that is of a contrite spirit

to revive the heart of the humble: Ifa. 57. 15. And be he bold to tell him that there are but a few in the world the feek him, and if he should turn any away that do, he would fewer, for who would feare him, if there were not mercy in

Phl. 130. 4. and plenteom redemption?

If still he doth pursue thee, & his wrath lies heavy on the him what it is he aimes at? Is it to have the victory, and on When he judgeth ? (as Rom. 3. 4. which Davidalfo knew w humbled himfelf, Pf. 51. 4.) Freely tel him that thou art to give it him, to yeeld to him, to fland out with him in no but art content to fubmit to his commanding will in all and to his condemning will also, if so he pleaseth; and shall be just (as David there acknowledgeth) if he doth con thee : and justifie thou him, whilst he is condemning thee fay that at the latter day, he shall need no other judge in thee then thy felfe. Only befeech him to confider what he will be to him to purfue dry stubble, and to break a poore leafe, that crumbleth under his fingers, if he doth but touch Isb pleads) to breake a reed that is broken already. (Say,)th not a fit match for him, and he hath faid, Hee will not com ever, Isaiah 57. 19. especially when he sees any to lay the weapons, as thou art content to do.

Or is it, (ask him) that he aimes to have glory out of the nall condemnation in hell ? tell him it is true, he may; and this is some comfort to thee that he may have glory out death and destruction, who never yet had it out of thy life yet desire him to consider this before he thrusts his sword thee, that he did first fleash it in his Somnes bowels; and may shew as much power in overcomming his wrath, as in ing of it; yea and have also greater glory thereby : for that thou art never able to fatisfie him, though he should thee down to hell: he may call thee into prison, but the never pay the debt:and what profit therefore will be in my and therefore if fatisfaction to his justice be his end, he better accept that which his Sonne made him, and fo he f fure to be no lofer by thee . and thereby not onely recei glory of his justice, but shew the riches of his grace and mere fo, and fo double the revenew of his glory in thee.

Iob 13,25.

Mar. 12. 10.

ch.13.7.

Phl. 309.

Orisis (Lord) that thou aimeft to have more obedience from ne then heretofore thou halt had? plead, that this is the way prefent to difable thee for fervice, for that while thou fufferelt is terro show art as one among the dead littleffe noe ro his buineffe oner, but to all things elfe; Diffratted with terrours (43 Heman pleads, Pfal. 88.15.) fo as the powers and forces of thy hole are feattered, and diffolved, and cannot intend and attend pon their duty; and befides this diftraction in thy fpirit, plead, hat it consumes thy strength also, dries up thy bones and moifture as David also often complaineth, and makes an argument of t, as Pfal. 39.10,11,12,13.) Remove thy ftroke away from me, . amconfumed by the blow of thy hand : When thou rebukeft man or finne , thou makeft his beauty to confilme away as a moth : Oh berefore pare me, that I may recover frength , before I goe ence and be no more feene. And withall put him in minde, that he should goe on thus to deale with thee, as thou shouldest or be able to doe him much fervice, fo nor to doe it long. for it will cut short my dayes . (Say) this David pleadeth falm 89.46,47. compared with the 39. Pfalm ver. 12. How mg Lord wils thon hide thy felfe ? for ever? Shall thy wrath urne like fire? remember how short my time is. As if he hould have faid . I have but a little time here allotted me the world, though none of it be thorrned; And further tell im, that for that little time thou halt to live, the more joy hou halt, the more service thou shalt be able for to doehim; nd to goe about his worke more lively, and more strongly: For the joy of the Lord is our frength: Nehemiah 8.10.) nd more acceptably alfo, for then loveft a chearefull giver. a Cor. 97. nd therefore intreat him to restore thee to the joy of s salvation, so shalt thou be able to doe him more fervice a weeke, then in a yeare now, (long trouble of minde ting as long ficknesses which make all thy performances take) and it is for his disadvantage to have his servants e long fick upon his hands.

And if it be objected against thee that if thou shouldest be fled with much affurance, thou wouldest abuse it, and turne into wantennesse; Reply, that if he pleaseth, he can prevent by preparing thy heart aforehand for these cordials, so as

Cant. 8,6

they shall work most kindly on thee; by writing a law rowards him in thy heart, which when his love shed shope joyne wish, will worke most strongly, and one graine of more force to purge out sin, to confirming, and strong obedience, then a pound of terrors. And (say.) this a thou hast indeed a stubborn and selfe-loving heart, yet make his loving kindnesse overcome it, for it is strong doub; (say) thou hast love in thee (which runs out can other things) if he would be pleased to win it to himself gest how that that soule mentioned, Isa 57. had as sho subborn an heart as thou, and went on frewardly, notwith ing all thy terrours: and yet (oh Lord) thou tookst a course with him, and didst beale bim againe, and that by a (I will hease bim (sayes God there) and restore comfait him, v. 18) and that so if he please, he may deale with the

And if light and mercy yet comes not, but still God as it were to cast thee off; then call to mind if ever the had any true communion with him, and thereupon I challenge him : (fo doth the Church Ifa,63.16, when case, when his mercies were restrained to her, the fa Doubtleffe thou art my Father; the faw God was angry, hard,v.17. yet the thought the should know him: D he is my Father, and where is thy zeale, the Gunding of the fo) challenge him thou, upon that old acquaintance t had and held with him in former times : (Say) Doubth art my father and my husband, how strange soever the thy felfe now towards me : for doft thou not remem bath beene betweene me and thee in prayer, in such ac at fuch a time ? Haft thou never a piece of a broken ring him and thee, no love-paffage, no love-token, that co paffe betweene him and any, whom he had not betree felfe unto in kindneffe ? produce it at fuch a time asthis thou shouldest discerne no grace in thee thy felfe, yet de to looke into thy heart; and be bold to enquire of h can fee nothing there which himfelfe wrote, never to be out; if there be not forte sparke of love to him, and which himselfe put there, and aske him if he knowes h hond. And for thy comfort know, that when though

Holea 2, 19.

ead it, (thy graces being much blurted) yet he can'tead to was hand at any time, and will socideny it. on sob his visyste They mailt be yet bolden. Year define him to dooke interhis me heart, and therein to view the Month had be thecound hofe feeret ancient chooghes he bore towards they from all remity. And if at first he feemes yet filent as it; then defire im to looke upon thee againe, and aske him if he doch not com everlaiting, and englaven thre in the palitatobhis bailes nd table of hisheart, with facts deep and latting lected maif lothe kindnelle, asare nor asyet, yea whichwill nother, ever be lotted out : (Tell him) thou dareft refer thy felfe wholly to hat palt betweene him and his Sonne do not quing thed and let owne heart caft it. Appeale to Christian this forcer and a ienefic thereof too thee, who was privy ad all his toublett hether then art not one of those his gave unto him within tree to redeeme and fave. And defire him to look into Chifes are allog ifthe name be abriverteen elidenwich his own hands the forthe Christ did mos beate the pame work perodo in his ate (we the high Pricet did the mange of all the Tribbat) when the the apon the Croffe, and when be ascended into the Holy of les. Thus Habablack parting tha prayerlin the name of the Initeh hath taught of who lead Haberds 2; Oh Land, Moreoverton o everlapting my Godest wines bufulone File was to bold mofficies. "God dillikes in nor, but approves it, and preferrely affents po in a gracious answer to their hearts erethen went any further: their next words, and those abruptly spoken, by reason of a idain answer, are an afforance of thing We foull not die. God ing put thus to it, and his owne thought's being spoken, could or deny it; he acknowledgeth it was arme, And thus whileft on mailt be a speaking blind-fold as lit wete, calling anchor the darke, yet speaking his very heart; he haply may owne ee, and fall upon thy nock and kille thee 12330 saned but it and if yet after continual praying thus, shon findeft fill no affort, no answer from him, but he seemes rather even to thy very prayers out, (as Pfala 2.2,3.) then expoltulate David doth Pfal. 70.4.) Why Shousest show ant our prayers, white not beare us pray? for alas (thought he) we have nothing

Tabla to

1 Joh. 2. 2.

thing elfe to help us in the time of need but praye prayer will doe no good, Tem undone, fay.

And if through all thefe discouragements, thy rove worfe and worfe ; fo as thou canft hot pray truck dumb when thou commelt into his presence Pfal. 77.4. I am fo troubled I cannot (beake :) then fall a fignes, when thou canft not speake; groane, figh, fol as Hezekish did, bemoanethy felfe for thine owne u neffe and defire Christ to speake thy requelts for the God to heare him for thee, Christ he is an advacas Father, and pleads no bad cale, nor was ever cast in a pleaded a state whe rates the cont (mill 151) say

And ifftill (haply) after many yeares he ownes thee it growes darker and darker, suppose even till thy procheth, or to fuch extremities that he feems to the thee off for ever, fo as thy diffreffe boils up to fuch as thefe, That there is no other remedy, but thou and part then in the middelt and depths of fuch fad feare prehentions, downe upon thy knees once more ! and Randing fall thou a bleffing him for all those glorion cies of holinesse, kindnesse, grace, wildome, &c. w him, the beauty of which first cooke thy beart and a enamoured with him; though thou fhouldft be never the better for them: Bleffe him for all the mercy he others, by which they have occasion to magnific him thou shouldst be found unworthy : Blesse him, and t thall for ever live with him, who doe stand about him his face, and enjoy him ever. What finnes thou this thalt be condemned for by him, condemne thy felfe for still aske forgivenesse of them : what service thou hall done him, which he had any glory by, get thy heart to repenteft not of it, but art glad of all done for him, an it had beene better. What mercies thou halt talted him, confesse thy selfe unworthy of and thanke him the shoulds never partake of any more; (fuch disposition in fuch extremities doe often appeare in the hearts children) and defire him that he would but prefers thoughts of him in thee, that thou mailt not blafph

and when thou are a going, a finking into hell in thine own

prehentions, fee if he cals thee not back againe.

See what himfelfe faith, Jer. 21.18,19,20. Ephraim is my fon. is deare fon, my pleafant fon, (as he faies there) and yet he began Beake against him, as bitter sharp words as ever he hath done minft thee, and took him up feverely, and looke fternly on him. if he had meant never to have had mercy on himsupon which phraimfalls a crying being thus fnibd, and a bemouning himfelfe, Thavetaught thee to doe; and being yoked as thou art, to me him, he acknowledgeth it was justly done, having beene a Mock unaccustomed to the yoke; and Ephraim began to be ashaed, confounded, not able to looke up, for finning against him. nd feeks after repentance, and that from him, without hofe helpe he was not able to turne to him, Turne thou me, d I fall be turned: and to challengehim and his eternall love hon art the Lord my God. Well fayes God, though it be long ace I hake against him, and I have suffered him long to lie us plunged in misery, yet I remember him fill; his cears, his thes will never out of my minde; and though he thinkes that had forgotten him, yet I remember him, and my bewels are embled for him, as much and more then he is for himselfe; and I n forbeare no longer; I will furely have mercy on him. And ould he have damned him, his bowels would have beene oubled for him indeed, all his dayes.

Direction 10,

and I will heale him.

He tenth and last direction is, that having done all this, Rest noting you would not rest in ease, but bealing: not in ease of con-ease, but bealing; but in healing of conscience. This I ground upon 1/a.57, ling; 7,18. What was the true issue of that his trouble there, whom od contended with? It was healing and guiding. I will guide

You that are troubled in minde, thinke not your estates to good, simply because you beginne to cease to be troubled, tonly then when the issue of your trouble is healing your spis, by some sound ground of comfort; and when guidance in edswaies, and more close walking with God is the issue it. For God may slacke the cords and take you off the rack

when yet he hath not pardoned you. A traitour w cast into the dungeon, and had many irons on him, ma out of the dungeon, and have his irons taken off, and liberty of the Tower, and walke abroad againe, with his with him, and yet not have his pardon: navufually be cution they use to take the irons off, and let them have freedome. Thus it is with many. I thanke God (faver have had much trouble ofminde, diftreffe of confcience and fuch fins terrified me, and I could not fleepe for th now I am well againe, and now they doe not trouble m but is this all? Thou halt cause to seare that thy irons are ken off against execution. It is with men in point of the mind in the guilt of fin, as in the power of it in justificati fanctification: A man who hath had a ftrong luft ftirring if he hath gone a year or two and findeth it not to ftir. fore thinkes he is utterly freed from it, which yet may refraint of it, not killing of it; aceffation; not more So it is often in this trouble of minde, which arifeth guilt of finne, because a man finds not those doubts, and and terrours in his heart which he had wont therefore ly he thinks all is well : when as it may be but meerly not a peace : a laying down of armes only for a while greater preparation against the foul afterwards; a repfi a little enlargement in prison, not a pardon, ifthis b iffue of it.

That you may further conceive the meaning of this ra that is Gods child, and in a wicked man (though both and are troubled in minde and conscience; yet) there is a difference, both in the maine cause of their trouble, and the issue and removal of their trouble. A wicked man is for the anguish and present smart he sees in sinner. Gods wrath lashing his conscience, and out of searce the will not be pardoned, but that he shall endure these for ever in hell: So it was in Indas, Cain, and many but a godly mans trouble (though it hath often all the yet the chiefest of his trouble is a further thing) it is not smart, the sting of sinner, but also the filth, the soulnesse; force of it done to Gods that wounds him: for he bath

feer Gods beart, and therefore looks on finne with the fame ind ofeye that God doth; and as God accounts the offence one to him the greatest evill in finne, fo doth's godly heart al-. It is not the fting of this ferpent onely, but the poyfon of that disquiets him; neither is it onely the want of pardon of nne, and the feare of Gods everlasting wrath which mainly coubleth him, but the want of Gods favour, the parting with im, whom he fees fo excellent and glorious; the want of feehis face : his defire is to live in his fight, and to have God to chis God. Now fach as the wound is, fuch also is the remedy, herefore the one being but troubled with the fting, the fmart f finne; pull but that fting our, take that load off, and he is rell enough, as jocund, as pleafant as ever: it being prefent afe that he feekes, and to that end confesseth his finne, and oth any thing for the present to come out of it; As Pharach xed. 10,17. Take away this death onely : or at the utmost, his me is but pardon of finne, and peace with God, that he may free from the feares of undergoing that for ever, the earnest hereof he feels in his conscience now. And hence therefore e remedies they often have recourse unto are suitable; they e but like rattles to still children with : they run to merry ompany, and to mufick, &c. as Cain fell a building Cities: nd fo they put off the terrours of their consciences. It is ease ey seeke, and no more : or they run to a formall performance duties : even as poore fouls under Popery, when they were ing by the Friars Sermons, they fet them penances and good teds to be done, which stilled them a while; and forthem ey thought they should have pardon: So men runne now to oly duties, but with the same opinion that they did then, as ibes for a pardon, What Shall I give (fayes he in Micah) for the Micah 6.7. me of my soule?

But now the wound of Gods child being deeper, not the ing of since onely, but the poylon of it; not the smart, but cossence done to God; northe searce of his wrath, but want his savour: therefore accordingly ease from those terrours wise not him; no not simply peace with God will content im, or a pardon. He sayes not onely, Oh miserable man that im; who shall deaver me from this death onely; but, who shall

deliver me from this body of death? If newes were brot that God would pardon him, and not call him to re for any fin, and no more were spoken to his confeje would still be troubled, till he had affurance of his good fo : if it were faid, God will indeed pardon thee, but h never love thee as he did, he will not looke on thee, thou not come into his fight: This would grieve the foule more the other would content it, and he would be everli troubled. I may allude to that which Absolom said in co ment of his Father, when he was banished from him, to e the true defire and greatest trouble of a foule in this you have it 2 Sam. 14.32. Absolom was pardoned the but it contented him not : Let me fee his face, or let him bill So it is with a poore foule: eafe, pardon, knocking off his content him nor, till he enjoyes communion with God, t fees his face in his ordinances : Pfal, 24.6. This is the genn of them that seeke him, that seeke thy face : (that is) this marke, the genius, the disposition of that generation, The may fee in David, when his conscience was wounded to great fin : what was it troubled him? Not the want of p of fins, for the Prophet told him God had pardoned him; meere stings of conscience, and ach of his broken bones: against thee, thee, kave I sinned; so as ease could not satisfe but further v. 10. Create in me a cleane fpirit, which he f because he having chewed the cud of that unclean act. left a soil in his fancy : and renew a right fpirit within my give me grace and truth of heart to thee, and oh ler me lin thy presence, & see thee, and have acquaintance with theest the want of this was it that troubled him, which till he had tained, he could never be at quiet : for he fought notest, pardon onely, but healing of his conscience by the favor God, and his love flied abroad. So as take heed of refer ease, (as if your hearts be right you will not; you will was the Sun of righteousne Se ariso with healing in his wings :) Att now in darknesse, full of terrours and Gods wrath? you not rest till that darknesse be expelled by the arising of the of the Sunne of righteousnesse on you, and revealing God in the face of Jefus Christ, till his righteousness be convere

Milian,

our hearts by fome of his wings, by fome promife, by fome ordinance of his; for the wound being the uneighteouthelle of line; nothing but Christs righteouthelle will heale it the wound being the want of Gods favour, and of the evidence of his being your God, the want of his face and good will nothing out the revealing and arising of this in your hearts will heale ou : for looke what the wound is, fuch is the plaister : and inteed this onely heales; for though by other meanes the fore may be skinned over, and ease gotten; yet it will breake forth gaine. So Ifa. 57.17,1 & I will beale him, and how ? by reftoring comforts to him. Restore to me the joy of thy falvation, layes David, that the bones that thou haft broken may rejoyce : and how heales he him? I create the fruit of the lips peace. He doth it by fome fromise or other: if the want of the sense of communion with God, and absence from him disquiets a man, then the heart rests not till it hath found its Welbeloved, Cant. 3 1, 2,3,4,5. If doubes that no grace is in thy heart; then the heart refts not till forme grace in truth be evidenced, and some such promise made to ome grace brought home: Still looke what the trouble is, such lo must the plaister be, and then it is healing. Wert ever in the Dangeon? what was it freed thee? was it Christs righteoufheffe laid hold on. Gods face revealed, thing owne grace with ome promise brought home to thy heart, that came with a commission to deliver thee ? then it is right, otherwise thy polts may be knockt off, and this but against thy execution.

Y 3

dition or an according

many there are yet fewer, for there

ISAI.



Is 4 1 450. 10.

Who is among you that feareth the Lord, that obeyeth the on bis fervant, that walketh in darknesse and hath no light him trust in the name of the Lord, and stay upon his God.

Ome gleanings there yet remaine of this Texts
I thought good to bind up into one sheet,
thresh out at this time.

The fecond Doctrine is,

That though it may befall one that fearest walk in darkneffe, yet but to a few ; he faies who is among n fingleth luch out of a croud : if fimply he had fpokene that feare God and obey him, without this limitation and malk in darkneffe, he might well have spoken thus sparing is among you? For to the wicked he fayes, All you than fire &c. for there are but a few that feare God in comp them. If he had spoken of those that feare God, and have darknesse for some little while, happily some few daies many, there are yet fewer, for there are that walk in the of Gods countenance to their death, and never knew wh ror of conscience meanes, but when he shall speak of the feare God and walk in darkneffe, and fuffer terrors from youth, as Heman did, fuch an one is one of a thoufand; of one (he faies) Who is among you? few have experience of condition. Job had friends, who certainely were godly, for was to pray for them, and God faid he would hear lob for & they, as is likely, knew many godly men besides hb; yet this condition of darknesses befell lob, it was so strangeat to them, that they thought him therefore an hypocrite, ver having themselves felt, or heard of the like in others.

Christwis to goe into his agony, he would not have many of his Applier to much as by him to be witnesses of its much lesse o feel the like; he takes but two or three. The reafond are

Floft Because though all Gods people dre fighting nien und Reason. 1. men of valour, yet he hath but a few champion, as Datif chough sehad may foulders spec but few worther and therefore calls out a few out to fight fingle combates with farm and his wrathe hough he exercifech them all in lighter skirmilhes, ver not to light fich bloody batters, Seeft then not my ferciant loby there is me fikebim? him God will venture into the field, but other his freads he will not? The to and to and the Tar

Secondly, as he hath few champions able and fit for fisch an en- Reafon 2. ounter, to he hath variety of other temperations to exercise his withall, he hath poverty, and ill reports imprisonment, and em-Il mockings, loffe of goods, croffes in friends, and fome have ough to ftruggle under one of thefe, and there is no remptatin but must befall some, and feldome all befall one : fome foiithure fo weak, as they would faint, and not be able to fultain bemicives; and God never fuffers any to be changed above what her ere able, I Cor. 10, 19 Some mear bodies are weak and if God should rebuke them long for sinne, they would be brought to othing; and he remembers they were fle for and fires wor we all his whith, as David faics, Oh Suffer me soreloder fremeth ! Some hen God hath prefent use of in their callings and imployments. which if they were diffracted (as Heman was) with terromis conhave been in the like. For 1 Cor. 10. 101 than saw yest yelliami

Thirdly, God afflicts in this kind but in cafe of carremity with Reafon 3. lly, when he meets with a very fooward be my and front proud pint, a knotty peece. Ifay 57. 170 If fellericroffes would doein ewould not ferchout the great rod. If a rod will thre Bout the minin, he nfeth not to turne the wheelt borrie, nor take a faile odee it. Ifay 28, 27. Now leffer afflictions work with the most this through his bleffing a mercies worky diffgrace works, poeny works, and he doth not willingly afflict, Lansent, 3. 33. And herefore not undecessarily, he pursi not men into the dungeon revery fault; and therefore there are few long exercised this Inc link reation is, because it is the office of Christ loto we

Think not therefore thou haft, not true grace, because thou Vie. 1. wert

V/c.2.

wert never terrified as some have been. As some have and found peace, who yet never tasted of joy unfreakeals glorious; So some have sound humiliation, who never knew rours of conscience. If thou feelt sinne the greatest milery,

the greatest good, thou art humbled.

You fee we may often preach fuch things which doe ye cern but a few in a congregation, and yet we are to preach There are but a few walk long in darknesse, yet to such doth preach : Yea, and for such doth God give gifts, the of the learned. God often gives a Pafter after his owner a few. Ier. 3. 15. Take one or two of a City, Orc. and I. them Paftors after my beart much more are many Sermo ten preacht but to a few. So even by Christ himselfe, as be Luke 4. 26. There were many widowes, &c. but unto none Lias fent, but unto her at Sarepta : & many Lepers, but un was Elias fent but unto Naaman. So faies Chrift, I am fent be few; & therefore as we must not defraud one poor soul ofin tion, because none else partake of it: so the rest are notto much; but as in a Dole, flay till their portion come ; and one poor foul hath had his estate discovered, all the reft be thankfull A blove vody on

See some reason why some in distresse of mind compliant none ever were in the like condition; thus they are apt to So the Church, Lament. 1. 12. The reason is, because two troubled, and haply they never knew any: but yet some in have been in the like. For 1 Car. 10. 13. No temptation before some on to man.

That those few in congregations, that walk in darkness, yet seare and obey him, God and Christ hath an especially and care of, you see he singles them out as it were from all rest, Who is among you? Esay 66, 2. All those shings haven made, but to this man will I looke that is poore and broken and bleth at my word: (that is) though all things and personed the world be my creatures, and so I have a care of them all he seemes to over-look all else, and so him will I looke, of there were none clic in the Charche.

The first reason is, because it is the office of Christ some

Vfe. 3.

Dost. 3.

Reason I.

rifonte themthat are bound, thut up in this dungeon : to appoint to them that mourne, beauty for after : the oyle of ion for mouring : garments of praise, for the fpirit of heavineffe. He is the Philitian, and hath undertaken the cure, Mat. 9.12, and whom hould the Phylitian have an eye to, but the ficke, and the most icke, as those are that cannot finde their finnes forgiven? Elar 22.14. He is the Shepheard, Elay 40.11. and will take are of all his sheepe, knowes them by name. But of whom epecially? the lambs that are weake, yong Christians. He will ather them with his armes, and gently lead the ewes with young; hat are travelling and bringing forth, as those under terrours re:he will not over-drive them:for God hath given him charge he should lose none of them. He is that good Shepheard, that will, as be hath promised, Ezekiel 34.16. feeke out that which was toft, end bring agains that which was driven away, and bind up that which is broken, and strengthen that which was sicke: ---- He names all casualties that befall them, because he helps in all niferies: yea, and v.12, after they have beene wildred in a loudy and darke day, v. 12, and walkt in darknesse long, he will inde them out and deliver them, as his promise there is.

Secondly, if his office did not move him to it, his love would: Reason a torhe is a mercifull and a pitisfull high priest, Heb. 4.15. and was in all points tempted as we are, and especially, in agony of spirit, therein he drank deepest of any, and therefore is sixted to pity us therein most: and the greatlier any is troubled, the more he is touched. Is a. 63.9. In all your affishions he is affished. And fer. 31.20. Since I spake against him I remember him still, therefore my howels are troubled for him. When a child ssick, the mother is more troubled, and carefull about it, and her eye and minde more upon it, then on all the house

elides.

The Use is, to meete with that conceit that befalls all that the in darkenesse: they thinke that of all men else, God egards not them; Sion said, God hath forgotten me, Isa. 49.45. To David, God hath forgotten to be mercifull. Because they inde their hearts hard to God, they thinke that his is so to hem: because they can finde no love in their hearts to God, hey thinke he beares none to them: but you see Christ especially

Vie L

cially enquires for fuch, and over-lookes all others el hath graven thee on the palmes of his hands : every thine goes to his bowels. Efay \$9. 15. I dwell with

is broken, to revive his fpirit. God is nigh him.

Second Use is, Are Gods eyes upon us more when in trouble of fpirit, then on any other? then let one upon him: We cannot tell what to doe, but our eyes wen thee, Let our eyes be towards him for helpe, as of thos lookt on the brazen ferpent : let our eyes be towards fervice, as the eyes of hand-maidens are on their miftigle looke not to men , not to credit, but to have our ever in all we doe, as if there were none elfe in the world, prove our felves unto.

In that when he fpeaks of those his children that are in nesse, he chooleth rather to describe them by foure and a ence, then by any other grace : observe, that when the dil of God are under terrours, the most eminent grace that doit peare in them, is fearfulneffe to offend God, and willing neffett him: other graces may be ftirred, but thefe are molt con and therefore he mentioneth these for their comfort.

First, for Explication, Know that feverall occasions draw feverall graces. When the Sunshine of Gods favour mel heart, then love and obedience thence proceeding, are eminent, and also godly forrow. So Mary wept much, much, for much man forgiven her : her heart was full of rance. On the contrary, when the fense of Gods love in drawne, and feares and terrours flied abroad in the then fear and obedience thew and discover themselves. I tore Bfay 66.2. He that is poore and contrite, and tre at the word, are joyned : trembleth at every commin threatning, is fearfull to transgresse : and so those in that do finde. The reason is the

Because graces and affections in which graces are flirremore or leffe in us according as their objects are, and apprehensions of them. Now therefore when the foult felt most with displeasure for smoey and apprehend which, then inferreth most and then feure worker seed ly, against that which may displease, Hence the Apoll

V/c 2

Doct.4

Explication:

Reason;

people of the seconfinding fire, Heb. 13.29. Let us forve God acpeople with reverence and godly feares therefore when we tele him so, we are to suspect our hearts most, if we be not ore fearefull of offending him, and obey him.

The first Use is of triail, whether thou art a childe under Vse rath: If thou fearest more, and if that seare produceth obeience. As Christ learned obedience by what he suffered; so wilt

Ifo thou if thou hast his Spirit.

The second Use is, to exercise graces still in their seasons: Vse zithen thou are afficted, pray: when joyfull, sing Psalmes, am. 1.13. when filled with assurance, then mourne and be confunded, Ezek, 16. ult.

Zi

enland out of the Man or and with an exercise who will be to the will make zon zd switt jetem strand sout a cojunted our aw . of all single commission to the latter to the latter to He United the state of the stat the second party Con A COM SE To an water whom he will have water intellegence of some of the same No. 101 1 23 34



A CHILDE OF DARKNESSE VVALKING in Light.

ISAT: 50. II.

chold all yee that kindle a fire, that compaffe your selves about with parkes, walke in the light of your fire, and in the sparkes which yee have kindled; this ye shall have of my hand, yee shall lie down in sorrow.

Et us now come to the opposite state of wicked men, who are said here to malke in the light of their some fire, etc.

All the difficulty lies in opening what is meant by their owne fire, and what is meant by malking in he light of it, which is opposed here to malking in darknesse, and o trusting on the name of the Lord, namely Christs righteouselle, as I said before: to this purpose you must remember, that is scope is to shew the differing props and states for Instification and comfort, which a godly man hath, and a natural man.

The flay and comfort of a godly mans foule lies in the light of

By fire and the light of it, two things meant.

1.

Gods countenance, which when he wanteth, he is in to though he hath never so many outward comforts. The hyfort, and prop of his faith for justification in that estate, sees no righteousnesse in himselfe, is the name of the Low Christ our righteousnesse,

Oppositely therefore, by the fire, and the light of the which wicked men are faid to walk in, two things must be

First, their owne naturall righteonsnesse which they in nature, and in the state of nature, and the parkes and add of, this they trust to, and neglect the Name of the Lord, an righteonsnesse of instification and of the new treature.

Secondly, the light of our ward conforts from the tree which in this world they enjoy, and the sparkling pleasured of which they walke in and content themselves with, need communion with God, being estranged from the life of God ving without him in the world. So as the opposition strongly it, that both these should be meant by their fire here, and terpreters give the first interpretation of it, and I have this second to make the sense compleate.

First, how that by fire of their own kindling, their own in ousnesses without Christ, such as the Pharisees had, and Pabefore conversion, should be meant, we must consider speaking here to the Iewes, alludeth to the types of

Law, which they were acquainted with. Wherein, First, fire, you know, was it they offered their facilities typifying out, as Mar. 9. ult. our inward habitually tighteophoesic, whereby we offer up our selves and our as a living facilities to Gad, Rom. 12.11.

Secondly, when they offered Incense or facrifice accepted, they were not to offer it with common fire, which navy in the world in their chimneyes and kitchings, which led by themselves by sparkes out of stones, or find here below, but it was to be fire from beaven, and taken alear. So Levis. an which was kept continually burnetherefore when a new altar was made, fire came from 2 Kings 7. 3. and the high Priess was to take fire of the when ever he offered Incense, Levis 6, 12, And therefore

a. Their own righteouinefie.

time in the

.....

adab and Abibu offered continent fire of their own kindlings v. to. 1. they were confumed for thinking to pleafe God with Now all thefe things fell out in types to them. For anfweraby fre of their own kindling is meant the common righteoutues civility, and naturall devotion, which was by seture in fome the heathen, Rom 2, Top found even in their chimneyes ich alfo the lewes performed, both by the common help of ture, cultome, and education, by the frength of natural prins oles, of confcience enlightened by the law, and felfe-love proved; all which thus comming but from nature non rewed by grace, is faid to be of clinic own kindlings whereby yes ey thought to please God, and rested in it, as a facrifice well caling to him; as Nadab and Abihu did. Whereas the rightefnelle they should have offered up to God, should have been at from heaven, the righteonfne fo of Christ apprehended by ich and anen work of Graca as fire from of that attar Christ. anging their hearts, and making them new-creatures, neewing them into the fame Image ofholineffe which was in m; which as it addes to what is in nature, and growes not ere fo differs as much from that goodneffe of nature you bring e world, or which hath been wrought in you by educati-

e world, or which hath been wrought in you by education the fire and light of the Sim in heaven doth from common fire; or the light of a glow-worme from that of the

Nowbecause the lower rested in such an ontward conformity the law, of their own working, therefore they are said. Rome 3. to stablish their own right confinesse, being ignorant of both the right confinesse right confinesse which is the fire framewen, and the right confinesse of regeneration, to change their times which is the fire off the altan. Micademia was ignorant of the and so had lain deam in server as his foresathers did, if with had not changed him, and begitten him again.

To this end you may further confider, that in mens heares entere (to use the language of the metaphor here) though they find muc. God, yet some sparks of fine which may be it nick one them by the word, by education, by enlightning of the control, and by working mon full dove in men's And the for he

By sparkes,

of this fire are those outward acts of righteousnesse, we rise and spring from self-love, and natural conscience; die as sparkes and remaine not; which the true righteon of regeneration is said to doe, 2 Cor. 9. and John 2.16. A light of this fire, which carnall men, not borne against tent themselves with, is that exemsing, which naturall of ence upon the performing any outward act of just de hath in such mens hearts, mentioned Rom. 2.15.

What by walking in the light of the fire, And the walking in the light of this fire, is resting there their dayes, not endeavouring to have their hearts due and to get a new principle of grace, and of love to Godf from Christ, as the spring of all.

Vie.

Vie.

Examine what
fire we offer up
to God.

The original of it.

The first Use is, seeing so many offer up but comment to God, it is good you examine whether that right nesse you thinke to please God with, be any more than your owne kindling.

First, That righteousnesse which is kindled in the and blazeth in thy life, whence was it first enkindled the the originall of it. Was it kindled in thee by fire from that is, by the Holy Ghoff comming downe in Gods of ces on thee as fire, burning up thy lufts, melting thy hear folving the workes of the devill, enkindling sparks ofth to God, zeale for his glory, which are above the mans naturall ability? or is it no more, then that every man hath some sparkes of ingenuity and honesty others, and of sobriety, and of devotion to a Deity, up in the ashes of corrupt nature, (for even the heat the Law Written in their hearts, Rom. 2, 14.) which thou living in the Church, where civility and religion fessed, civill education, naturall wisdome, and the acc naturall conscience enlightned, have blowne up to some to some just dealing, common care of serving God; yet that if there be no other principle, nor no more, it is of your owne kindling, and you will lye downe in forrow.

Seembly, examine, what duties are efpecially the fiell of that s. The fuell re in thee : in what duties is that righteoufnette, thou thinkelt on pleasest God with, chiefly spent and exercised? are they riscipally the duties of the fecond Table, of just dealing with en, and fobriety, and it may be thou bringett withalt a flick cwo of the first Table to this fire, that is, fome duties theref, fuch as for thy credit thou must not omit, as comming to Gods ordinances of publique worthin. This fuell, if there be o more, argues tis but common fire : for looke into the himneys of the heathen, thon thair finde the most of all this racifed; and in that thou dost put the chiefest of thy reliion in them, it is argued to be but a fire kindled of those parks, which are raked up in nature : for those common sparks . which are in all meny hearts, are especially those of the feand Table. But now if it were a fire from heaven, then though hale would not be left undone, yet the chiefest hear of thy cart would be to the duties of heaven, of the worthip of God, publique and private: when men practice but fo much ighteoulnesse, as is necessary for them to doe, if they will live the world in any comfore or credit, as to be just and fober mereflary, as also to frequent Gods ordinances; for the tate we live in, enjoynes them : But when mens zeale and ervour contends also, and lives upon such duties which the torld regards not, as mourning for fin, taking paines with he heart in private, betweene God and a mans owne foule; nd feeds upon heavenly things, and thoughts; and is fuch reasthe world quencheth, it is a figne tis more then common

Thirdly, in these duties, common fire warmes but the out- 3. By warming raft man, as that fire doth which you feele daily: it heats onely theous not within a fo common righteoufnesse contents it lefte ith bodily exercise, a formall performance of duties, ablique and private : but fire from heaven heats first within, cats the Beart within, as at the hearing the Word, Did sum boares burno within no ? (fay they) to it beats the that in prayer , makes a man for view in fairle, forving the

Faurthy; examine what bellowes cherilh and keepe alive 4 What Incend that tives enflame it AA

V/c 2.

that fire of righteons nesses that is in thee, and make a (that is) what motives fer thee aworke, to doe wise dost: if worldly ends make thee abstaine from since, be just in thy dealings, as evedit with the world, and discrace, or the accordings of conscience onely, or fence or hope of heaven; this is, but common fire a but is God, the consideration of his mescies, his eternall low, love of Christ, zeale for his glory, if these be the beliefire is heavenly. But if when thou are to be moved up as these, they stir not thy heart, it is how common fire.

The second Use is, to take head of walking in the fuch fire, that is, resting in it for salvation, and contents selves with it, as most in the world doe, and as the said, for you will lie downe in forrow if you doe.

But you will fay, We doe not trust in this one owner on fresh, for we proteste Christ, and believe in him, will

ded to this, is enough.

I answer. That though you professe Christ, yet it wou have had a light that hath discovered to you that righteouspesse, you have by nature, and improved in its a fally righteouspesse, you doe then as yet rest in yearighteouspesse, and relye not wholly on Christ. So this first saw all to be drosse and dung, constead to so, that win Christ: it implyes, he could not have himelie. Men they seeme to take Christs Title, as many will procure the Title for a living to make all sure, yet they keepe, at to, and plead their owne; but you must give up that it relye wholly on Christ, or he will not save you.

2. He that doth not daily, above all things, direct immediately aime at, and fecknow for Christs rights and maketh it not the chiefest of his thoughts, payer businesse, and is restlesse without it, rests in his owner when he had given up his title in his owner, he mainly eat red after this to be found in Christ, Rhit 311

Thirdy, you still seeke from Chaile a new righteen fanctification also. for you will see that the commune outnesse of nature and education will not please him. Christ must be made santification to you a Good 3

rights in fire Nicolomus though a civil man store. en le came to Christ, his old christy wante not ferre thout being borne againe, and becomming a new creature? as you must not thinke to make a supply or addition who with fire of your owne kindling; you must have all the Alter: your morall vertues must be turned into graces having a new end put into them, carying your hearts in em unto God.

The other interpretation which I adde, is, that the fire of out - 2. By fire is rd comforts is also meant : which, whilest men enjoy, they meant outward e on merrily, neglecting God and Chrift, and communion comforts, thim : But the foule of a beleever wanting this communiwith God, is in darknesse, and till he enjoyes God againe, take comfort in nothing. Thus Bc. 7.6. The langhter of wicked is compared to the crackling of thornes.

Fire is a comfortable creature, having both hear and light in Why fire is which ferve and helpe against both cold and do borge, which put for confertwo of the greatest evils to the fenfes.

Hen is comfortable. Therefore Efay 44. 16. He warmeth Welfe (faith the Prophet) anderyes Aba.

Liebe alfo is comforcable. For faith Solomon, It is a pleashing to behold the Sunne. Hence therefore fire here is put outward conforts.

But yet what fire are they ? but kitching fire, Ignis focalis; Why outward the Philosopher calls it: for It is fire of their owne kindling, pared to fire of resthe Text: not that pureft element of fire above: God he their own kindfaid to be light and fire, whom the Saints enjoy, and are re- ling, to carrily thed with his tight, and in it fee light.

And the refemblance this way also will ftrongly hold : For a kindled fire hath two things common, which goe to making of it; both which together, are called fire. Fire, fuell : as wood, or coales, &c.

Secondly, That element that preysupon thefe.

Answerably unto those carnall pleasures and delights, which cked men enjoy, and reft in, two things are also concurrent, Pirfs the objection, which is as the fuel. Things earthly, and thisworld.

Sweety Their fiery hot and burning laft, which prey upon, for holds in 44 2 and & things.

and live upon this fuell; both which make this fire he

regards.

First, because the small of these fires of their lists and forts, are base; things onely here below. What is the myour kitching fires? things digged out of the earth, duog coale; so things on earth are fuell to their desires. Their is therefore called members upon earth; Col. 3.5. for all their forts consist in, and their desires are after earthly things, an faire wives, children, houses, meate, drinke, their sade, belly, and they minde earthly things, Phil. 3. ver. 19.

Secondly, because when this fuell is taken away the feout, so doe mens hearts die when outward things are from them. When Nabal thought David might yet contake his goods, his heart dyed within him. For men live

creatures, and out of them they die.

Thirdly, as fixed is a consuming thing, Heb. 13. ult. it learn thing but ashes: so are mens lufts, tam. 4.4. They asked some all upon their lusts. All the pleasures they have, not comes of them; nothing of the strength they get by them; doe all for themselves, and with themselves all dies.

Fourthly, fire is a devauring thing; a whole world world fatisfie it, if it were let alone to burne on. And one in, whole world you fee shall be burnt up by fire, as a witch ticing men. Even such are mens desires after pleasure; fied they are: and the more such is laid on, the more year on; they enlarge their desire, as the fire of bell, Hab. 3.

Fifthly, the pleasures which arise from the meeting in junction of this suell, and their lusts, are but as sparks of sparkes the somes of sire, being ingendred by it upon to pleasures are the somes of your lusts, when the objects lie and couple together: and they are not long-lived, the but as sparks, they dye as soone as begotten, Col. 2.1 in the using; and are but as the crackling of thornes, they goe out.

Sixthly, make accompany such fires, the fuell beings things: so doth much forrow their comforts, Pro 1418 they goe out and end in smoake, as in the Texty see

Porrow.

So that put these together, both that strange fire of their owne right counsesse, which is from, and in nature, unchanged; and the kitching fire of outward comforts: these are the two maine hinderances that keepe all wicked men from Christ, and instification through him.

That whereas the Covenant of grace hath these two maine

promises in it :

First, that God himselfe (who is the God of comfort) will be an abundant reward, Gcn. 17.1,2, and so by faith we take him to be, and are divorced from all comforts else in comparison of him. And

Secondly, that Jesus Christ his Sonne is made the Lord our righteons nesses, Jer. 23.6. and therefore ere we take him to be so to us, we must be emptied of all our owne righteous nesses by nature, that so God and Christ might be all in all to us. And therefore as the first and maine worke of grace consists both in emptying the heart, and bringing it to mething in its owne righteous nesses, As also in regard of all outward comforts, that so no still might rejoyce in his sight: Answerably unto these two there are found two maine impediments in men by nature.

First, because in nature, they finde some sparkes of civill southess, they relt in them, and take them for grace, and neg-

ect Christ. And

Secondly, finding also in this world themselves to be warmed with many outward comforts, being encompassed about with sparkes, they content themselves with these. Thus so long as that young man had righteousnessed of his owne, and possessions of his own, he cared not for Christ, nor communion with him, nor righteousnesse from him. Well, but (sayes Christ here) flatter your selves with your owne righteousnesse, and cheare your elves with your owne sparkes, and walke on: But know you will be down in sorrow when the godly shall rest in their beds, Isa. 57.2. You will lie bed-rid in hell; or as a woman in travail, never to sife againe,

FINIS.

Plegi hunc librum, cui titulus, A Childe Light, &c. in quo nihil reperio sane filia bonis moribus contrarium.

> R. P. Ep. Lon. Cap. Domest.

RETURNE

OF

PRAYERS.

A TREATISE,
WHEREIN THIS CASE

[How to discerne Gods Answers to our Prayers]
is briefly resolved:

WITH

Other Observations upon Pfalm 85.8. concerning Gods speaking Peace, &c.

By Tho: GOOD WIN, B. D.

HAB. 2. I.
I will watch to see what he will say to me.

Printed by J. G. for R. Dawlman. 1651.

逐步表现是多级**发展。"你会还是我**","你会就是我们的



THE MUCH HONOURED KNIGHT

Sir NATHANIEL RICH.

SIR,



Od, who from all eternity bath had an infinite Maß of grace and glory lying by him, to bestow upon his Church : and did accordingly provide a treasury and MagaZin Sufficient wherein to Store up all, Tthe bosome of his Son 7 in

bom are hid, riches so unsearchable, as cannot be

ldover, much leffe spent to all eternity:

He hath as richly fied his boly Spirit on pes : that we. tho could never have known of any thing requesthed Tic. 3.6. s, nor what to pray for as we ought, meht both ully from him know all that God hath given us, and brough him lay claime thereto, who maketh intercefbut Treasury, which otherwise, is fast shut up to all the

Through which Spirit of Prayer and Supplications ms poureth forth, beleevers come to be at once anoined to the fellowship, and execution of those three gloious Offices of Christ their Head. Not only 1 of Priests: offering up their prayers, as spiritual facrifices, cceptable to God, through Jefus Christ: but 2 of lings; to rule with God. Hof. 11.12. Being hereby ade of Privy Counfell to the King of Kings, fo as their Pial 20, 45 %.

Ephel. 3. 8.

TANGING.

Coun-

Job 22.27,28.

Counsels, and desires exprest in their petitions, (aid to be fulfilled, and their decrees in their P made, ratified, and establisht. Nay further, by of this priviledge, advanced to fuch beight of fo as by their strength in prayer alone, to have po with God himselfe, and not onely with him, but over him, and in their wreftlings to prevaile, To command : Himfelfe hath faid it; Thus faith the La the holy One of Ifrael and his maker, Asked of things to come, concerning my fonnes, and cerning the work of my hands, COMMAND Ifai. 45.11. which fo transcendent priviledge of is likewise by the expresse words of this great C universally extended unto all transactions of this part of his dominions ; whether Ecclesiastical, dee concerne his sonnes, that is, his Church : w ever other, the more ordinary workes of his hands, appertaine to common providence.

Mat. 6 10.

Pfal. 25. 10.

And for as much as these grand affairs of this Kingdome, as future, and to come, are commentative prayers, as their most proper subjects, about they are to treat, Ask of me of things to come this respect, they doe become as truly Prophets though not in so full and compleat, yet in some kind true resemblance; not by foretelling, yet by foretking in their prayers, things that come to passe, king in their prayers, things that come to passe, in monstrate which, God, who made and upholds this wand all things in it, by the word of his power, duti wise rule and governe it, by the Presidents, and script rules, of the word of his will: exactly diffuse unto men, both rewards and punishments, according the tenor of some or other of his promises and the nings, and former like proceedings therein rese

though with such various liberty, in respect of the particulars, that his wayes remaine unfearchable and past finding out : That look how he appointed in the heavens, those Ordinances of the Sun, Moon, and Stars. by their light, heat, and motion, to rule the day and night, to divide and cause the severall seasons of the yeare, and all the changes and alterations that doe paffe over this animall and naturall world. In like manner hath he firetched out that fo exceeding broad expanse Pal. 19. 1. 96. of his word and law, (to which the Pfalmift doth a Similateit) over this rationall world, of Angels and Men; and therein fets his Statutes, and his Judgements, that Rom. 10,18. by the light of Precepts, and their influences in rewards and punishments, they might order and direct thefe his creatures reasonable, and all their actions; also dispose, and fet out all the iffues of them. And feeing his Saints they are a people in whose hearts is his Law; and their delight is to meditate therein both day and night, they daily calculating and observing the various aspects, conjunctions, and mixt influences of those innumerable precepts, promises and threatnings, which themselves and others, Nations or men, stand under: and by a Judgment thence refulting, fo farre as they Jer. 8. 7. have attained, endeavouring to frame their supplication ons and petitions according to Gods will: Hence their prayers oft, full happily succeed, and aforehand doe accord, to those issues and events, that afterwards fall out. That like as it sometimes falls out, that the earth comes to be just under the Sunne and Moone, in some of their conjunctions; so their desires and prayers, sometimes in a direct line, fall under, and subordinately concurre with Gods secret purposes, and some revealed promise met in conjunction, to produce such and such effects.

P(.19.1,2,3,4. compared with

The Spirit also, herein helping their infirmities, a times so guiding and directing them, by a gracion instinct, though unbeknown to them, to pitch their quests upon such particulars, as God bath fully purp to bring to passe; becoming thereby, as it were, the of prophecy unto them, respectively, in some mu

and degree.

Thus doth that great King employ his neerest wants, as his under Officers, and Sheriffs to ferril Writs, and Executions upon his enemies, to execut Judgement written in his threatnings, Pfal. 143 and to accomplish his mercies written also, by puting the promises in suit; to be as man-midwives (at he kiahs allusion, when he sent a visiting to the Principles, for his voyce and suffrage, seemeth to imposs help and assist his promises and decrees in their maith mercies and deliverance, when these their child doe come unto the birth, and there is no strength bring them forth.

Esay 37.2,3,4. Zeph.2.2.

In all which, they shall therefore have the house be accounted Co workers together with God, in buy test works, of wonder. And at the latter day, when great and last Edition, both of all Gods works, and wise ours, then compleat and sinished, shall be put to all the world, they shall finde their names put to together with his own; and the same by him acknowled, to be as truly the works of their hearts and proposes that they are the sole work of his hands and put Such honour have all his Saints.

and if all the workes of God are seexed great, and his thoughts therein so very deep, 192.5. that every lota of them, doth deserve our bufudies, and intentions; and thereunto require a

skill and wisdome, to read his hand peculiar unto the Saints, v. 6. whereunto there must be adjoyned the most diligent fearch, and attentive obfervation to finde out Pf.77.9. his meaning in them; and withall a speciall inclination, and delight to be converfant therein, Thy workes are very great, fought out of those that have pleasure in them, Pfal. III:2. And if, of all the reft, those choicerpieces, his workes of mercy may challenge our best regard: in which his heart and delights are most; on Mic.7.18. which his Wisdome hash laid on the richest workmanthip, in the most curious contrivements of his love: Then furely that feletted volume of more special mercies [His Epiftles] wouchfafed in answer to our prayers, is above all other, most exactly to be studied, and most diligently to be perufed by us. Wherein God doch unbosome himself, and lay open his beart, more sweetly, more familiarly unto us; which are directed, and in manner dedicated more particularly unto our selves alone; Many of them written with his own hand in a more immediate manner discovered and appearing in them: and all of them come fealed with the impresse of everlasting love, and down laden with the enclosure of the most precious okens of his speciall favour. Who to is wife, will oblerve these things; and they shall understand the Ps. 107.34. loving kindnesse of the Lord.

Neither have such favours, onely more of mercy in hethings themselves bestowed, but are further endeared tous, by being made our own mercies, by a more peuliar title to them: by which the kindnesse in them is rendered double. For therein we have that royall liberty obecome our own choosers, and contrivers of our owne mdition; having all the promises thrown downe to us, rithblanks for us to write our names in which of them

we please; which is the greatest liberty. And we withall his Spirit fecretly directing, and fixing the dle of our defires , to the fame point , wherein his gree tentions towards us doe meet with our best good: is indeed the truest liberty. And to be made our fe whom we love fo well, and therefore delight to de unto, the chiefest instruments under him of our own test happinesse, is a priviledge, then which, the gree is not made capable of a more transcendent royalty. yet when the greatest love, thus rectified, which we can beare our felves, bath opened its mouth dest, and stretched our desires in praying, to their compasse, then will Gods infinite wast love, not on them, but doe for us above all that we are a aske, yes to think; exceeding abundantly above as far above as his thoughts are above our thou which is far more then the heavens are higher the earth.

All which, when put together (if well confident how would it provoke us to call in all the precious of our time, thoughts and intentions which we as way on trifles, to lay out the choicest portion of the this thriving trade of entercourse with God; there whereof are better then the merchandize of and the gaine thereof, then fine gold. It is the process that alone employes the riches of the prowhich we usually let lie by us like dead stock and wid whilest he like a Wise and diligent Merchooks abroad upon all the affaires of Fesus Christ, are associated in this world, and adventures in this watchfull to spie out all advantages, and with a reasymotown, intermedieth in every businesse that bring in glory unto God, good unto the Church, grant was the state of the church, grant was the state of the church, grant was the content of the church, grant in glory unto God, good unto the Church, grant was the church grant was the church grant was the content of the church grant was the content of the church grant was the church grant w

Dedicatory.

omfore to his owne soule. And how infinitely-rich must hat man needs become, that puts even Gods riches out to se, with the increase of ten Talents for one, yea an undred fold!

The due estimate whereof, would no lesse quicken us to a diligent an inquiry, what becomes of all those goodly dventures, the prayers we make; to listen what haven by arrive at, how, and when, and with what fraught

er doe returne.

In which great duty, and most necessary property of all me Merchants, yet many of the best and greatest dealers, at are diligent enough in praying, are still found faing and desicient; that omit no gainefull opportunity sadventure, but are carelesse and unobservant of their turnes.

Some through ignorance (it may be) that this is at all duty, or of any such importance, are carefull onely bow lade in prayers enough, not expecting to finde any of is bread cast upon the waters, untill that great and merall returne of themselves and all the world, with y bringing their sheaves with them. Others, ugh at present, many of their prayers come home afa few dayes, and richly laden; yet through want of ill to read those Bills of Exchange which God often rites in an obscurer Character, they lie unregarded by m. Many when voyages prove long, (though to eir greater advantage, when once they doe returne, yet the meane time) through discouragement, they give fer loft, as we doe ships at Sea we cannot heare of. emost are commonly complaining, that their advenes fill miscarry, and that little or nothing comes of all tir propers. And All are negligent of keeping their shi of Accounts, to east up their commings in, and go-

B

ings out, the one with the other. By which they less chiefest portion of that comfort, which for the profession of that comfort, which for the profession of the revenue their prayers:] And God also, is not onely tobbe that custome of his glory which should thence across wronged also by standing still as debtor in their counts to many prayers, in the returne of which he

been creditor long agoe.

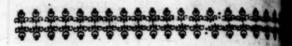
I have endeavoured therefore in this [mall In to convince beleevers of the grand importance of duty, which is so full of gaine : to discover liken causes of the neglect berein, and remove the tem and discouragements which doe occasion it, and briefly refolved fuch cases as doe more usually me the practife of it. But principally, my desire want in some few experiments, and observations who helpe to teach the weaker fort, though not perfe reade, yet here and there to fell, (and especially in impressions in their own hearts Gods meaning to them in his answers. I have cast in some scattered lations of broken prayers cast up, which though the not amount to make generall and perfect Tables yet may ferve, as instances and examples, for your ginners, to direct them in the exercise of this my full skill, and wisdome, how to compute and be their accounts by comparing their prayers and the turnes together.

This small and imperfect embryon, I have present fend forth into the world; and directed it sire of present its service unto you; and make an honour thankfull mention of your Name. Your wind serves a more costly, large, & lasting monuments inscription. Your own abilities of learnings class

and depth of wildome in humane affaires, would you bee erswaded to lay them out, as you are able, would erest sch a remembrance and sumptuous memoriall of you, hen you are gathered to your Fathers, as would beare ome proportion to your great worth. But that which mboldned me was the neere affinity which meditations fibis nature doe bold, with those other your more reired thoughts you think to none but God and your own oule. You have been long a frequent and constant deas er in this bleffed way of entercourse with God in private: Those that know you, know your strict observance fthose exchange hours you have devoted to meet with God, and enjoy communion with Him. But above all was that personall obligation, under which a great nd peciall favour from you long fince brought me, upn which I devoted (with my felfe) the first of my laours unto your fervice. And it became one great reliefe into my thoughts, weighing the many inconveniences fappearing thus in publique, that it gave fo full ocasion to pay my vowes thus openly before all the world; which having now done, God that is rich in mercy to ill that call upon him, fill you with all Grace, and rrant all your petitions; fo prayes,

Your Worships
Obliged to love
and serve you

THO: GOODVVIN.



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3 In Heaven, and at the last day, we shall rep their accomplishment.

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By Scriptures.

By three Examples.

By foure Reafons.

Five Cantions.



THE RETURNE PRAYERS

P s A L. 85. 8.

will heare what God the Lord will speake : for He will speak peace unto his people, and to his Saints : but let them not turne againe to folly.

The Coherence of the Words.

His P s A L M B was penned, in the name and for the comfort of the whole Church of the Jews, both as a Prophecy of, and a Prayer for their returne out of the Babylonish Captivity, and the flowing in againe of that ancient glory, peace administration of Justice, liberty of Gods

rdinances, plenty and increase, which formerly they enjoyed, it had now fuffered an ebbe of feventy years continuance. And it he beginneth with Prayer, from the first Verse to this we we in hand, putting the Lord in minde of, and urging Him C

with His gracious dealings in former times unto His this is not the first time (faith he) that the Church has in Captivity, and that thou halt returned it, (as out of &c.) and therefore we hope that thou wilt doe fo against half been favourable unto thy Land, &c. His prayer being ed, and he having spoke, he now stands, and listens, as to doe when you expect an Eccho, what Eccho he should what answer would be returned from Heaven, whither his had already come, I will heare what the Lord will the as some read it. I heare what the Lord doth speak : for some there is a present Eccho, a speedy answer returned to u heart, even ere the Prayer is half finished, as unto Daniel Da 21. And in briefe it is this, The Lord will feake peace people : this answer he finds written at the bottome ofthe tion, but with this clause of admonition for time to come ded, But let them not returne againe to folly : a good uf made of fo gracious an answer.

CHAP. I.

The maine observation and subject of this Discourse themse de That Gods people are diligently to observe the unset their Prayers: The reasons of it.

THese words being especially spoken in relation to the fiver of God returned to his Prayer made, therefore

relation I mean principally to handle them.

The observation is this; That when a man hath put in to God, he is to rest assured, that God will in mercy assurers, and to listen diligently, and observe how his Proposition of the consideration of the will speake, that is, how he will accomplish them; and the considerately expressed an assurance, that God will shade. Thus doth the Church Mic. 7.7,8. I will looke to the Landwaite, my God will heare me: She was both sure of grand dience with him, my God will heare me: and she will be answers her, and observe how he doth it, I will like to Lord: and verse 9. I will beare the indignation of the Land

lead my cause. So Habakkuk, he having made a Prayer against he Tyranny of Nebuchadnezzar , in the first Chapter , having nded it, he begins the fecond Chapter thus, I will Stand upon wasch tower, and fee what he will answer me : and in the end an alwer-comes verfe 2. And as he thus waited for a Vision (for ometime their Prophecies were in answer to their prayers) fo hould we for an answer unto ours.

1. Reason, because otherwise you take an Ordinance of God n vaine in your hearts, which is to take Gods Name (with whom that Ordinance you deal) in vaine : for it is a figne you thinke our Prayer not an effectuall meanes to attaine that end it ordained for ; and fay fecretly in your hearts, as they 706 2 1. s. What profit have we, if we pray to him ? for if we use any neans, and expect not the end, it is a figne we think the meanes aine to accomplish that end. Whereas every faithfull Prayer is rdained of God to be a meanes to obtaine what we defire nd pray for, and is not put up in vaine, but shall have answer : . John 5.14,15. This is the confidence that we have in Him, that fre aske any thing according to His will, He heareth us : tis true. God heareth an enemy, but to heare with favour, is the hearing here meant; and is so used in our ordinary speech, as we say of a avourite, that he hath the Kings eare; and if a man be obstinate o a mans counsell, we say, he would not heare, though he give he hearing; so here, to heare is a word of gracious inclination o doe the things required; and thus Gods eares are faid to be pento their Prayers; and fo it followes there, that if he heareth s, what seever we aske, we know that we have the petitions that e defired of Him. Assoone as we have prayed, we are said to eve our petitions, that is, they are then granted, and we may be onfident they are affented unto by God; although in regard of atward dispensation, the command for accomplishment is not etcome forth : even as a petitioner is said to have his suite, then the word of the King is gone forth that it shall be done, hough it passeth not the Seale, or be not signed a good while iter. And like as when a wicked man finneth, affoone as the act committed, so soone doth sentence from God goe forth against be finner, but the Execution overtakes him not (it may be) a ood while after, according to that of Solomon, Sentence against Eccles.7.11.

The finfulnelle of the neglest bercof demon-Strated by feven reasons.

Reason I. Hereby an Ordinance of God is taken invaine: which is Gods Name.

an evill doer is not presently executed, it is presently some the words imply, but not executed: so in like manner for out, when a godly man prayes, that as soone as the prayer rives in Heaven (which is in an instant) so soon is the parties in Heaven (which is in an instant) so soon is the parties in Heaven (which is in an instant) so soon is the parties in Heaven (which is in an instant) so soon is the parties in Heaven (which is in an instant) so soon is the parties in Heaven (So Dang), at the beginning of his prayer the comment of the prayer the comment of the Evening, value to the reall accomplishment of it may be deferred. So prayer in respect of an answer to it is in vaine; but where hath given a heart to speak, He hath an eare to heave, and to return an answer; which not to regard, is to take and nance in vaine, which is Gods Name.

Reason 2.
We take the
Attributes of
God in vaine.

Pfal. 65.2.

And fecondly, not fimply Gods Name, as in an Ord made known, but also His Name, that is, His Attrib taken in vain. For it is a figne you think of that God vo to, that either his eare is heavy, that he cannot heare : or (hortned, that he cannot fave : or his heart straitned, and his restrained, that he will not : And thus you rob him, and him of one of his most Royall Titles, whereby he shies a God that heareth prayers; who is fo regardfull of them. the first of Kings 8.59. they are said to be nigh the Land might, they are all before him, and he fets them in him we doe letters of friends which we flick in our winds wee may remember to answer them, or lay them not our bosomes, that we might be fure not to forget them: petitions of his people, paffe not out of his fight, till bel answer, which is called speaking here; God speaking as his works as in his word. But you, by your neglect herein, an Idoll God of him, fuch as were the vanities of the Head if he had eares and heard not, eyes and fare not your need &c. a God as Elias mockt, You must speake aloud (faith he) he be in a journey, &c. Even such a God doe you make the Heaven and earth to be, whilest you put no more confide him, or make no more reckoning of your prayers to him the heathens did of their facrifices to their gods. Petition not only put up their request, but use to-wait at great mend and enquire, and liften what answer is given unto them; is part of an honour to grant men that we do fo; and f

great'

ame end are we also to mait on God, as an acknowledgement of us greaneffe, and our diftance from him, and dependance upon im : 15 the eyes of the fervants looke to the hand of their Mafters . Plal. 123. 2. o do we (faith David) on thee, till thou hast mercy on see. And Pal. 130. after he had prayed, ver. 2. he laith, he waited more then bey that watch for the morning, like those that having some great unneffe to doe on the morrow, long for the day light, and look often out to fpy the day, fo he for a glimmering, and dawning of an answer. The like we have Pfal. 5.3. In the morning will I di-

rell my prayer to thee, and look, that is, for an answer,

Againe, 3. If God doth give you an answer, if you minde it Reason 2. not, you let God speake to you in vaine, when you doe not iften to what he answers : If two men walke together, and the one, when himfelfe hath faid, and spoke what he would, listens ot, but is regardlesse of what the other answers, he exceedingelights the man : As non respondere pro convisio est, not to anwer againe is contempt, fo non attendere, not to attend to what ne faves: Now our freaking to God by prayers, and his freaking ous by answers thereunto, and to study his dealings with us. y comparing our prayers and his answers rogether, which are Dialogues between us and him, is one great part of our malkwith God. It is faid of Samuels Prophecy, that not a word of I Sam. 3.1. fell w the gound : and fo it may be faid of our prayers ; and fo tought to be of Gods answers, not a word of them should fall to he ground : as there doth, if you by your observation, and lifting thereunto catch them not, (as Benhallads fervants are faid o doe Ahabs words) apprehend, and observe them not: nd by the same reason that you are to observe the fulfilling of Gods promises, you are of your prayers also: now, I Kings 56. it is faid, not one word failed of all he promised. Solomon had blerved this by a particular survay, and register made of all that ed had spoken and done for them, and found not a promise performed : and there is the like reason both of answers to rayers, (for prayers are but putting promises into suite;) and prour observing of them : and therefore Solomon brings those ords in there, to this very purpole, to confirme their faith in is, that no prayers made, would faile, being grounded on a romife, thereby to encourage others, and his own heart to diligence

If God give an anfwer, we make bim speake in vaine.

diligence herein, as also as a motive unto God to heare for ver.59. he inferrs upon it, let my wards be nigh the Seeing thou alwayes thus performest thy good word are people.

Reason 4.
God may be provoked, not to

Heb. 10-36.

4. Yea, you will provoke the Lord not to answer at alle forbeare to answer, because hee sees it will be thus in when a man is talking to one that listens not to him, he cease to answer, and leave off speaking, and so will God as that which the Apostle saith of faith, that it is not enough seeve, but when you have done the will of God, you have not sience to eeke out faith, that you may inherit the promises, also said, and is alike true of praying: it is not enough to but after you have prayed, you have need to listen for an at that you may receive your prayers; God will not fulfill else. As he said, The Sermon was not done, when yet the he er had done, because it is not done till practised: so one ers are not done, when yet made, but you must further was and attend the accomplishment,

Reason 5.
We shall not returne thanks so God for bearing us.
Col.4.2.

5. If you observe not his answers, how shall you blete and returne thanks to him for hearing your prayers? Pla 1,2. I love the Lord, because he hath heard my voyce, and plication, and therefore he goes on to thanke him, thro the whole Pfalme. You are to watch unto prayer with ving: and therefore, as to watch, to observe, and reco own wants, which you are to pray for, that you may hi ter of requelts to put up, fo also to observe Gods ans matter of thankfgiving; and many fill that common plate full of matter, to furnish them for petitioning, but us other of thanksgiving, they watch not unto it against the to pray, nor fludy matter for that head also; and if an will furnish you this way, it is the fludying out of Gods to your prayers: The reason you pray so much, and give so little, is, that you minde not Gods answers : you study them. When we have put up a faithfull prayer, G made our Debtor by promise, and we are to take notice payment, and give him an acknowledgement of the reces he lofeth of his glory elfe.

We lofe much experience.

6. As God loseth, so your selves also the experience

of Gods faithfulnesse to us.

ou might get hereby. 1. Both experience of God and his faithulneffe, which will cause in you, hope and confidence in God nother time, when you have found him againe and againe anwering your prayers. It was a speech of one eminent in holiefk, upon occasion of the accomplishment of a great request ade to God by him, That God having never denied him any equest; I have tried God often, now (fayes he) benceforth I will ruft him; if the hearing the prayers of another, will encourage s to go to God, (as Pfal. 33.5 . For this cause shall every one that godly pray unto thee) much more when wee observe, and have sperience that our owne are heard : Therefore (fayes David.) Cal. 116. 1, 2. The Lord bath heard me, and I will call upon him long as I live : as if he had faid, Now that God hath heard e, now I know what to doe : this experiment, if I had no ore, is enough to encourage me for ever to pray unto God: have learned by it to call upon him, as long as I live. And also by observing Gods answers to your prayers, you will gaine uch inlight into your own hearts, and wayes, and prayers; and av thereby learne how to judge of them. So Pfal. 66.18,19. avid affurance that he did not regard iniquity in his heart, was rengthned by Gods having heard his prayers; for thus he reans, If I regard iniquity in my heart, God will not heare me : But od bath heard me. For 1. if God doth not grant your petitins, it will put you to study a reason of that his dealing : and so on will come to fearch into your prayers, and the carriage of our hearts therefore, to fee whether you did not pray amisse; cording to that, Tee lust, and have not, because yee aske amisse, mes 4.3. As if you fend to a friend, who is punctuall in that bint of friendship of returning answers, and useth not to faile, d you receive no answer from him, you will begin to thinke ere is something in it : and so also here, When a Petition is nied, you will be jealous of your selves, and inquisitive, What ould be the matter, and fo by that fearch come to fee that in ur prayers, which you will learne to mend the next time. Or if they be answered, yet because that therein usually God ales in a proportion with you to your prayers, (as you might recive if you would observe his dealings with you) you would this meanes come to have much infight into Gods acceptation,

Of our own bearts and wayes toward time.



tion, and opinion of your wayes: For you should seekings with you, and yours with Him, to be exceeding pane correspondent, and hold proportion each with other. So. 18.6. In my distresse I called upon the Lord, and so vers. The goes on to describe his deliverance which was then those prayers, and then at 20.21. verses, &c. he addes his vation upon both, According to the cleannesse of my hand be dealt with mee, &c. For with the pure thou shall shew the pure.

7. You will lose much of your comfort: there is no me.

joy then to fee prayers answered, or to fee foules come

us, John 16. 24. Aske and you shall receive that your in

full: the receiving answers makes joy to abound and one Yea, even when we pray for others, if our prayers be me

Reason 7.
We shall lose
much comfort.

for them, our joyes are exceeding great; much more when own behalfe : and therein, even in the fmallest things Christian doth enjoy, doth his comfort exceed another. he hath them by vertue of prayers, and promifes : be how he came by them ; If stolen waters be freet , and be in fecret, &c. (as Solomon fayes) to wicked men ; bel is much more sweets to godly men : yea, in the very pre outward mercies, there is more sweetnesse, then they joying them. As it is joy to a good heart to fee a verted, but much more to him that is the meanes of no greater joy (fayes S. John) then that my children males So to fee God doe good to his Church, and heare of ers, is a comfort, but much more to fee him doe it a owne prayers. Therefore when God restores, con drooping foule, he is faid, Efay 57. To restore comford mourners, that is, to those that prayed and mourned for well as unto that foule it felfe, it being a comfort to the

their prayers answered. Comfort it is many wayes : . It from God; as to heare from a friend, though it below

three words, and that about a small matter, if there

bottome this subscription, Tour loving father, or, Infriend, it satisfies abundantly : so also, 2. To know the

mindefull of us, accepts our works, fulfills his promise:

doth it rejoyce one to finde another of his minde no

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Prov. 9. 17.

erfic? but that God and we should be of one minde, and conare in the defire of the fame things ; not two in the earth onely ree, but God who is in beaven and we to agree, this rejoveeth cheart exceedingly. And thus it is when a man perceives his ayer answered. Therefore you lose much of your comfort in effings, when you doe not observe answers to your prayers,

CHAP. II.

breecases propounded : The first concerning prayers for the Church, and for the accomplishment of such promises as may fall out in ages to come.

TOw as for rules, and helps to find out Gods meaning towards You in your prayers, and to spie out answers ; and how to bw when God doth any thing in answer to your prayers, this he next thing to be handled : wherein, first, I will answer ne cases and queries which may fall out in severall forts of yers, about the answering of them

. As first, concerning prayers put up for the Church, for accomplishment of such things as fall out in all ages to

Concerning prayers made for others of your friends, kind, &c.

Concerning those prayers, whether for your selves or o-

rs, wherein others joyne with you.

for the first. First, there may be some prayers, which you the content, never your selves to see answered in this world, The full anaccomplishment of them not falling out in your time : fuch swer to such re those you haply make for the calling of the Jewes, the ut- prayers is to downfall of Gods enemies, the flourishing of the Gospel, the parity and liberty of Gods Ordinances, the particular flouing and good of the fociety and place you live in: all your le hearts are right, doe treasure up many such prayers as and fow much of fuch precious feed, which you mult be conto have the Church (it may be) in after Ages to reap: All ch prayers are not yet loft, but will have answers: for as God

God is an evernall God, and Christs righteonfinoffe an richteonfneffe, and therefore of eternall efficacy, Dan, o in offered up by the eternal Spirit, Heb. 9. 14. So ate alfo, which are the work of the eternall Spirit of Chrift. that God in his Name, and in him are eternally accepted eternall force, and therefore may take place in after the prayer that Saint Stephen made for his persecuton place in Saul when Saint Stephen was dead. So David against Judas, Pfal. 109.8, 9, tooke effect above a years after, as appears, Atts 1. 20. So the prayers of the for three hundred years in the Primitive times, that Ki come to the knowledge of the truth, and they lead peaceable lives in all Godline fe and honefty, (which Saint Paul time exhorted unto, I Tim. 2. 2.) were not answered, complished till Confrantines time, when the Church forth a Man childe. So Efay 58. after he had exhorted given directions for falting and prayer in a right adjoyneth this promife : Thou fhalt raife up the found my generations; thou shall be called the repairer of the bri for this, because his fasting, and prayers might have into many ages yet to come, in the accomplishment of prayed for. And that which Christ fayes of the Apo the fruit of Saint John the Baptifts ministery, and the fowne, is in like manner herein verified ; John 4. 37. 0 and another reapeth. And in this sense that which the is true, that there is a common treasury of the Church their merits, but of their prayers : there are bottler filling, Vials a filling to be poured out for the destruction enemies; what a collection of prayers hath there b many ages towards it? and that may be one reason will doe fach great things towards the end of the work because there hath been so great a stock of prayers got many ages, which is now to be returned : and herein't to us in our prayers as in their prophecies to the Propher The Spirit in them did fignific the fafferings of Christ, and that should follow. Unto whom it was revealed, that me Selves, but anto as they did minister the things that are me and thus is it in the first of prayer, which is in flead of

Revel.13.11.

1 Pet. 1. 11.

f prophety: for we pray through the guidance of the Spirit (who tembeth m what to aike) for many things that come to paffe in af-

ter Ages,

Onely at present, it may be, in prayer thou hast revealed unto hee by a fecret impression made on thy spirit, that these things hall come to paffe, and fo halt thy faith confirmed in them, and withall an evidence, that even for thy prayers, among others, God will performe them; and that the contribution of the prayers, doth help to make up the fumme : and upon fuch prayor God usually for the present also testifies the acceptation of a nate person, and reveales himselfe most to him that he is his : as e did to Mofes; he never revealed his love to Mofes more, then when he prayed most for Gods people. And haply thou hatt hat is one of thy best evidences of the uprightnesse of thy heart. hat thou can't pray for the Churches good, though for a long ime to come, which thou mayest never behold with thine eyes. ven as David alfo did, and rejoyced in it.

And when they are accomplished, and thou in heaven, thy joy rill furely be the more full for thefe thy prayers; as at the conerlion of those thou halt prayed for, so at the ruine of the thurches enemies, &cc. whom thou didft pray against; For if here be joy in beaven at the conversion of a sinner, (as at the birth fanew Prince and Heire of heaven) then haply in a proportion e shall rejoyce most whose prayers had most hand in it, and a peciall interest therein. And so as thy other works, so thy prayas follow thee, and the fruit of them, as feremy speakes : and how Jer. 17.10. veryet at the day of Judgement thou thalt rejoyce, well as ey that enjoyed the fruit of thy prayers in their times, thou wing fown the feed of their happinesse; both be that fores, ed be that reaps shall then rejoyce together, as Christ fayes, Joh.

. 56.

Yet they may have an answer at prefent, in affurance both that they shall confe to palle, and of the acceptation of our persons for

5. 3. And in heaven we shall rejoyce at the accomplishment of them : and at the day of judgment. 701

CHAP. TII.

The second case concerning prayers made for others: friends, &c. How they are answered.

The fecond case is, concerning answers to our prayers
others, for particular men, as friends, and kindred &

likewife for temporall bleffings.

Pray for others you know we must: so the Elders of Church for those that are sick, James 5. 15, 16. Pray one ther, saies Saint James: as in case a man is troubled with a tell some private friend of it, Confesse your sinnes one to that when a mans owne prayers are not strong enough to out, it may be done by the help of anothers prayers joyed his. (So it follows, That ye may be healed, ver. 16. For sense I understand healing in ver. 16.) So also, I John 5. 16 man see his brother sin a sinne, which is not unto death, that is gainst the Holy Ghost, he shall aske life for him, and Golfal him life, that sinnes not unto death.

Concerning this case I give these considerations, bon

prayers are answered.

1. Consideration. Such prayers God often heareth, are any fuch promifes made? as That they shall be healed bodies, Jam. 5. 15. healed of their lufts, ver. 16. converted I John 5.16. God hath made thefe to encourage us to to testifie his abundant love to us; that it so overflo runs over that he will hear us, not onely for our felves, others allo: which is a figne we are in extraordinary fu God intimates concerning Abraham, to Abimelech, Gen. is a Prophet, and he shall pray for thee, and thou shall live: was a Prophet, so we are Priests; as for our selves, so for alfo, to GOD our Father : and it is a prerogative we have the fellowship we have, and communion of CHRISTS office, who hath made us Kings and Priests, to prevaile and i for others; and a speciall token and pledge of extra love. For if God hears a mans prayers for others, much himselse in his owne behalfe. So when Christ healed the fick of the palfie, it was, as it is faid, For the faith of the

S. I. Such prayers for others God often granteth.

Revel. 1.6.

, Mat. 9.2. He feeing their faith, Said, Thy sinnes are forgiven thee : he meaning is, not as if for their faith fake he forgave that man is fins, for, The just doth live by his (owne) faith: but to encouage them, who out of faith brought that fick man to him; and sall in like manner to bring others, and their plaints, by prayer. efore him; he therefore then tooke-occasion to declare and ronounce forgivenesse to that poore man; he therefore then id. Thy finnes are forgiven thee.

2. Confideration : yet fecondly, prayers for others may often Ifo not obtaine the particular thing prayed for them. So Sawell prayer for Sanl, 1 Sam. 15. 35. So David for his enemies,

fal. 37. 13.

For it is in this, as it is in the use of other meanes and Ordinces for the good of others; God making fuch like kinde of romifes to our prayers herein as he hath made to our indeavours convert when we preach to men : that looke as we preach to any, and yet but few beleeve, for, Who hath beleeved our report? many as are ordained to eternall life; we become all to all, and ione but some: So we pray for many, not knowing who are rdained to eternall life, which whileft we know not, we are yet pray for them, 1 Tim. 2. 3, 4. Onely as where God hath fee Ordinance of Preaching, it is more then a probable figne he th some to convert, and usually the word takes among some. ough often but a few : fo when he hath ftirred up our hearts. pray for others, it is a figne God will heare us for some of ofe we pray for : yet so as we may be denied. For God doth quire it as a duty on our parts, because it is an outward meanes dained by God, by which sometimes He useth to bring things passe, but yet not as such a certaine, and infallible meanes, be bath tied himselfe universally unto, to bring the thing to fe on his part.

And though indeed his promise to heare and accept the prayer enerall and univerfall : yet the promife to heare it, by granting very thing it selfe prayed for, is but an indefinite promise; but indefinite, has he makes to other meanes of doing men good, as to our not noiverfall. nonitions and reproofes, and to our preaching, &cc. He makes bromifes, because sometimes he doth heare, and convert by em. For instance, that promise Jam. 5. 15. of healing the ficke,

6. 2. Yet alwayes: they doe not prevaile for the parties prayed for.

Such promies to hear us for

: Heb 9 27.

cannot be universall: For it might then be supposed an implyed in it, that sick men might never die, when as it is for all men once to die, seeing it may be supposed that the may at all such times of danger of death still come and pothem: but the meaning is, that it is an ordinance, which hath made a gracious promise unto, because he often doth the sick at their prayers: and therefore upon every side cular occasion, we are to relie upon God for the period ir, by an act of recumbency, though with an act of falle that we shall obtaine it, we cannot; the promise not be versall, but indefinite.

The like tenour of all promises of things temporall.

Of the like nature are all other promifes of things n and outward, (of which we herein fpeak) as when G feth to give long life to them that homen their parents; honours to them that fear him; the tenour and purport promifes is not, as if absolutely, infallibly, and univer doth alwayes perform these to those that are yet truly with the conditions specified in those promises: The both Scripture, inflances, and common experience for are therefore indefinitely meant, and so to be underly for, because when ever God doth dispense any fuch any of his,he would doe it by promife; All his wayes to truth, that is, the fulfilling of some truth promised God having purposed in his ontward dispensation of in this world, to beltow riches and honours upon fo him, (though not upon all, for how then should all this to all? Poverty and contempt upon them that fear G well as those that fear Him not.) He hath therefore expressed his gracious dispensation herein: requiring an act of faith (which principle in us is fuited to a pr faculty is to its proper object) suitable to that his me promife: That as he intended not in fuch promifes infallible, univerfall obligation of himfelf to the part them to all that fear him: fo the act of faith which put forth toward this promife, in the application of own particular, is not required to be an absolute, is fwafion, and affurance that God wil beftow thefe out upon him, having these qualifications in him : but o

Eccles.7.2.

The faith towards them required to be an indefinite act of recumbency, not of aflurance.

ite aff (as I may fo call it) of recumbency and submiffion ; casting nd adventuring our felves upon him for the performance of it to not knowing but he may in his outward dispensations make it od tous, yet with submission to His good pleasure, if other-

ife He disposeth it.

It is trus indeed, that that act of generall affent, which faith is give to this promise in the generall abstract truth of it, is to an affared certain perswasion and belief, that God hath made is promife, and that He certainly will, and doth perform it unfome according to his purpose expressed therein; which act of tion of it. nerall affent, is that beleeving without wavering, namely of the uth of the promise in generall, which Saint James calls for in ger, fames 1.6. But yet that speciall act of application (as Diescallit) required in this faith, whereby I am to reft upon it, my own particular, is not required to be fuch an undoubted rewation, as to think that I shall certainly have this particular omife in kind fulfilled to me; for the truth, purpofe, and ins of the promise, is not universall, but indefinite. So as it is canit may be (as God elsewhere expresseth flich promises, as esh.2.1,2.) that it shall be performed to me : and yet because may be God will performe it unto me, therefore my duty is to ft my felf upon God; and put in for it, with fubmiffion to His od pleasure for the performance of it to me. So that so far as e truth and intent of it, is revealed to be infallible, and certain. fara man is bound to have an answerable act of faith, of cerin and infallible perswasion towards it, as to believe without vering that God hath made fuch a promife, and will perform according to his intent in making it, which is unto fome : yet withall because the tenour of it is but indefinite, & in that ect, whether it shall be performed to me or no, is not cherein tainly revealed : Therefore God requires not of me in the plication of such a promise an absolute full perswasion that he perform it to me in fuch or fuch a manner, &c. But only an of dependence and adherence with referring it to his wife Yet when God righteous good pleafure towards me.

And yet again, if God should at any time give a man such a faith, then we ciall Faith concerning any fach particular temporall bleffing are to be affuhimself or another, then he is bound to believe it thus in par- red the thing

Though of affurance to the promise in generall, yet not in the applica-

Cometimes shall be done. ticular

An objection prevented. ticular : as when He gave power to any to work mirach his Apollies He did, with a Commission to work the they were bound to believe that fuch and fuch a mirac infallibly be wrought by them; as that the Devills the out by them, &c. And therefore in this cafe Chrift reb Disciples, for not believing thus upon such particular Mat. 17.20. And then it is also true, that if God give fuch He will infallibly performe it : and thus those his won be understood, Mat. 27.22. What foever ye aske in faith be ye Ball receive, he speaks it of the faith of miracles, for he had faid, If ye believe and doubt not, ye shall fay to this M remove into the fea, and it shall be removed : fo that w works fuch a faith, and we are called to it, we are bor leeve with a certain perswasion that such a thing will be it shall be done; but unto such a kind of speciall faith rall promifes for our felves or others, God doth not waves call us. If indeed at any time we did believe, and by reason of a speciall faith wrought by God, that Go remove a Mountain into the Sea, or bestow any outw it (hould be done : for he that ftirred up fuch a faith complish the thing : but it is not that, which God beleevers, that they should without doubting thus beli ning outward things; the promifes thereof being no but indefinite ; and therefore answerably a man is nie bound to beleeve that God will certainly bestow for rall bleffing on him, no not though he should have cation, which the promise is made unto, the promise univerfall, made to all fo qualified, but indefinite to fo qualified. The case is the same of beleeving prom our praying for others, which is the thing in hand.

3. When the prayers are thus made out of confriend duty for such, whom yet God doth not intend that to, then they are returned again into our own boson advantage: even as S. Paul saith, That his rejecting preached, though they lost their labour, should turn to six Phil. 1.20. So prayers for others, though to the pattern were prayed for in vain, yet they turn to our good. 35.12,13. When his enemies were sick, David be presented.

S. 3. Such prayers for others are often returned into our own bosome. led bimfelf, and my prayers (fayes he) turned into my bosome. did by this his prayer in fecter for his enemies, tellifie the pritis the usual disposition of Gude Children, to pray for m that are the greatest enemies to them) and this prayer neh it did not profit them, yet it turned to Davids own good, came back, and home againe to him, with bleffings to himfee God delighting in, and rewarding fuch a disposition in childe, as much as any other because therein we resemble rif fo truly, and show that God is our Father, and our felves have his bowels in us; and God stirreth up this praying dispoios in his children for their enemies, not alwayes that he ranes to heare them for them, but because he meanes to draw th, and fo have an occasion to reward those holy dispositions, ich are the nobleft parts of his image in them, and wherewith is fo much delighted; and fo their prayers returne into their ne bosomes, and it is taken, as if they had prayed for themresall that while. Thus in like manner, when Mofes prayed carnelly for the people of Ifrael, God offered to returne his wer into his owne bosome, and doe as much for him alone, as had defired that God would doe for them. I will make of thee res Nation, (fayes God to him) for whom I will doe as much thy fake, as thou halt prayed I should doe for these. As in eaching the Gospell, Christ told the Disciples, That if in any use they came to preach peace, there were not a Son of peace, to 10, on whom the meffage might take place, and their peace Tour peace (fayes he) fall returne unto you againe, So is it, our prayers take not place.

If we have prayed long for those, whom God intends not rey unto, he will in the end cast them out of our prayers and its, and take our hearts off from praying for them. That ich he did by a revelation from heaven to some Prophets of as to Samuel and Feremiah, the fame he doth by a more unterned worke; that is, by withdrawing affiftance to pray for h; by withdrawing the spirit of supplication from a man, for emen, and in some businesses. Now thus he did with Samuel: doff theu mourne for Saul ? I Sam. 16. 1. So with feremiah, 13.16. Pray not for this people: and this he doth, because he The reason,

The realon.

Exod. 32. 13.

Low morden

God often in the end cafts fuch out of our prayers, as he intendes not to heare us for.

is loath when his people doe pray but to heare them is not that such precious breasts as that of prayer is, should out its full and direct should out the store of prayer out of so desirous is he to give answers to every prayer. It stais case of praying for another, as in reproving another towards such a man, that he shall not be able to him; when towards another, God doth inlarge it is much intends good; thus it is sometimes in praying for so as in praying a man shall not be able to pray for, as prove such a man, though his heart was to doe but forceh with him as God threatness concerning Excellent that people, that he makes his songue cleave to the month.

Ezek. 3. 26.

S. 5.
God fometimes answers,
whom we praied not for.
The reason.

4. God will heare those prayers for, and answer the others, in whom we shall have as much comfort, as in prayed for: and fo it often proves and falls out. God he lookes not as man looks, nor chooseth as he choosed hearts be fet on worke to pray for the conversion or he intends not mercy to; and then answers them in whom He makes as deare unto us. When God bade Itill Samuels heart lingred after him, and he mound but God at the same time, when he bids him cease Saul, 1 Sam. 16. to fhew that yet he accepted that as it came from him ; Goe, (fayes he) and anoint one of feffe, 1 Sam. 16. 1. Samuel defired to fee 2 good that government, and he having beene their ruler, it ciall care; and he having annointed Sanl, it exceeds him, that he should prove to wicked; and God faw red the ground of his defires; and therefore imme his prayers, fent him to anoint the belt King that ever that Throne, who was the iffue and Man childe of ers. And againe, when Samuel came to anoint one of of Jeffe; when he faw Bliab, ver. 6. Swely (faith anointed is before me : If Samuel had beene to choo have chosen him, and would have prayed for and but God feeth not as man feeth, ver. 7. and choefer

HADA

before but in David was his prayer fully heard, and enforced, and that better. So Abrabas had prayed for I format; and Oh less the life in the souther, out of the natural affection looking as his entrance and stature; as Someth did on Eliabs: but yet the rayers being sincere in the ground of them, in that then defined this of promise, God therefore answers thee, though in another, for whom yet haply, they heart was not so much thirsed; to yet when he is converted, proves to thee as great a comfort, in it as much as if that other thou didst not pray for, had true wrought upon.

CHAP. IV.

he third Case, about such prayers wherein others joy with us: How therein to discerne the influence of our onne prayers.

Hethird Case to be considered is, when a man prayes for fomething with others; or which others likewise pray for the him, so as he is not alone in it; how then should be know, at his prayers have a hand in obtaining it, as well as theirs? For such cases Satan is apt to object; though the thing is granted deed, yet not for thy prayers, but for the prayers of those others need in it with thee.

1. If thy heart did sympathize, and accord in the same holy edious with those others in praying, then it is certaine thy ce hath helpt to carry it; If two agree on earth (saith Christ) at 18. 19. the word is supportions to, that is, if they harmonisage to play the same tune: for prayers are musicke in its cares, and so called Melody to God, Ephos. 5. 19. It is not ply their agreeing in the thing prayed for, but in the affection for it is the affections that make the consort and the ment in most if the same holy affections were toucht, and struck said Spirit in thy heart, that in theirs, then thou does help to be up the consort, and without thee it would have been imperfect:

S. I.
If our hearts
were affected
in praying
with the fame
holy affections
wherewith others that praied with us
were.

perfect: yea, without thee the thing might not have been god flands formetimes upon such a number of voice voice casts it, as when he named ten righteous performes when therefore the same holy motive and acted thee in thy prayer, which did them in theirs work of the same Spirit, both in them and thee, and cheard thee.

Especially when this sympathy unbeknown each to other. Especially if God didftir up the same secret instinct to sympathize with another in praying for such a the known one to another, as sometimes it falls out; the thy prayers are in it as well as his. You shall observe to a generall instinct of the Spirit, put into Gods people generally to pray for or against a thing, without east string up one another: even as Ezekies by the sive prophecyed the same things feremiah did at home at future was a great expectation raised up in the hearts of ly people, to looke and pray for him, Luke 2.27, and 5

2. God doth usually, and often evidence to a man prayers contributed, and went among the rest towards

taining of it; as,

1. By fome circumstance: as for example, fome dering it fo, that that man that prayed most for a th sernment, should have the first news of it when it or accomplisht: which God doth, as knowing it will be come newes to him. God doth herein, as we doe with who we know is cordiall in, and wisheth well to a he fends him the first word of it, who was most hearty's prayed most about it. Good old Simeon, had furely in feeking the Lord, as well as the rest in ferufalem, Meffiah into the world, to restore and raise up the Ifrael, for God did reveale to him, that he should feel he died : and therefore to evidence to him his refe prayers, God carried the good old man into the To the time when the Childe was brought into the Ter be presented to the Lord, Lake 2. 27, 28. And in 1 good Anna who had served God with fasting and wa day : God ordereth it fo, that the must also come me

By fome speciall evidence: as first, some notable circumstance.

han Lute 2. 38. By fome fuch like peculiar circumstance or or doth God often ale, to witnesse to a mans heart, that he th heard him in bufineffes, prayed for in common with ored up chei hearts to prin

By filling the heart with much joy in the accomplishment fwhat a man prayed for : which is an evident argument that sprayers did move the Lord to effect it, as well as the prayers others Thus that good old Simeon, feeing his prayers now fwered, he was even willing to die through joy; and thought could not die in a better time ; Lard now let thy fervant depart war. For when the defires have vented and laid our much of emelves, then when the returne comes home, they have an anerable part and share in the comfort of it : and as defires a. anded in praying, fo will joy and comfort also in the accomimment. As when a Ship comes home, not onely the chiefe mers, but every one that ventered shall have a share out of the tame, in a proportion to the adventure: fo here, though fome e whom it mainly concerns hath especiall interest in the mercy cained, ver thou shalt have thy prayers out in joy from God, at the thing is granted. Saint Paul had planted a Church at belfalonica, but he could not stay to water it with his owne reaching, yet when absent, he waters those Plants which he had t, with prayers, night and day: I Thef. 3. 10. Night and day ming exceedingly for you, fayes he : and as his prayers were exeding abundant for them, fo was his joy as abundant in them, hen he had heard that they flood stedfast, and fell not back atine: Now we live, if ye fland fast in the Lord, ver. 8. And what mks can we render to God for all the joy wherewith we joy for your kes, before the Lord ? ver. 9.

3. If God give you a heart thankfull for a bleffing vouchfafed another, prayed for by you with others, it is another figne By thankfulor prayers have fome hand in it. Saint Paul knew not what the to give for the answering of his prayers, as in that foreentioned place. Old Eli had put up but one short ejaculatory thion that we reade of, for Hannah, and that was, The Lord est thy petition, I Sam. 1. 17. and for the returne of that one yer, when Hannab related how God had answered her ver. 16. he returned folemne thanks, and he worshipped the Lord there; ×28.

Secondly by the hearts being filled with much joy in the accomplishment.

neffe for it when accomplifht.

The Date

S. 3.

Especially
when the thing
obtained concernes a mans
owne particular.

And lastly, in case the thing concerned thy lesse, prayed for by others helping thee therein, what emie but to think that it was granted for thy owne prayer for theirs onely? feeing God ftirred up their hearts to thee, and gave thee a heart to pray for thy felfe, and thee the thing which thou defiredft : which argues the loved aswell as they. I know this shall turns to my falon your prayer, faith Saint Paul, Phil. 1. 19. though the went to the bufineffe, yet had not Saint Paul beene himselfe, the prayers of all the men in the world done him but little good. God may heare the pray godly for wicked men, when they doe not pray the temporall things; fo he did heare Mofes for Photos for Abimelech; and he may heare godly men the foo thers prayers; to he heard Awon and Miriam the fo Mofes his fake, Numb. 12. 13. But if God ftir up the pray for thy felfe, as well as others for thee; then God thee a heart to pray, hath heard thy prayers also, and respect to them more in it then to theirs, because it c thy felfe, as a more special mercy unto thee,

CHAP. V.

Common directions helpfull in all cases and prayers, such Observations as may be taken, from before, as ing.

Having premifed these Cases, I come now to mon and common directions to help you in discerning wing the mind of God, and his answers to you in you All which directions are such, as may be helpfull in all mentioned cases, and in all fores of prayers whatever, are taken from observations, to be made upon your pu-Both before, in, and after praying.

First, Before praying, when God beforeks a prayer so speak, that is, when God secretly speaks to the much about a thing; I expresse it thus according to of David, Pfal. 27. 8. Thou saidst, Sceke my face: and

Before: when God prepares the heart to pray.

Lad will I feet; Now God then speaks to the heart to pray, en not onely he puts upon the duty by faying to the confei-Thirehon oughtest to doe wout Gods speaking to pray h, ashis speech at fielt was, when he made the world, when faid. Let there be light, and there mes light : fo he fayes, Let the a prayer, and there is a prayer, that is, he powres upon a a first of grace and supplication, a praying disposition ; he pure es, faggells arguments and pleas to God ; all which you Ufode come in readily, and of themselves; and that likewise agnickning heat, and inlargement of affections, and with inering and longing, and reftlefactic of spirit to be alone, to out the foule to God, and so vent and forme those motiand fuegettions into a prayer, till you have laid them comeand made a prayer of them. And this is a fleaking to the ant : and observe such times when God doth thus, and neglect n not ; then to frike, whilf the iron is hot ; thou half then are it is a special opportunity for that businesse, such an one how mayoff never have the like. Spicors at Court observeliffmi findi tempera, their times of begging, when they have gins good mood, which they will be fare to take the adtage of ; but especially if they should finde that the King felfe thould begin of himfelfe to fpeak of the businesse which would have of him ; and thus that phrase of Pfal. 10. 17. aderstood by some that God prepares the heart, and causet the to beare; that is, he fashions it, and composeth it inco a lying frame. And fine it is a great figne that God meanes to are us when himselfe that thus indice the Petition.

And by the way let me give this note of difference, betweene the firstings to the heart, and those whereby Satan pars us on headuties at unfeasonable hourses and times 3, as when we cotherwise necessarily to be employed in our railings, to cate to sleepe, &c. then to put upon praying is a device of his he th, to try out new converts with. The difference will appeare this; the devill comes in a violent imperious manner upon tookience, but inlargest not the heart a whit note the duty: twensever God at such extraordinary by-times doth call on us, he fits and prepares the heart, and fills the soule with the suggestions, as materials for the duty; for whatsoever

The difference between Sarans unreasonable urging us to pray, and God moving us. he calls to, he gives abilities withall to the thin

And thus usually when he will have any great and effected, he lets mens hearts aworke to pray, be gracious pre-inftinct; he ftirres them up, and rouchethe of their hearts, by his Spirit fent downe upon them gainst the returne of the captivity he stirred up D Dan. 9. 1. He knowing by Books, the time to be need was firred up to feeke God : and fo be that made Salvation being then nigh, ver. 9.-10. then God ftir to pray, and pen this prayer for their returne , which foretold he would doe, fer. 29. 10, 11, 12. For havin ver. 10. I will cause you to returne after seventy j (fayeshe, ver. 1 2.) foall ye call upon me, and ye foall go unto me, and I will hearken unto you : he speakes it not way of command, what it was they ought to doe; b phecying also what they should doe; for then he me up their hearts; as then he did, as appeares by the tioned instances. Therefore observe what things, G an instinct, doth enlarge thy heart to pray for at times times at extraordinary by-times, when haply thou think to pray about any fuch thing, yet he then flired most, it may be as thou wert walking, &cc, and having he drawes thee into his presence, and moves thee int specified.

Now secondly: as God thus speakes to the heart a also in praying; and his speaking to the heart in page

discerned by these particulars.

1. When God quiets, and calmes, and contents of prayer, which is done by speaking something to the him what is spoken, be not alwayes discerned: If you sho who was an earnest and importunate suitor, and eace ous when he went in to a great man, but behold him ming out from him contented, and quieted, and the spirit, you would conceive that certainly something to him, which gave him encouragement, satisfaction, ment in his suit; Thus when thou doest to God, and in portunate in a businesse, (as suppose for Christ, Ob give

5. 2.

3. In prayer:
Gods speaking to the heart in prayer, an evidence of hearing: which may be discerned,

a. By giving a quiet rest of spirit about the thing prayed for in and by prayer.

elle I de!) and thy defires were exceedingly up for it; But ourifest up with thy mind calmed and fatisfied, and feelest the riouncife, the folicitude of thy heart about the things taken and dispelled, This is a good figne that God hath heard thy or, and hath fooken fomething to thy heart, which makes it scomposed. When Hannah out of much bitternesse, and with ne defire (which by a long delay hath beene made more vior. fo as her heart was much disquieted (for, Prov. 13.1 2. Hope. by the same reason, defire also deferred makes the foule fick) en out of the abundance of her griefe, for had poured ber fonle before the Lord, 1 Sam. 1.16. Eli the Prieft joyning in prayer ofor her. The Lord grant thy petition: after that prayer the d her heart so quieted, that she looked no more sad, as the t faies there: She arose quieted, and calmed, and it was that yer, that did both fill Elies mouth, with that word of procyand her heart with quietneffe, and a fecret word from God ompanying it, that did still those waves; and accordingly deavehera Son, a Son of her defires. And the like God h now; by fpeaking (as I faid) fomething to the heart: as by poing in some promise or other into the heart, or some like fideration; faying as it were to the heart, even as Eli from d did to her, The Lord grants thy petition; As to Saint Paul, en he was earnest with God about removing his bufferings by in (which whether they were the stirring up a lust, or petations of Blafthemy, I doe not now dispute) I befought God to, that is, earnestly (fayes he,) that it might depart; and to he had an answer in the meane time given him till it should aken away; enough to still and quiet him, fo 2 Cor. 12. 8.9. befaid, that is, in prayer the Lord did put in this confideraand promise into his thoughts, And he faid unto me, My grace scient for thee, and my power is made perfect in weaknesse: This werthus comming in, this promise thus feafonably suggested, ed and quieted Pauls heart. In like manner thou halt (it may been long praying against poverty, or the like diffreste, and les fall this or the like promise into thy heart, I will never Heb. 12. 5. thee, nor for fake thee, which quiets and contents thy minde. san answer, and observe such answers, for they are pre-

2. When God draws nigh & reveales His love in and upon fuch a perition.

2. If whill thou are a praying, God doth draw fonl, and revealeth himfelfe to it, in and upon fach, ticular petition. As in case thou didle mainely inter didft begin to pray, to fet thy felfe to beg fome te cy at his hands, fome great matter for the good and of the Church, (as David Chap. 9. did fet himfelfe to for the returne of the captivity:) and even before the to aske it, or in asking it, God finiles upon thee, w falleth about thy neck and kiffeth thee : This thous as a figne he heares thy prayer, and accepteth both when there is such a strong sense of Gons favour, whileft thou art upon fuch a fuit and requelt, more times, or then in other passages of the same prayer, I God hears thee, in that particular, and thou art to his fpeaking to thy heart : When thus thou shalt no into his presence to enquire of him, but he sayes, Hi the promise is, E/sy 58. 9. Therefore Pfal. 69.17.11 speedily, sayes David, and (that I may know thou draw righto me : therefore when God draws night a figne hee heares thee. Daniel having fasted and pe weekes together, Dan. 10. 2, 3. Then an Angele of the three Persons came and told him he was a loued, ver. 11, and 19. When in like manner God comes downe, and meets thee, and tells thy heart thou art His beloved, and He is thine, then thy tainly heard : for if he accepts thy person, much a ers, 1 John 5. 19, 20. Men, falle men, (falle upon David speakes, when they come to be tryed and will out of cunning nie faitors most kindly d meane to put them off, and deny them their requ who is truth and frithfulnefie it felfe, doth not a but when he meanes to answer the prayer, He wit reveales his free grace most; to the end they a knowledge the fountaine of all, to be his everleth infallible figne take the thing granted as a fruit of it, and thereby more abundantly thankfull.

A caution : That yet this is not alwaies an the thing is granted, though that the prayer is accepted.

Onely let me adde this Caution, which may to you. That it is not alwayes infallibly true, that raws night to you in a particular requelt, That that requelt in thicular, shall be granted in that manner you defired; but it a certaine evidence that thy prayer is heard, and that the ing thou askelt is agreeable to his will, and that he approves of ce and thy request exceedingly, and thinketh the better of thee rit, and he will give thee it, or something that is better. There is be herein and sometimes is a mistake of Gods meaning, to ink that alwayes, then the thing shall be granted, when God taws nigh to a man: experience sometimes shows the con-

hat you will fay, Why doth God draw fo nigh if he meanes

t to grant it?

1. He shows thereby His approxing will of the thing provide. Now God approves many things, he decrees nor. There his approxing will, and his decreeing will. God may show his resing will of the thing thou askell, (as suppose is be in view a mer which is of great consequence for the Church;) which doth for thy encouragement: but yet it follows not, that his creeing will is for the accomplishment of that very thing in tricular.

a. God may accept the person and the prayer when he is not grant the thing prayed for; and by that drawnighwitnesse his acceptation of thy person and the prayer.

'n.

2. That revealing of himselse is oftentimes all the answer he ended to such a prayer, and it is answer enough too, to injoy the stead of a particular mercy the assurance of Gods love: suppose thou didst pray against some evill comming upon Charch, which he yet intends to bring; which he did fet heart aworke to pray against, thereby to manifest the firsting thereof; and then he seeing thee thus sincere draws night thee, and tells thee, however, at shall goe well with thee, and at thou art greatly beloved of Him: Thou art sometime to take assort all the answer he meanes to give. And this he dorn metimes also to content the heart, and prepare it for a demial the thing; whereas otherwise the denial of what a Christianth heene carnest in, might occasion (as in many it doth) a estioning and doubting of Gods love.

Queft.

Answ.
The reasons why God fometimes draws nigh when he grants not the thing.

God fometimes ftirs up a particular faith of affurance in some businesse.

2. When God ftirres up in the heart a particular fait finetie: as fometimes He doth, and upholds the heart for it maugre all discouragements. So he did in David David was then in great hazards by reason of Saul or and those such and so often, as that to fense and ourw babilities he was like never to live quietly againe at and enjoy Gods Ordinances there in peace; but for had proved and had made it as the grand requelt of h life (as every man hath some more great requelt of even as He hath some speciall grace above all other, or fo request to God next to his salvation, as haply for his or the like, therefore fayes David ver. 4. This one the defired) and accordingly God gave him a speciall fa thing above oll other, because it was his great requel! I be confident, ver. 3. And though an bofte of men tho and againe incompasse me, faies he, yet in this I will be that I shall still elcape, and fee fernfalem againe, and Ordinances and live in peace; and though his faith fails ten (as in the perfecution of Sant'it did) for he faid he day perish by the hand of Saul: yet at other times his marvelloufly upheld, and he was confident in this. He be fo, in other requests thus absolutely particularly and and therefore he fayes, In this, coc. As there is a witness Holy Ghoft immediate to the heart fealing up adoption to person, so in some cases, there is the like testimony for ning of some eminent thing we have asked. Which pa cial faith doth in a kind of similitude answer to the fa cles of old, whereby a man had a particular confidence would do fuch a miracle by him: fo in and by meaner in some things there may be a particular frengthen ring the heart, that God will doe fuch a thing for a I confesse is rare and extraordinary, as also that imm mony concerning our persons is, which many want heaven. And haply this other concerning the acco of speciall mercies, is much more rare; and but in neffes; and is a thing which fome men are not acqu but yet may be in some cases existent to some mens was to Davids in the thing mentioned.

1 Sam. 27. 1.

And concerning this alfo I will alfo adde a Cantion, as about A caution, that he former. That it doth not alwayes fall out upon all fuch kind feridences made to a mans fpirit; and that by God, that the ino praved for doth come to patte. For these very perswasions bired up by God may be and are often but conditionall, though lute. us immediately made to a mans spirit, and are so to be underood, and peremptory, and absolute. It cannot be imagined that It thefe (hould alwayes be of greater absolutenesse and peremporineffe, then were many of those revelations made by God to Prophets, wherein He manifested his gracious purpose toards foch a man or people, either to vouchfafe them fuch a ercy, or bring fuch a judgement; which forewarnings though were particular and expresse, yet limited and intended with condition, according to the performance, or not performance which, it fell out, either the judgment expresly threatned was verted, or that good thing which was as directly and fully proifed was not bestowed : as it was in the case of fonas threatethe destruction of Nineveh; and fo in the promise concer-Eh'shoufe, I Sam. 2, 30. I faid indeed that thy bonfe and the we of the father should walk before me for ever, but now the Lord nes, it hall not be fo : For they had broken the condition which is implied in it; they had despised the Lord, and them that dele me, faves God there, I will despise. In like manner is Gods eaning expressed towards us in such like perswalions wrought us by prayer, to be understood : as that fuch mercies with fure: come to passe, but still under a condition of obedience; and forming of those vowes, which a man joyned with those his titions, to move the Lord to grant the things, which if a man lein, or ceafeth to got on to beleeve, it may and doch often ne to passe, that things fall out contrary to that perswafion; then we are apt to question whether it was from God or which it might be, and truly wrought by his Spirit, and yet talwayes absolutely meant, (that was your miltake so to take but conditionally onely. For in such great requelts of the e unto God, there use to passe mutuall covenants betweene dand us; and Indentures are drawne and fealed unto by us; tis, we in prayer, offer and promise to doe thus and thus, if dwill vouchfafe us fuch a mercy, & plead it to God to move him

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him to bestow it; and God, he thereupon (it may be) covenant on his part to grant the thing, and works and doubted perswassion; but if we in that interim of wat that mercy, doe deale salfely in that covenant which we and this even whilest we are yet in dependance upon God whereby it appeares that we would have done so much ter we should have received it once; in this case God de thing, and yet notwithstanding, that perswassion and was from God that heard the prayer. He said indeed to thus and thus for thee: (as he told David, I magiven thee much more:) because thou saidst to him, thou walke thus and thus, or didst vow this or that to him failest in thy word, upon which God uttered his; and so says God as to Ely, Now it shall not be so, and yet spoken it afore, and not Satan, nor thine owne heart does

4. When God doth put a restlesse importunity into the maugre all discouragements. So in that Pfal. 27. 4. 6. have desired, and I will seeke after it, that is, as I have so I will not leave seeking to God for it: when God this in the heart, it is a signe he heares and will answer know the Parable, that the unjust Judge heard her for tunity; therefore when God puts an importunity into

he meanes to heare.

de was com medicke 10 to com a toda great requilis of the

Onely this likewise is to be added in this. There is importunity: one out of such an inordinate defire to a the heart knows not how to be without such a mercy, a times to aske, but asketh amisse, and so receives met, such are is an importunity joyned with a subjection to 6 which when it sums along with it, then God hath sum and then looke for something to come; otherwise ye importunate, as sheet seeke me daily, when yet God in Esay 58, 21

per the control of th

When God puts a restlesse importunity state the heart, to pray for a particular mercy.

A double importunity: one accepted, not the other.

CHAP. VI.

forther Observations to be made, on the dispositions and carriage of our hearts, after Prayer: until the issue of the thing prayed for.

Est : after show haft prayed, observe, what God doth to-

As first, how he doth guide thy feet and heart after praying : ere is much in that : that which was the Spirit of Supplication man when he prayed, refts upon him as the spirit of obediein his course; so as that dependance he hath upon God for mercy hee fecks for, is a speciall motive, and meanes to keepe fearefull of offending, and diligent in duty; to looke to his his, to walke and behave himfelfe as becomes a faitor, as well to come and pray as a fuitor. Thus David, he walked by this inciple, Pfal. 66. 18. If I regard iniquity in my beart, God will here me ; that confideration fill came in as a curb unto fir ; d without this a man provokes God, and so casts himselfe bedehand againe, and by finning lofeth what ground he had got praying. Therefore David, Pfal. 145. 8, 9, 10. when he was proy, even as for his life, (as then he did, it being a deliverance misenemics he fought) he specially prayes God to direct m and keepe him, that he might not finne against hm; for he new by finning he should enervate and spoile all his prayers: tonely heare me speedily, (fayes he) but also Canfe me to wthe way wherein I should walke; to Teach me to doe thy will; sheespecially prayes for, and more then for deliverance, for the knew God would not heare him. Therefore when thou intreaty with God for any mercy, observe, doth God still afpraying keepe thee in a more obedient frame officirit & it is gne he intends to answer thee; as in like manner, when he eps thee from using ill meanes, &c. When he means to give vid the Kingdome, he kept him innocent, and his heartiteoder, tit fmote him but for cutting off the lay of Sauls garment: he unot fo tender after. Therefore in Pfal. 18. when he was detred from all his enemies, he fayes, God dealt with him accorto his uprightnesse: for I kept my folfo from mino iniquity. So o Pfal, 27, 11. 2. When

When God gives an obedient heart, in walking before him; 2. When God gives a heart 20 wait for and expecteth mercy.

2. When God after prayer strengthneth the heart to the mercy. So Pfal. 27. nlt. David having prayed, fayes to Wait on the Lord, be of good courage, and he will fire heart. Honest men when they nourish hopes in one that pendance on them, who waiteth and is obsequious upon he hath of a fuit, use not to deny him : it were dishonely to keep a man under hand, and then frustrate his exec Therefore when God keeps thy foule after praying in fa pendant frame, look for some good answer. And indeed man hath prayed long, in the end he begins to wait (as I fay) rather then pray (though he pray still) because now God should performe: before, and at first he told the defired it, but now he can with some boldnesse tell him waits for it and expects it. The hope of a godly man and pectation should make him asbamed if it were not answere fore in this case answers use to come.

Both these two last we have together joyned, Pfal.

CHAP. VII.

Observations to be made after prayer, upon the issue prayed for: and first, if accomplished, whether a prayers, or out of common providence; Helps berein.

Hen a man hath thus waited, and kept his way, him observe the iffue and conclusion of what for, how things are cast by God. Now of necessity, one two must fall out, that either the thing desired is accomplished; and in either of these he may come to answers to his prayers; for prayer may be answered the thing be not done.

I meane to infift feverally on thefe.

I. If the thing thou prayedlt for doth come to what needelt thou doubt of an answer, and whether thee or no? For thou beholdest it with thine eyes ten it falls out that God doth grant according to the a mans heart; and not onely so, but also fulfills his come.

S. I. God fometimes answers the prayer fully in the way and manner defired.

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as leis Pfel, 20. 4, that is, fulfils not onely his defire, an corns prayer, but in that very way, by that very meaner. ich his indgement and counfell pitche open in his ow nehts. The defire of the heart may be latisfied, when God es some other thing, but the counsel of the heart is then fulod when a man is answered in that particular, which his owner gement pitcht upon as belt for him. For counfell is an act of anderstanding, deliberating about meanes to an end, and rething to choosen particular meanes tending to an end : fo hat as Eliphaz fayes to fobjaz. 27, 28. Then foals make thy per to God, and he fball beare thee ; and decree a thing, and it the effablished to thee, that is, a man is guided to decree and th moon fuch mercies in his prayers, as God makes good in uticular : he faves what he would have, and God performes it a of this priviledge thou shalt have (faies Eliphaz there) if thou sile torne to him, and be acquainted with him, and receive the from his mouth: thou shalt not erre in-praying; but what oulettel upon to pray for, shall be accordingly granted to ce : fuch a man shall have the priviledge, Fingere fibi foremans a right sense, to be his owne chooser, and carver of his owne ercies : and as Christ faid, Be it according to the faith to God sies fometimes, Be it according to thy prayers; and Eliphaz cakes of it as of a speciall favour; that whereas other mens rayers are answered obliquely, thine sayes he shall be answered inclly, which are more comfortable; as direct beames are, and we more heate in them then collaterall, and oblique. Thus if man will heare God and obey him, God will heare him, for if nabe subject to Christs Kingly Office, his Prophetical Office guide him, and cause him not to erre in his Petitions & but an unerring providence and preinstinet infused by his Spirit, will so guide him, as to aske even that very thing which God ends to give; whereas of himfelf he knows not what, nor how to e. So David asked long life, and God gave it him, Pfal, 21. 2. 4 God not onely gave him his hearts defire, but the request lips, ver. 2. Hannah askt a sonne, and God answered her in very thing the defired, and therefore the called him Samuel, Sam, 1. 20. Because (faies the) I asks birm of the Lord: and 1. 27. For this child I prayed, and the Lord (did not give another

ther thing in flead of it, but) but given me my Petin of him. So, t Chron. 4. 10. Jabels called on God, (tis its granted him the thing be requested. And thus God of with his children. And to this end hath God given in and made Christ Wisdome muto m, who knows what is, though we doe not. And hath therefore also come to spie out mercies for our selves, and then come them: and to this end hath made such particular particular mercies, which he would have us have an eon prayers; all which is because often he meanes to very thing we aske.

Yet our hearts are often Jealous whether it be an answer to prayer, or out of common providence.

And yet because, although we have the very things and defire, fuch is the jealousie and infidelity of our we often difeerne not, nor acknowledge that it was that obtained them from God : but we are apt, wh have them, either to look but to things below, and causes of them , though before we did earnestly see God, or elfe fill distrustfully to question whether or at our prayers that he granted them, or out of com dence. Thus fob in his diftemper, fob 9. 16. although 1 and God had answered me, yet (layes he) I would not be had hearkned to my voice, that is, not that he did it is my prayer and request, because he now deales to se me, For he breaketh me with a tempeft, ver. 17. And distrustfull hearts, (which are apt to be unfatisfied cleerest pledges of Gods favour, and still to miscon vert them,) although God doth answer us upon our him, yet we will not believe that he hearkened to out Therefore that you may be further inabled to discerne. when things you prayed for, come in by prayer : I goe further directions.

Directions to helpe to difcerne this. 1. From the manner of Gods performance : God discovers a more then ordinary hand of providence in things accomplisht by prayer : instanced and discovered in five particulars.

5. 2.

1. When God doth a thing in aniwer to prayen doth it in such a manner, that his hand may be in a ordinary manner seene in it. There are few prayer, man hath sought God much, but in the answers of discovers himselfe much, and turnes many great who accomplishment of them, and manifests (as David do 57.7.) his marvellous loving kindnesse; and indeed,

y, that have beene a long while a making. He shewes salfo a miracle one way or other.
God discovers his immediate hand in the answers of our

TE MENY SYEVER.

. When he carries a thing through many difficulties, when were a great many croffe wards in a bufineffe projed for, left whereof would have kept the key from turning a when of thall make (so it were) a key on purpole to unlocke it; ma for, and fo accomplisheth it; This is a figne, it is a fruit from, and that prayer had beene a making that key all that hile: So in bringing David to the Kingdome; Jefred out of ilon; Mordecargo honour; and likewife Saint Beter out of m, which was done at the prayers of the Church; All 12. wes dreping betweene two Souldiers : if they had waked, had beene discovered and he was in chaines, but shey fall ser. 6.7. And the Keepers flood before the doore, but they and him not, ver. 6. and when one watch is past, he passeth ieth through another, ver. 10. and when both these were an Iron gate flies open of its owne accord, ver. 10. Now th difficulties are there in many butineffes, which yet in the nd are accomplished by prayer: Iron chaines fall off, Iron tes, enemies hearts flie open of their own accord; and though ot in that miraculous manner, by the meanes of an Angelyet no Te wonderfully.

Or fecondly when God facilitates all meanes to accomplish ething which was prayed for, so as all meanes doe in view foire and combine in it, that thou hall winde and tyde, and a eday, and all the way paved, or as David layes, baff thy way ade plaine before thee; and there falls out a great conjunction meeting of many circumstances together to effect it, which dinfluence into it, whereof if any one had beene wanting, ply the thing had not beene done; when the thing prayed for segranted, prayer then hath done it. Thus, when he delied the people of Ifrael out of Egypt, which was the accomment of their long defires and prayers (their cry came up, the at fayes) how were all things facilitated I they that detained on to themselves, come and intreate them to goe out, yea are

1 By bringle it to paffe through many difficulties.

Or fecondly by facilitating all the mean and canfing them to confpire to accomplish it.

Exod. 13.31 33. 35x Local

urgent,

ver. 3 1.

mrgent, fayes the Text; and that at midnight: any, he goe out, with their eare rings; and Pharmal himself lovingly and fairely with them, and desires their prayer also. Yea, to shew there was no resistance, the Text did not move his tonght: The brute creatures did not them, though at midnight, when those Creatures use obstreperous through noises.

3. By bringing it to paffe fuddenly and unexpectedly. 3. When he doth it fuddenly, and accomplished thou half long prayed for, ere thou are aware of it turne of the Captivity of Babylon, which was the commany prayers, was done in a trice, they were as men Pfalt 126. 1. They could scarce believe it was so, who done, it was because they had fowne many prayers which on the sudden, ver. 5, 6. So Peter, he was fast allegent so much as dreame of deliverance. So Joseph de of prison, and advancement to be the greatest man in dome, the suddennesse of it shewed it was Gods tenthin, and hearing his prayers.

4. By doing above what was defired with addition of other mercies.

4. When God grants the thing with an overplant we did aske, and casteth many other mercies in to that which we long prayed for; this also may be a did heare our prayers in it: for when he doth heare useth to doe above what we did aske or thinke, thereby overcome the heart. So David asked long life, and more then he asked, Pfal. 21. 2, 3, 4, 5. So Solo but wisdome, and he gave him more then he asked, ? Honour, and all with it, I King. 3. 12, 13. Hunnah for one male childe, I Sam. 1. 10. but God gave her more and two daughters, Chap. 2. 21. When answered, usually mercies come thick, they come to the thing we prayed for comes not alone; as when fi nished, then miseries also they come like armies in us : as temptations likewise come together, and mef of them at once, as Saint James speakes: Thus alfo.

5. When the thing is granted by prayers, there is a particular circumstance of providence concurrent with is a token for good, and sealeth to us that it is from a

Jam. 1. 2.

5. By adding fome speciall circumstance as a token of Gods speciall band in it.

man himfelfe takes notice of, and which others take of alfo. Shew me a token for good fayes David Pfal. 86, 17. others may fee it and be afbamed : and fisch cokens doch God make forall circumstances to be. Things fmall in themselves. the marna indicia, great fignes and tokens : for example, for and Aaron, and the Ifraelises, had long cryed to God for deliverance of his people, and laid up many prayers their etokens were there of good? and of Gods hand in it, and is answer to their prayers ? The Text notes (as was observed that a dog did not barke at their going out, Exod. 11. 7. ich was a small circumstance, but it was magnem indicine, and accorded by God; for the Text addes, That yes may know that is was a difference betweene the Ifraelises and the Egyptians. chrute creatures, that use to ftir at such unusuall noises, and rewellers efoecially in the night. So when Mase and Abraham. dhis fervant also, had prayed for a Wife for Iface, fee by what oken God shewed he had heard their prayers, Robekkah was first that came out to the servant fent to bring a wife for him: if the bethe woman appointed for Isaac, (fayes the fervant) thereffer me drinke and my Camels alfo : this was a small thing perrance, but a great indicium of Gods hand in it, and therethe fervant bowed at it, and worshipped : and the signe in it fewis fuch, as argued a good nature in her, and a kinde courou disposition, which therefore (it may be) he singled out, as oken of a meet wife, as a thing especially to be looked at in the rringe choife.

Againe, the confiderations of the time, wherein the things we we sked, are granted, may much helpe us to discerne, whether bein answer to our prayers. For God, who doth all things in night and measure, shows his wisdome and love; as much in the sam, as in giving the thing it selfe. God considereth all times thy life, and still chooseth the best and fittest to answer thy ayets in, In an acceptable time have I heard there. So Esay 49. 8. David (in like manner sayes) he prayed in an acceptable time, in 69. 13. So accordingly God answers in the best and most reptable time to us; for he waites to be gracious, for he is a God

S. 3.
Observation from the time wherein the thing prayed for is accomplished as

of judgement, Efer 30. 18. that is He is a spile Que the fixed times and feelone, wherein to thew kind deale forth his favours to

As first, it may be, that at that very some when

Sometime the thing is accomplisht about the time wherein we are most instant in prayer.

Gen. 24. 63.

presently after, the think is done and accomplishe. pole is that of Elm 64.24. That as fometimes be they call (which argues much love to give mercies in to whileft they are fleaking . I will beare, and grant the

most instant and earnost, yea even whilst thou are

argues no lette love; and he culs out that time on s they might relt affored it was in answer to their or affure Hexekiab his prayer was board, God fent th unco him whileft he was a proving and weeping,

turned towards the wall. So Hase going out to me meets his Rebekkeb then a comming; that bleffi

Wife, being furely the great request temporall he Treaty with God for : this Rebekkab was the fruit of ers. So when Saint Peter was in prison, the Chi

thered together to pray for him, Saint Peter comes at the fame houre, Alls 12. from the 12, very to the often falls out herein, as to the Ruler in the Gold who inquiring diligently, found that the fame bours Said to bim, Thy fundiverb, bis for recovered, and fo his

his whole hos foold: So also here, that sometimes done, or the news of it comes the fame house or wherein a man was praying about it, and haply of

heart was most stirred about it, more then at any to is a figne it was an answer of prayers, and may helpe

a mans faith in it, as that also did his.

Or fecondly, when it is the most acceptable and the fittest time to have the thing granted. At that thou hadft most need, and a when thy heart was med in answering prayers, God aimes especially at two there his mercy, that a man might magnific and exalts have the heart fatisfied and filled with joy and conto answer, and the thing made sweet, and a mercy ind in briefe, that his goodneffe might be delighted in, exalted. * And for these two purposes he culs

2. When granted in the fitzest time.

The fitteft time knowne two wayes. -

mehave most need; and also when our heares are most and and our lufts mortified. For then we are fictell to relife modnetic alone, and not to be drawne away with the carnall execute that is in the thing. The one you have exprest, Efar 18. He maites to be gracious to have his mercy exalted. The nd intimated fames 5. Ye aske and receive not, because ge aske to confirme upon your lufts; Such prayers, whillt the heare this temper, the Lord denies or deferres in mercy till the

te be weaned.

Porthe first of thefe: As, suppose thou didft pray long for 1. When we since of falvation, and joy in the holy Ghoft, and when thou have most most need of it, either when thy spirit would have failed orit, as E(m 57. 16. Or against forme great affliction ag. ching or fome great encounter with the world for the Name and, then God filled thy heart with it, &c. that was the in Prilon, and had beene fo for many dayes, as appeares by fourth and fifth verfer, Atts 12. God could have delivered at any time, while the Church prayed for him, verfe 5. Bir. ken him in on purpose, till that very night, when in the morning Herod meant to bring him forth to execution, and God delivered him at the prayers of the Church; then was moll fit time; As the Pfalmift fayes, The full time to have Pfal. 102. 11. min was come, And then to receive an answer, is a figne did it out of speciall love, which love he would have exalted ber, 25 Efay 30. 18.

f 2. when thy heart was most fit for the mercy, it was grantthen are thou also heard in an acceptable time: For God doth with hold mercies from those that are his, out of want of neither fo much for what is paft, as for the prefent evill ficion of their hearts, whereby they are unfir to receive ; and in this fense likewise may that be understood; that

prepareth the beart ; and beareth the Prayer, Pfal. 10.17. sfelt, when thy heart is most weaned from that temporall cy (Supposing it such) granted thee upon seeking of it: So id, when he had the Kingdome in possession given him : when he was as a meaned shilde, and had his high thoughts ith haply at the first news of it had rifen in his minde) purged

2. When the heart was beff prepared to receive it, and most weaned from it.

שתפער מל זכן בעום

har prayers.

out.

ont, Pfal. 131. 2. I have no high thoughts, &c. fry Thus, when thy heart had let all carnall ends goe, taken it felfe alone to God, for thy portion to be high then the thing prayed for comes to pade: fittell feafon.

Object.

But you will be ready to fay, To have a thing when is taken off from it, and even contented not to have it to be as no mercy: for where there is no defice, the joycing.

Anfw.

If thy defire be taken off the thing, then thou will more in God now; and though the thing of it selfe give thee leffe fatisfaction, yet God by the thing w more, and he will make it up, for thou wilt reliab Iweetnesse in it now, which is better then life, and th better then that thing enjoyed; and indeed the vi desire before, would have made it lesse sweet, for the would not have filled and contented that defire, wh inordinate luft, and so thon wouldst have beene vere ther then satisfied, and found a greater yanity in when it is become a subordinate desire unto God, is downe, and the heart quieted and contented with thing: the heart fayes as the faid, I have enough. thou mailt have an affliction thou prayedlt long a then, when thy heart was most willing to accept to (as Mofes's phrase is), to submit to God in it.

Lev. 16. 41.

A third thing you are to observe concerning the ment of the thing prayed for, whereby you may distinct the granted in answer to prayers, is, when the in his dealings with thee, and answering of thee, to kinde of proportion with thy manner of praying and him, and of walking with him whilst thou were thim, for such or such a mercy. And as you may see a between sinnes and punishments, which are the revisit that you can say, such a sinne brought forth this assistant your prayers, and your might see the like proportion your prayers, and your walking with God, and Go to you, and his dealings with you. So did David, According to the cleannesse of my hands hath he recomp

A third fort of observations, from the anserable proportion between Gods dealing in the accomplishment of it, and our prayers.

His foech notes fome fimilitude or likenefle : as for example, he more by-ends or carnall defires you had in praying, and the pore you mingled of these with your holy defires, and the more want of zeale, fervency, &c. were found in your prayers, the more outhall (it may be) finde of bitternesse mingled with the merwhen it is granted; and so much imperfection, and want of omfort in it : fo fages David in the fame Pfal.ver.25,26. With he pure thou wilt flow thy felfe pure, Pure prayers have pure leffings, & e contra : With the fromard then will fhem thy felfe and againe, as you in praying fometimes flackned and new rold, fo you might fee the bufineffe in like manner to coole, ad cast backward : as when Mofes hands were downe, Amalech revailed; but when they were lifted up, Ifrael had the better, 2017.12. God let him fee a proportion, which argued his rayer was the meanes of prevailing. A man finds in praying, but his fuit fometimes sticks, and goes not as he expected, this is cause he gives not so good a fee as he was wont, and doth not by Gad, and folicite him; but on the contrary, when he was ired up to pray, then still he found things to goe well by his a man may cleerly see, that it was the prayer which God did care and regarded. Thus likewise when a man sees hils and dales abilinefie, faire hopes often, and then all dasht againe, and ething in the end brought to paffe, let him looke back upon his rayers: didft not thou in like manner just thus deale with God? Then thou hadft prayed earnestly, and thought thou hadft even rryedit, then dash all againe, by interposing some sinne, and magaine and againe? Herein God would have you observe proportion; and it may helpe you to discerne how, and hen they are answered and obtained by prayer : because od deales thus with you therein in fuch a proportion to your myers.

her childee Alfr be wit ray only made Lead rejoyceth not to much in the seal as the

CHAP. VIII.

Seven Observations more, from the effects which the ment of the mercy hath upon the heart, &c.

S. I.
If the thing obtained draws the heart neerer to God and to rejoyce in his.

more then in

Pfal. 69. 22.

Fourthly, thou mayel discerne whether they be in a

As 1. If the thing that is granted upon thy prayers. heart more necre to God, it is then certaine, that it as an answer to thy prayers. Things granted out of providence onely, doe encrease our lusts, and are for as Saul gave David his daughter Michol to be a frame So their full tables are made fnares: so God gave the their will, the things they defired, but withall gove their lufts, Pfal. 106. 15, he gave them their requel leannesse into their sonles ; the Quailes might fat for bodies that furvived, yet their foules grew leane, there upon their Spirits: this new delicate food made more halffull, they did eat and drinke, and role up to things obtained by prayer are fanctified to us, for cre fantlified by prayer, fo as it shall not infnare nor in hearts: a thing obtained by prayer, as it came from man will returne it to God, and use it for his glory: having obtained Samuel by prayer, the returnes him I Sam. 1. 27, 28. For this childe I prayed, and God petition, and therefore alfo I have lent him to the Lord liveth. If therefore thou findest this his dealing with fwering thee, to be a kindly motive to cause thee to finne, and to be as a restraint against finne, it is a figne fruit of prayer. Thus it wrought with David, Pfal. 6.1 from me ye that worke iniquity : God bath heard the

Meeping.

Also if thou rejoycest in God, more then in the distance: so Hannah begins her song when she bleffeth ther childe; My beart rejoyceth in the Lord, &c. 1 San a rejoyceth not so much in the gift as in the giver; and his more in this, that her prayer was answered, then in the obtained: this is a figne of having obtained the mere

is a series of the series of t

Exed. 32.6.

1 Tim. 4. 5.

yers, when it is thus fanctified unto a mans spirit.

a Prayers answered will inlarge thy heart with thankfule, and thus usually they doe; felfe-love makes us more forand to pray, then to give thankes; for nature is all of the cragand taking hand : but where grace is, there will be no emimercy gotten with much flrugling, but there will be a conof particular thankfull remembrance of it a long while after. much inlargement : and As prayer abounded, fo will thanks. ing abound alfo. Hannah the makes a fong, 1 Sams, 1. 2. Great lines that are wonne with prayer, are worne with thankfulfuch a man will not aske new, but he will withall give its for old. Thankfulnesse, of all duties proceeds from pure et therefore if the foirit flirs thee unto it it is a figne he made prayer : What thankes fall I render to God, for the joy I have in hith Saint Paul, I Thef. 3.9, 10? So in all his other Episall those he writes to, as he prayes for them, so he cells them, ives thankes for them, and for their graces which he had ayelfor. And if answering prayers for others, makes Saint fothankfull, what when for himselfe? Prayer and thankes, elikethe double motion of the lungs, the ayre that is fucked by prayer, is breathed forth againe by thankes: Is thy heart rehinlarged, as to mourne for past fins long fince committed. in like manner, to give thankes for mercies won with long eyers, and this for a long while after? it is a figne that they ere obtained by prayer.

3. If the mercy obtained doth encourage thee to goe to God ther time, to pray againe the more confidently and fervently, is figne thou halt got the former that way : For the Hely thaving once shewed thee this way of procuring merey, cit is, thou art thus ready to take the fame course another k, Pfal. 116. 2. The Lord hath heard me, and I will call on him lang as I live. I know (faies he) now what course to take be in any want, even to call upon him; and he calls upon o-

n to doe fo too.

4 When God having heard thy prayers upon folemne vowes de by thee, thy heart is made carefull to pay those vowes performe his ich thou didft make in the time of thy fuing to God for that ty, this may be an argument to thee, the thing being granted,

Prayer answered enlargeth the heart with thankfulneffe.

9. 3. If this encourageth thee to goe to God againe.

It makes's mi carefull to vowes made in prayer, to obthat taine it.

H 2

Judg. 13. 23.

that thy prayer washeard. For first, is argues than felfe doth fecretly make fuch an account, that upon did grant the thing, and thou doeft therefore make a returne all againe to God in service; as the condition dentures made with him; and as a homage due, and ledgement for ever, that fuch a mercy was won by by this preservest the memory of the receit of vowes being of the nature of homage: and fecondly it is an evidence that the thing was obtained by pray God calls for those vowes from thee, by his Spirit in and flirres thee up to perform them; it argues that in thy prayers answered, he takes them as dues from the ving dispatcht thy fuit, He now calls for what was given him when it should be performed. And thin alia he doth accept the payment of these thy vows acknowledgeth that those vowes and prayers were as Maroah faid in another tale. If he meant to have be would not have accepted a facrifice: fo in this case said, if God had not heard thy prayers, he would cepted thy vowes after thy praying. Thus David, Pl I will pay thee my vowes, which my lips have attered; hash foken, when I was in my trouble; the reason fo 17. 19. Because that Verily God hatb beard me, when bim : and fo Eliphaz in Job doth connect and him together, 706 22. 27. Thou Shalt make thy prayer to Shall beare thee, and thou Shalt pay the vowes : This w of paying his vowes, was not onely as it was to be alfo as a confequent that would follow the other, the prayers should be heard, he thereupon would perfort for his scope is to move fob to turne to God, shewin nefit would accrue to him by it, and amongst other hearing his prayers, and performing his vowes.

J. 5.

If a man fees
by faith, and
acknowledgeth
Gods fole hand
in the accomplithment.

flewed forth in the effecting of that mercy over and power of fecond caples, and to acknowledge it to his the truth is, one maine cavilling reason in our blind be by we are usually hindred and put by from apprehing prayers to be answered, when yet the thing is done

deto be, that our eyes are terminated and bound in fecond fer and not railed to fee Gods hand in the thing : Therefore the contrary, when God inableth thee to fee that he hath ne thee this kindneffe; fo as thy minde is cleare in it, this is a n of his hearing thy prayers: And this you will usually finde betrue, that so much faith and dependance as you had upon lingrater for the obtaining of a mercy, fo much faith and acmedianement you will have in the accomplishment of it. Parallel h this rule that other, which in another case is usually given, in performance of duties, fo much as the foule did goe our refer to God, for thrength to performe them, fo much when ware performed, will the heart acknowledge Gods affiltance humbled . And this is a figne of prayer being heard upon ground, because Gods end of hearing prayers is, that we relatifie him. So Pfal. 50. 15. Cal upon me in the day of Me, and I will deliver thee, and thou Shalt glorifie me. Therefore othe heart hath prayed much for a mercy, with dependance ore the obtaining of it, and then is inabled to exalt God when obtained, it is a figure that God did it in relation to those wers. Est there is that connexion made betweene thefe, as wene the cause and the eff. A. I will beare thee, and thou shall rifeme. David, when he was delivered out of all his troubles, when he made that 18. Plal, he was, as appeares by, the title it) then at the 6 verse, he relates how he had prayed and how was heard; and fee thereupon how his heart was enlarged acknowledge God alone to have done all, in the rest of that me; fo from the 27, and also from the 31, ver. When we Angels from God, beyond the power of fecond causes deding, it is a signe, that prayers, as Angels, first ascended, obtained that mercy. Thus also the Church, Efan 26. g obtained those deliverances by prayer, ver. 17. (for there the makes that long by way of thankfulnetle); ascribes all unto God, ver. 12. They hast wrenght all our to for m, and ver. 18. Verily we have not wrought any delivece in the earth.

When with the mercy there commeth the afforance of dove, and evidence of his favour; when God fends not netoken onely, but a letter also with it, to be are witnesse of

With the mercy, fometimes a special evidence comes in, that it is obtained by prayer, his love, in which the token is wrapt. I need not m figne, for when this comes with a mercy, it carries evidence, you will then know well enough that it is t

prayer.

S. 7.
By the event
things obtained by prayer,
prove reall
and ftible mercies.

7. Laftly, it will be evident by the event; things o prayer have few thorns in them, the curse is taken on comes but by ordinary providence, comes as it were felfe alone, and like the earth untilled, is full of the briers, and many vexations: The reason is, for what by prayer comes as a bleffing, and fo no forrow is added also because prayer killeth those inordinate lusts, cause of that vanity and vexation which is in the this But When the bleffing of God maketh rich, be addeth a is, Prov. 10.22. Things long deferred, at last obtain er, prove most comfortable, and in a fetled manner prove standing and stable bleffings; and what trouble was put to in the deferring, it is recompenced by the constant immixt sweetnesse in the enjoying ; prayer perfumed it, and the thing being sleeped therein, it ceeding pleasant. So Prov. 13. 12. Hope deferred me fick , but when the defire comes , it is a tree of life , and sicknesse, and abundantly comforts the heart. The Rebekkab a great bleffing, and a comfortable wife to ult. Such a comfort also was Ifaac to Abraham, Gen. A fon indeed, a fon of laughter, as his name fignifies !! Samuel to Hannah, the had not onely a fonne of him fonne, a bleffed fonne, a Prophet, and the Judge of the God: whereas facob getting the bleffing, but with how imbittered was it to him, (though a bleffing to event) by twenty years banishment from his moth When Ifrael themselves set up a King, but not by fayes, what a punishment was he to them? given in taken away in anger : Hol, 13. 11.

CHAP. IX.

discretions to quiet the heart, and to help it to discerne an anfier to, and acceptation of the prayer when the thing is not accomplishe.

Ut now the next and more difficult question is, when the

God doth notwithstanding heare the prayer?

concerning which, I must premise this, that it is true, that alter the very thing it selfe desired is not granted, when yet the tris heard. Christ prayed, the cup might passe from him, which so some interpret the word passing, for the short continutof the brunt, and that therefore in that respect he was heard this in what he asked: yet if so, why was that clause if it be the, added? that argues his petition was for a totall result, yet with subjection to Gods will; for he knew these mogreat impossibility in a short removall of it: nay, it was soffish but that it should passe, All. 2. 24. But how soever, it sinch Moses, about his going into Canaan: Deur. 3. 26. Suppose the Lord, sayes he, ver. 23. and he was anary with me and thus heare me, ver. 26. Likewise ere I come to resolve the an objection is also to be removed, which is:

hat if the Spirit of God doth make every faithfull prayer in sam. 8. 26. it is said he doth; we know not what to was for, the Spirit belpeth our infirmities, &c. and he sawbeth the things of God, as it is said, 1 Cor. 2. that therefore he know hat God will not grant such a thing, you may talke that heald not stirre up the heart to pray for that which God never deny, but alwaies guide the heart aright, and not be never mills in the things we pray for. To this the same by

of miwer.

The Spirit makes not prayers in us, alwayes according to t Gods fecret will and foreknowledge is, but according to wealed will to us, both in his word and in his provide and the provide and the his provide

S. I. The thing prayed for is not alwayes granted, who yet the praye is heard.

An objection antivered:
That though the Spirit knowes Gode minde, and teacheth us as to pray the sea the though prayed for may not be granted.

to affift us to pray, as he doth in preaching or ufi like meanes and Ordinances, wherein though the whom God meanes to convert, whom not, yet he flers in our spirits oftentimes as much to preach meanes not to convert, as to those he meanes to g dealing with us therein according to what is our de

cording to what is his decree.

Againe, secondly, that phrase helps to answer the is faid to help our infirmities, and therefore not account owne valt knowledge, doth he frame our prayers, but plies his affiltance to our infirme, weake, and narrow fions : and ftirres up defires in us to fuch things, as our knowledge we are in duty to conceive, and wh can fee, by what is afore us revealed in his providen to be molt for our good, and his glory; and God aco fires as from us, but yet duth for us according to the his owne love.

And fo now to come to the case propounded, and to helps to pacifie, and direct the heart about thos

which the things are not granted.

And first, how diddest thou frame thy prayer f which is denyed thee? Didst thou pray for it able peremptorily, as fimply belt for thee? thou must no much, if fuch a prayer be denied, for therein thou w thy commission: but if thou didst pray for it cond with an [if] as Christ did, if it be possible, (which strong ground for such kind of prayers) and, nor my will be done, fo, as thou didlt referre it unto, and tru ment in the thing, and not thine owne, onely did! minde as thy duty was, of what was represented to for thee in view, and fo left it to him to cast, and to His will and wisdome: * Then thy prayer may be fwered and heard, and yet the thing denyed, and the terpret, and take Gods meaning and minde revealed in the best sense which way soever it falls : for other had not been heard, when yet, the Text fayes, He was be feared, Heb. 5.7.

2. Observe, if there were not a reservation in that

A mistake to pray absolutely for fuch bleffings as are not abiolutely promiled.

when we are denied we are to rest in Gods judgement as belt for us, and fo interpret the prayer answered.

* In which

There may be a refervation in the deniall, for some greater mercy.

ter and further mercy, whereof that deniall was the Thus I ofcentimes fome great croffe is prevented. niell of a thing, which we were urgent for : if we had pany of our defires, we had been undone . So it was a mer-Devid that his childe was taken away, for whose life he yet focarnell, who would have beene but a living monument shame. It was also a mercy to David, that Abfalem was naway, (whom furely he prayed much for, for he loved him h) who if he had lived, might have been the ruine of him and oule. As a wicked mans deliverance and the granting his releveth a foundation, and is a refervation of him to a worfe gement : So the deniall of a godly mans prayer is for his greaood, and is laid as a foundation of a greater mercy : 3 and oftentimes the very deniall breakes a mans heart, and him neerer to God, puts him upon fearthing into his es and efface, and in his prayers to fee what should be amiffe which alone is a great mercy; and better then the thing, by the loffe of that one thing he learnes how to pray betand so to obtaine a hundred better things afterward. Christ ed the cup might paffe, it did not; and that was the foundaof our falvation, and the way to His glory: He being to through that fuffering into his glory. The woman that had bloody iffne, though the used many meanes, and haply praysmorell the relt, and all in vaine, yet none tooke effect, that eed the might come to Chrift, and have both body and e healed at once.

or turning of the thing desired into some other great blest of the same kinde: for God (all whose mayes are mercy and the His people) doth improve, husband, and lay out the presassor their prayers, to the best advantage, in things, why the greatest returnes and gaines may accrue: as old laid not his Hand of blessing as Joseph would have guided most laid the right hand upon the younger Son, whom Joseph seat his lest: So often doth God take off his hand of blessing a the thing we prayed for, and layes and discovers it in anomore for our good: and as God giving Isaac the power and iledge to blesse a sonne, though Isaac he intended it for Esan,

S. 4. There may be a transmutarion of the thing denyed, into some other bleffing that is better of the same kind.

yet.

yet God unbeknowne to him transmitted it to fact the blefsing was not lost? Thus it is in our pragers fing both upon our selves and others. There is often trains, never a frustration of them: which may as treedily be called an answer to the prager; As if a Pad Sea, when the owner sends for such and such common possing them more vendible and advantagious, but knowing the state of things, and the prices, sends his shead of them, such as shall sell better, and bring in may be said to answer his letters, and that better, had sent those very commodities he writ for; The prayers for Islamael were turned for Islamae: Davids for to Solomon.

God answers to the ground of our prayers.

4. Observe if in the end God doth not ansi according to the ground of thy prayer : that is, fee end, intention, and affection, which thou hadft in in the end fully fatisfied, though not in the thing fire : for God answers, Secundam cardinem, acces hinge which the prayer turnes upon. As when a G out with an Army, by a King or a State, who particular directions: how to order and difpo the war, although in many particulars that fall out. could not forefee to give fo punctuall and particular he fwerve from the directions, yet if he keeps to their Commission, and doth what is most advan ends, he may be faid to keep to his Commission. of the Law, Mens legis eft lex, the minde of the L not the bare words it is printed in : fo the Mea is the prayer, Rom. 8. 27. and not fimply the wherein we expresse those our defires : and still the intent, the ground of our prayers shall be answer this, the maine ends, and meanings of our hearts are Gods glory, the Churches good, and our comfort, and happineffe . we can defire but con looketh ont, and spieth out such a particular in thinketh tends much to Gods glory, and his ha that thing is denied; yet notwithstanding Gods according to the meaning of his prayers, his glory!

out made up, which is the common defire of all man-and thou canft have but comfort, let the thing be what at conveighs it to thee; and God will take order that comfort thy foule defired, thou shalt have come in one way which when it doth, thou can't not but fay thy prayers eard. For as God fulfills his promifes, fo he heares prayers. ere is the fame reason of both a now God hath promised. that leaves Father and Mother, that have an hundred fold: tis fecie, as we fay, in kinde, this cannot alwaies be fulfilled : un hundred Fathers he cannot have. God fulfills it not alsin the fame kinde, but in fome other things, which shall be ethen a hundred Fathers would be.

We he proper he might goe into Canans, God answers the of his proper, though not in the matter in it expressed and and that both for Moles his comfort and his owne glofor he takes him up to heaven, the true Causan, whereof Conses was but a type, and he appoints Johns a fresh and a min, comming on in the world, and one whom Meles that tutored and brought up, and was his pupill, fervant gredant, Num. 6. 11. 28. and this was more for Gods for to bush was therein to be the type of Christ leading heaven, which the Law (of which Mofes was the type) d nothing us unto by reason of the meaknesse of it; and he young did it better: and it was not fo much also for Gods to have the honour of it; in that his fervant that attended and had beene brought up by him, and had all from him. the was the man should doe it, was well-nigh as great an hoto Moles, as if he had beene the leader himselfe. And fo when he defired to build the Temple and an house to for the like reasons God denied it, but yet honoured him spare the materialls, and to draw the patterne, as also in is Sonne did it, who was therein also the like type of Christ, 14 Prince of peace, but David a man of blood and warre, and ife God accepted this of David, as if he had built it, and recompence him as much.

Observe, if in the thing which thou hast prayed much about.

God when be denies, yet **fometimes** yeelds far in it to give fatisfaction to his childe.

bout, though it be denied thee, yet if God doth to give thee (as I may fo speake) all fatisfaction even as if he were tender of denying thee; and much in it for thy prayers fake, though the conel therwife, as being against fome other purpose of other ends : as when he denied Mofes to goe into Canaan, he did it with much respect (as I may fol verence) to Mofes: he yeelded as far as might him leade them, till he should come to the very be let him fee that good Land, carrying him up to an is thought) by a miracle inabled his fight to view the and the man he chose to performe this worke, w which was a great honour to Mofer; that one b him should fucceed him. So when Abraham pray O let Ishmael live in thy fight, Gen. 17.18. God granting his request as might be: for, fayes he, ve heard thee, and I have ble fed bim, and I will make multiply him exceedingly, and he shall beget twelve my covenant I will establish with Isaac. So likewile ing that thing, thou didlt feeke at his hands, hell ordinary hand in turning it; it is a figne be he thee, that he would vouchfafe to discover his ha it; let the thing fall which way it will, if Gods much in it, thou mayest comfortably conclude the great thing in it, and that prayer wrought that to dispose it so; and that there is some ere he denies thee, and a great respect had to that he is pleased to discover so extraordinary about it.

S. 7.
Observe the effects that denyals have upon the heart:
As first, if a mandoth acknowledge
God righteous in it, &c.

Lastly, looke into the effect of that denial upon heart; as,

1. If thy heart be inlarged to acknowledge Gand righteous in his dealings with thee, and thine of thinefie the cause of his denying thee. Thus we of Saints expressing themselves in their prayers: though typically made of Christ; yet as it was provid, and as it may concerne his person, it may serve so for this, I cry in the day time, but then hearest may

made him jestons of God; but fayes he, Thou are bely, dealeft now with me in an holy manner, and are jult in the r bere called thee, and have beene heard, though I now fo inworthineffe am denied : But I am a worme. It might he a man off, when he should think others are heard, but not ! icouts not him off, but humbles him, I am a worme, &c. And proof research per coe: and is reviewed a deline

a If God fill thy heart with an holy contentment in the de-It if he speake to thy heart, as he did to Mofes, when he dehim, Dent. 3. Let it fuffice thee ; if as to Saint Paul, when was fo earnest about removing that buffeting, if thou getteft fuch an answer as that to him, My grace is sufficient; or that fich like confideration is dropt in that stayes thee : it was effect of Davids feven dayes falling, that he did fo contentheare the loffe of the Childe, which his fervants thought Whave overwhelmed him, 2 Sam. 12-19, 20,21. But a conration was dropt in which was the fruit of his prayer, The held goe to him, not he returne hither; and his minde was ned thereby, in fo much, as it is faid, ver. 24. that he forted Bath heba alfo.

If thou can't be thankfull to God, out of faith, that God call and ordered all for the best, though he hath denied thee: lathough thou feeft no reason, but that the thing prayed for, ald have beene for the belt, yet art thankfull upon the deniall out of faith resting in Gods judgement in it : as David, in hale forementioned places was, Thou are holy, that inhabiteft fer of Ifrael; he praises God for all this: David before fil etc, after his seven dayes falling for the childe, arose, id went first into the Temple and wor shipped, 2 Sam. 12. 20. and what kind of worship it was, appeares by his annointing himeand changing his rayment, which was in token of rejoycing thankfgiving, and it fell out to him according to his faith, for efently after, Solomon was begotten, ver.24.

4 If thou canst pray still and givest not over, although thou deft for mercies which thou milleft; if when thou half mer- If the heart be granted, thou fearest most, and when denyed lovest most, and not discouraged, thy prayers are heard, Pfal. 80. 4. Though deemed angry with their prayers, yet they pray and ex- pray for other

a. If God fill the heart with a holy content ment in the

3. If the heart be thankful our of faith, when denyed.

not discourag d, for con:inuing still to postulate things.

politilate with him, and give not over, for they make a prayer, And how long will thou be energy against the people? So Pfal, 44, 17. Though we are east any see where not been false in thy Covenant. So fay the fall, though I never have an answer in this life. It moves natures to see men take repulses and denials proud persons will not doe: and so it moves God.

CHAP. X.

Application: A reproofe of those that pray, but looke Returne of their prayers: The causes of this neglots.

A reproofe of those that pray, but looke not after the returne of their prayers.

"He Use of all is, to reprove these, who put up are earnest in begging, but looke not after them have done, no more then if they had not prayed : w ture and have a great stocke of prayers going, but I ter the returnes that are made, call not up their or and gainings by prayers; and when they have pray discouraged; as not making account in earnell, shall heare of their prayers againe, even as if the but as words cast away : as beating the ayr ; as brea maters, which they thinke finkes or is carried aw shall find it no more : but herein you despife Gode and erre, not knowing the power of the prayers; and the Lord. But you will fay as they in the Prophet fa We contemue him? if you askt a man a question, as had done, did turne your back upon him, as feoffin in scorne of Christ, What is truth? but would not he fwer, did you not contemne him? as not to answer stion is asked you, is contempt, so not to regard made, when you have beene earnest in begging, is no tempt also: if you had writ letters to a very friend portant bufineffe, and had earneftly follicited him for and he were carefull in due time to fend one, if make account to heare of him no more, the wrong him in your thoughts; Or if he did write, if not vouchfafe to reade over his answer, were it

for bleflings and regard not the answer and because verily as a fault among us, I will therefore endeavour to discover to alternate and discouragements, which chough they keepe more from praying, yet from this earnest expectation, and related true making account to heare of answers of your praying onely my scope is, not to show you so much the reasons, y God denies you many requests, as why even in your owner mayou are discouraged after you have prayed, as if they would the answered, although God doth answer them. These distingements are partly temperations, partly sinfull impediments are more faulty.

The raufes of this neglect, are of two forts.

Because your affurance that your persons are accepted, is therefore your confidence that your prayers are heard, is salfo : For as God doth first accept the person, and then myers: lo the beleefe, that God doth accept our persons, is which also upholds our hearts in confidence that our prayers be granted; this you may finde in 1 John 5.13,14,15. in the you have eternall life : and upon that affurance this will wer. 14, 15. And this is the confidence that we have in him. we aske any thing according to his will, he heares us of c. And haw he beares su, we know we have the pesitions We defired of Marke how he linkes thefe three together, as effects and mences each of other. 1. Thefe things I write mito you, that g be affored, that life and heaven is yours, as in 12, and 12. And upon that 2. this confidence will follow in your That God bears you, that is, that you have his feares open , and his heart enlarged towards you : and the 3. if you be dthat God heares you, then from this will follow an aft, that You shall have any thing granted, you defire ; yea, and tes this one of the maine and immediate effects of Alluof jultification; therefore he faies, This is the confidence we have in him; that is, this effect there is of this confifor whereas they might fay, what benefit will accrue to us afterance ? why this faics he, which is one of the great and priviledges of a Christian, even affurance that God will him; and not onely fo, but grant him fall his prayers. For when

1. Tempeations, want of affurance; as r. That because your persons are not accepted, your prayers are not.

when a man is afforced God hath given him his Son, he eafily be induced to believe and expect, How feel is give me all things? Rom. 8, 3a. If once he looks upon Father, he will then eafily conceive that which Christ Fathers that are evil earn give good things to their fail much more shall not your Father give his Spirit, and all to them that whe them? and if he gave his Son, when a pray to him, how much more shall he not with him things we pray for? If a man comes to sue to any minde he knew not, whether he loved him or not, he we small hope or expectation of having his suit granted, to came againe and againe; but if he be assured he is in shim, according to that degree of favour he supposed litand in with him, he is assured and consident of obtain quest.

2 Of the weaknesse of our prayers: which is answered by 2 things.

2. Discouragement is the weakenesse of their prays a man thinkes his person is accepted, yet alas, sayes he ers are so poore and weake as surely God will not them. To remove which, let me first aske there the Doest thou pray with all thy might? then though she weake in it selfe, and in thine owne apprehensis because it is all the might which thou hast, and which in thee, it shall be accepted. For God accepts accepted man bath, and not according to that he bath not. 2 Cor.

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2. Thou are to consider that God doth not heare prayers sake, though not without them, but for his and his Sons sake, and because thou are his childe, when her childe cryes, (suppose it to be a weake on the neglect to heare and relieve it, but tenders it; in doth cry more lowd, but because it cries, and picted weaker it is.

3. Againe though the performance in it selfe be considered as a prayer, it may be strong, because a may set the strong God aworke; as faith for the produced by us, may be weake, yet because its object therefore it justifies: So it is in prayer, it prevailes of the performance it selfe, but because of the name out up in, even Christs name; and therefore as a selfer to selfer the performance in the selfer that therefore as a selfer to selfer the name of the performance it selfer to the performance it selfer to the name of the performance it selfer to the performance it selfer to the performance it selfer to the name of the performance it selfer to the performance it selfer to

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feet fo a weake prayer prevailes as well as a ftronger; and for the like reason in both, for faith attributes all to God. hodoth prayer; for as faith is meerely a receiving grace, fo ners begging grace. And therefore doest thou think the pers are accepted at all, notwithstanding thy weaknesse? if they are accepted, then they must be accepted as prayers: if they be accepted as prayers, then as effectuall motives to with God to grant the thing you aske; for if he should recept them to that end, for which they were ordained, it The accepted them not at all. As therefore when he apwes of any mans faith as true and fincere, he approves and acsofit to that purpole, for which it was ordained, which is to eand justifie, and to this end doth as fully accept the weakest offaith, as the strongest; so is it with their prayers, which gordained as a meanes to obtaine mercies from him, if he epts them at all, it is with relation to the accomplishment of m, which is their end.

4 Men are miltaken in judging of the weaknesse of their yen, they judge of the weaknesse of their prayers by their exflont and gifts in performing them, or by the ftirring and oow of affections, whereas the strength and vigor of prayer ald be estimated from the faith, the sincerity, the obedience, defires exprest in it. As it is not the lowdnesse of a Preachers te but the weight and holinesse of the matter, and spirit of Preacher, that moves a wife, and an intelligent hearer: fo gifts, but graces in prayers are they that move the Lord. The igh of prayers lies not in words, but in that it is fitted to nie with God; one prayer is not more strong then anofurther then it is so framed as it hath power with God te or leffe; as of facob it is faid be had power with God, Hof. 1 2. prayers move God, not as an Oratour moves his hearers, sachilde moves his Father: two words of a childe hum-, and crying at his fathers feet, will prevaile more then ed orations. Rom. 8. It is the meaning of the Spirit, that God sunto, more then the expressions: for the growns there are to be unutterable. Hezekiahs expressions were so rude and kn, that he fayes, Efay 38. 14. that he did but chatter, (he ighen fick) even as a crane, yet God heard them.

3. So often failings of anfwers: answered by foure things,

2.

A third discouragement is failings of answers, I have often and long, and I have beene seldome or never answer therefore I make little account of my prayers, that is beard: others have the revenues of their prayers common but I doe misse whatsoever almost I stand for: Therefore as those, Why have we fasted and thou regardest it not? Es

To remove this, consider 1. That thou hast the more me wait, for thou hast the more answers to come: for a men treasure up wrath, so doe godly men mercy, and especially prayers; and therefore mercies, and answers does not their prayers; and therefore mercies, and answers does not the second seco

thick together, even as afflictions also doe.

Suppose thou shouldst have few answers concerning the thou seekest for here, either in praying for thy self-ore yet thy reward is with the Lord. It is in praying as in program a man may preach faithfully many a yeare, and yet as vert a soule, and yet a man is not to give over waither observe after every Sermon what good is done, and of God will give them repentance, as it is 2 Tim. a strong to the converted, yet as Esay 49. 4. A mans remains Lord Every man shall receive his owne reward according to labour, 1 Cor. 3.8. and not according to the success of bour onely. So it is in praying, though thou misself againe, and nothing succeeds thou prayest for, yet bear raged, for thy reward is with the Lord, which will contain

3. G O D doth it, not that he heares thee not, but to use for a man to say as David sayes, Pfal. 116. 1, 2. God any prayer, therefore I will call upon him as long as I lime nothing so much as to be able to say, Well, I have producing, and for these many things, and never sped, and pecall upon him whilest I live, though I finde no answer life. To find commings in, in a trade, and yet to hold out still, argues not so much faithfulnesse in a mans always a man hath losses and castings behinde hand, and

follow it.

4. God usually stayes so long that we have done of Luke 18. 8. The Elett cry day and night, but God stay w.7. that when he comes he finds not faith they have done

3.

4.

have forgot their prayers, and then be doth things they looked Blay 64.

Other discouragements there are wherein we our selves are nore faulty, and which are our finnes, more then our tempta. ions which yet weaken the expectation of having our prayers

infewered : as.

1. Slothfulneffe in prayer, when we doe not put to all our ight in praying, and then no wonder, we doe not onely not obine, but that our owne hearts mifgive us, that we looke for litdefoccesse and iffue of fuch prayers, Qui frigide rogat, docet negare: that shews himselfe cold in a suit, teaches him he sues to, to lenv him; if we fee one feeking to us faintly, and fleightly, we renot then follicitous to deny him, but thinke he will be eafily ex off, and not thinke much; fo accordingly when we shall blerve fo much by our felves, and fee our felves flothfull in pravng, and praying as if we prayed not, no wonder if by reason of het consciousnesse, wee looke not after the successe of such rayers, which in the performance wee fleighted; when we pray, sif we were willing to be denyed, we knowing that the Scripprelayes, that the fervent prayer onely prevailes, that prayer thich is creey work, that fets all the faculties on worke, fames 5. 6. How should wee then expect that God should grant any ood thing to us? For though God scls nothing to us for our eyers, but gives freely, yet he would have his gifts accepted: on without large defires, and longings they would not be ac-opted: and what is fervent prayer, but the expression of such event defire? Jacob wrestled when he obtained; many seeke to in, layes Christ, but you must strive. Now when wee know dethings, and yet are flothfull, how can we expect any answer all? will not the consciousnesse of it quell all our expectaons? and hence it comes to passe that God proportioning dealings with us to our prayers, because we seeme to pray, yet pray not to purpose, therefore God he sometimes mes like one a fleepe, and then fometimes to wake, and make reoffers to helpe, and yet falls as it were afleepe againe, benewe were thus drowsie in our prayers; those prayers that aken God, must awaken us: Those prayers that stir God, all full fir us to lay hold on God, as Esaiah speaks: as obedience

A 2: cause are finfull discouragements. which are three

I. Slothfulneffe in prayer.

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firengthens faith and affurance, so servency in prayer be fidence of being heard. In all other things slothfuled discourage and weaken expectation: doth any man expiches should come upon him, when he doth his best ligently? for it is the diligent hand that maketh rich a man expect a crop and a harvest, if he takes not a plow, and sow his corne? no more if you doe not take with your hearts in Prayer, can you expect an answer, or will you.

2 Discouragement: looking at prayer as a duty, rather then as a means to obtaine blessings.

2. Cause: or finfull discouragement herein: prayer onely as a duty to be performed, and fo perform taske, and not fo much out of defires flirred up after the to be obtained, nor out of faith that we shall obnice which is as if a Phyfitian having a fick fervant, to whom fcribeth, and commandeth to take fome phylick to cure his man should take it indeed because it is commanded fcribed by his mafter, looking at it as an act of dure beyes him in other bufinefles, but not as looking at it a cine, or meanes, that will have any worke upon him to co and therefore orders himselfe as if he had taken no fee Thus doe most in the world pray to God, take prayer as Scription onely, but not as a meanes: they come to Co but as to a Mafter onely in this performance, not mi and thus doing, no wonder if they looke for little prayers: for our expectation never exceeds or reads then our end and intention, which we had in any built performe any Ordinance but as a duty, then I rel 1 expect no further : as if a man preacheth for fully lane he performes his duty, and then looks for his hire. not after any other effect of his Sermons: fo nor will after their prayers for answers to them when they them as duties onely. Now to help you in this, looke to two things in prayer. First to a command free condly, to the promises of God: and so to consider it is relation, first as a duty in respect to the command, fee meanes to obtaine or procure bleffings at Gods hand his promises : therefore in prayer, first an all of obedient an act of faith is to be exercised, Aske in faith mothing

A direction.

2. Things to be lookt at in praying; A command; A promife-

I. Now the most in the world performe it as an act of odience onely, and fo relt in the prefere performance and acreation of it, but if a man pray in faith, he will pray with an eve the promifes; and looke on prayer as a meanes for time to ome to obtaine fach or fuch a mercy at Gods hands, and if for en he is not fatisfied till he hath an answer of his prayers, and lithen will waite, as the Church fayes, She would make reft the daife and plead ber caufe. Conom tol amand tinde lo notifice

A third finfull discouragement is returning to finnes after when a man hath prayed for fome mercy, and rifeth full fruch confidence that his prayers are heard, and fo a while he alkes, yet falling into a finne, that finne doth dash all his hopes. ndoes his prayers (as he thinkes) and calls them backe againe, eets as it were with the answer, which is Gods meffenger, and meth it to returne to heaven againe. How often when God ad even granted a petition, and the Decree was a comming orth, and the grant newly written, and the feale a fetting to it. utanact of Treason comming betweene, stops it in the seale, nd defers it, blots and blurreth all, both prayer and grant when ewly written, and leaves a guilt in the minde, which quells or hopes, and then we looke no more after our prayers; and his especially if when we were a sinning, such a thought came, (as often it doth to restraine us) are you not in dependance on God for such a mercy, and have prayed for it, and are hireforit, how then dare you doe this, and sinne against him? ben in this case the heart goes on, and blots all the prayer, oddiscourageth aman; for faith the conscience, Will God care finners ? (as he faid.) And thus farre it is true that finning hasbetweene, interrupts and hinders the obtaining our petiions, that answerably as we doe thus dash and betray and ndoe our prayers, so in a proportion, we finde in the way The answer o our obtaining the thing wee prayed for, so many rubbes of it. nd difficulties doe arise; for as wee lay blocks in Gods my comming towards us to doe us good, so he in ours: herefore often when a businesse goes prosperously on, and see thinke wee shall carry it, comes some accident beweene the cup and the lip, that casts all behinde hand anine, because answerably wee dealt with God. For when

3. Discouragement 3 falling into finnes againe after praying.

we had prayed, and were encouraged and in good how by some finne or other we spoiled all; and bereaved or of our expectation. But yet this you are to consider, the the end praying useth to overcome sinne in Gods Chilan also God in the end overcomes difficulties, and brings the ter to passe: and know it is not sinnes pass so much that in the prayers of Gods people, as the present unfitnesse and position of their hearts for mercy.

TIDING



TIDINGS

PEACE

O BE SPOKEN TO

Consciences distressed.

PSAL. 85. VET 8.

God will peake peace unto his people, and to his
Saints, &c.



He maine thing intended to be infifted upon out of these words is dispatcht, yet that I may not leave so faire and fruitfull a crop still standing upon the ground unreaped, I will goe on more briefly to have in the rest of that Harvest the Text affords.

his Pfalme (as was faid) was penned as a Prophecy of and perforthe returne of Gods people out of the captivity of plos, and the tetling and establishment of that Church and tenon its former Basis, yet so as therein there is a further more especial aime had to the peace and glory to be brought y Christ, till when this Prophecy otherwise had but a poore stander accomplishment, in regard of much outward glory eace that that Church enjoyed.

nd therefore the peace here spoken of and promised for present is to be extended largelier then to outward proity, or an happy iffue out of that calamity, even to speaking at to drooping and weather beaten consciences: and accority we find this kind of peace to have been especially promiy the Prophet Isaiah to the people at their returns out of the

Captivity,

Captivity, both in 1/a. 48. from 20. to the end, and 1/a 1/a the 14. to the end, there being many broken heard wanted the light of Gods countenance long, having the Captivity, banisht from the Ordinances of the hanging up their barps mourning, whose shoughts were not had meant to destroy them, as appeares for 29. 11. who wards were refreshed with inward peace, at the reliand those Ordinances, as well as with outward, as by those doth appeare. Therefore in relation to this kinde of peac I will at this time handle the words.

In the words you have a discovery of Gods proin treating of peace, or proclaiming war, with his post

Subjects.

obser. I.

I You fee that sometimes God doth not peake peace us children. This was their state for the present, when the was penned : He will freake peace, therefore at prefer not; yes, it may incline us to thinke that God at prethe contrary, for the Prophet speakes this by faith, at to lense, and present experience; he beleeves God come againe to a treaty of peace, though now he fee nothing but anger, and blood, and war in his look, actions; and to threaten and proclaime warre. Armes against them. And thus God often deales w Children, whether a people or a particular man: 6 tion, Efay 63. 10. They rebelled, and be fought again with a particular man, God frowned upon and ratel Ephraim, and fake bitter things against him, (it is the fer. (31.20.) though yet Ephraim is my pleafant Chile David had not a good word from him a long time," Make me to heare agains of joy and gladneffe. And P Heare oh my people, and I will peake, but not against might hope, because he ownes them for his people: Ifrael, and I will teftifie against thee : and yet it follo Lord thy God. Fob fayes, he did not speake onely ag also wrote bitter things, he wrought as it were bod Pob 1 3.26. he writing over in his Conscience the in letters of blood, and wrath, and terrors for me

There must needs be some great reason for this line

Obser. 2.

which is the fecond thing that is intimated, and may be red out of thefe words, namely the reason or moving cause sking God thus to interrupt the peace of his people they fillen into fome groffe folly or other, fome finfull inordinate ofrious had beene indulged unto, and nourished in them. his usually, though not alwayes, the cause of this his deathis is evident by this, that the conclusion of their peace, it is made up againe, bath this clause, as the onely article reoneiliation betweene them, that they returns no more to folly. lying they had formerly runne out into fome inordinacy. bro reduce them from, God had tooke up armes against and thereby taught them wildome to take heed of lofing. then boying peace at fo deare a rate againe. And indeed all mirells, that God hath against a Nation, a particular place; erion, that belongs to him, doe begin there; They rebelled, He fught against them, Elay 63. 8. For the iniquity of his coafueffe I was wroth, Efay 57.

be reason is, for anger is out of love as well as hatred, which Reason. fore he expresseth though with griefe, he should be put arrell with those, he hath fet himselfe to love. And as edmen, whom hee alwaies hates, may out of his patience atrace: fo on the contrary, with his owne, God may take parrell, yet He loves them, and remembers them, with e-

thing kindnesse. In Uses of both are these.

As peace with God is deare to you, fo to take beed of tur- Ufe 1. mto folly; Onely take this advertisement, that they are mere follies or ignorances that doe interrupt, or breake pace: as it is not fimply the outrage of fome Pirats that will two States at peace to enter into a warre unlefferthat State int to their act, and maintaine them in their rapine. So it is ply the rifing of lusts that warre in our members against the the minde, that breake the peace betweene God and us, they be approved of, and confented unto, nourifhed and mined with some presumption; whilest we maintaine, and pa constant fight against Gods enemies in us, and disavow gragious rilings of our lufts, the peace may hold, and often for whilest we are not at peace with finne, God may be

at peace with us and our fpirits; but fo much per them, fo much war God takes up.

The second We is : Doth God take up quartell owne? then upon any breach made, goe forth to It is Saint Pauls exhortation, not to let the Sume thy wrath, but to reconcile thy felfe ere night, with a brother; but I turne the exhortation, Let met a dolline upon Gods wrath towards thee; but every de renew thy peace with God, ere thou fleepell, that and thou maiest lie downe and sleep in peace, Pfal. 4.8.

The third Use: If the peace of Gods owne pe often interrupted, who yet are the Sons of peace, La wrath is referved for the children of difobedience, so bells? that are children of wrath, because of disobid

is no peace to the wicked, fayes my God, Elay 57. God's against thee, who ever thou art, that goest on in fine, not, Pfal. 7. 13. thou art preft for hell, and art th to encounter with the wrath of the great God, thi truce is to be had, there is no discharge in that ware, fayes, Ecclef. 8. 8. Thinke of this you that finne, and whose peace is not struck up between God & you w fo much as entered into any treaty of peace with 6 ver apprehended God and your felves at oddes.

The third thing to be observed out of the Text when the Child of God wants peace, he can have m feake it; God must speake peace, if ever his p therefore fayes he here, I will beare what God I speakes in opposition to the voice of man, and the cond causes, and of all meanes whatever, which in

streffe, of themselves can doe no good.

Reason first : Because God is the King of all the veraigne Lord of all. Now treaties of warre and prerogative of Kings, and of them alone : they may their fubjects about establishing good Lawes, as the &c. but the proclaiming Warre and Peace with f they have ever held in their owne hands; and fod is the King of Kings.

Secondly, because God is the Judge of all the

Use 3.

€/e 2.

Ephel. 2, 2,

Obfer. I.

Reason I.

Beafon. 2.

afended, at whose fuite all arrests and controversies doe now when a condemned man frands at the barre, let all ders by by what they will, bid him be of good comfore. Whim that his cause will goe well, yet till he heard the himfelfe fpeake as much, he cannoe be at reft in his minde : alge onely can acquir him and absolve him. The King alone pardons; and fo doth God peace; all afflictions are his thou must therefore make thy peace with him, if thou eat peace.

hidly, peace, especially of conscience, is a thing mast be Reason 3. of for our hearts of themselves are full of nothing butterso the raging Sea, which cannot reft. I create the fruit of is, peace, Ifaiab 57. 19. men may fpeake it, but I must create A word of power, fuch as went forth when light was created. ne forth from God, or elle there is no peace; for other-

our hearts are se the fes, that reffs not.

why the wounds of conscience which are in Gods people, this quality, that none but God can core them; for, the fe thing that wounds them, is the lotte of Gods favour, not while wrath: for it is the glory of God, and his favour, love onely that makes them feeke him; therefore nosires peace, but the reftoring of his favour, and the light countenance; the same dart that wounded, must beate Ifay 57. I fmore him, and I will heale him a And as one with love, when love is the difeate, no physick, no perfor offriends can cure it, nothing but onely the love of the beloved; fo when a foule is wounded for the loffe of Gods for all the things in the world can cure the heart, but one from him, one good looke, one promife from him that we hi, fills all, and onely can give peace. Like to a poore childe. teles for its mother, let who will dandle it, and play with it. the it acree fo kindly, yet it will not be filled till the mothet d; fo it is with a poore foule that cryes after God day and

De In case thou art in distresse, especially of spirit, and Use 1. tof peace of Confeience, waite upon God, in the use of nes for peace; friends may come to thee, and fay, Why Melt thou be troubled ? thou haft no fach cause to be cast

down; but all these are miserable comforters, (as so lesse God speake peace: David heard by the Prophe that his sinne was pardoned, but yet his sonle was not till God would second it immediately by his Spirit; saies he when Nathan had beene with him, Pfal. 51, me to heare of joy and gladnesse. Art thou baited with blasphemies cast into thy soule? God must speake perchake Satan for thee, and take him off thee; all the all the men in the world cannot doe it; they can one the Arch-angel said, The Lord rebuke thee. And he can doe it, as he did rebuke Laban, and forbade him roughly to Jacob, the same charge he can give in an Satan: therefore wait upon God, and looke up to the

U/c 2.

2. Consider this against the time you come to die defire is to die in peace, and, Oh let thy fervant desar is the speech and defire of all; But who is it, that I peace to you then? God onely. At death you will good Minister, or a good friend, to give you for (as you call it) but, if God will not speake it, how If you could call all the Angels out of Heaven, Saints both in Earth, and Heaven; and fo could h whole Colledge of Phylicians about you, and the fire to comfort you with all their cordials , yet not speake it, who is able to doe it ? 706 34. 29. If face, who can behold him? None can flew his face, fition in the next words shewes. False daubers in you, and fay, Peace, peace, as they in the Prophet fai what God will speake, he onely mult, and can d fure you make fure of him before you come to die. wife Prince defer the treaty of peace with his co come into the field, and when the battell is begun? then are those, who negled feeking after God, till of death comes, and the King of feares with all his to encompassed them round?

Obser. 4.

4. Observation is, that let Gods people be in nor distresse, yet it is an easie thing for God to give pearl marke the expression used here, It is but speaking people it is as easie for him to give peace, as it is for your

Lit is no more to him : Then, our comfort is, that as he only doe it; fo he eafily can doe it, even with word.

Reason I. Because his speaking is creating a if he speaked hie ukes things to be, even with a word; as at first, he did but fay, Reason 1. to there be light, and there was light; fo still, if hee but fay, a there be peace, there is peace: be made all, and upholds all by word of his power. As therefore when the storme was at its eght, and the waves most raging, yet at one word of Christs were all still: The Sea and the winds obey him; fo when nations are most herce, and the doubts of thine owne art most tumultuous, and raging, a word from him can still

Secondly, because the light, which God gives to a mans spiwhen he speaks peace, is a fure and infallible light, and thererea facisfying light; fo as when it comes it must needs give ace; and no objection, no tentation can darken or obscure it. benit thines : If be give quietneffe, who can trouble ? fayes he 74. 19. No creature is able to separate from his love, or

afforance of it. 1. It is a certaine and infallible light, which God gives, when espeakes peace; The anointing from above, which enlighteneth manseyes, is truth, and is no lie, I John 2. 27. that is in teaching se (of which he there speakes, not onely what he is in himle but what he is in teaching us) he doth it fo, as a man is not ended by it, and therefore it is added. None elfe need teach for did the Spirit (when he did speake peace) speake so, that that man to whom it is spoken, did not infallibly appredit, he should speake in vaine : for so the Apostle reasons ale of unknowne-tongues, that if a Trumpet give an uncertaine or a man speakes so as it shall not be knowne what hee this, he beats the aire: 1 Cor. 14.9. Now therefore surely on, when he speaks peace, speakes it so infallibly, and distinctthat the foule knows the meaning of it; It is not a voice elfe, layer the Apostle there, ver. 10. The end of all voices is to fig-, and therefore if I know not the meaning of the voice, he shall a a Barbarian, that speaks to me : ver. 11. especially when the aker undertakes to be a witneffe, as the Holy Ghoft in speakpeace is, 1 John 5. 6. Now to mitnesse, is such a testimony,

as is taken for infallible, for the end of it is to put a controverfit, and it ends the strife betweene man and the Holy Ghost when he speakes, speakes as a winself fore puts an end to a mans doubts: he speakes infall

And therefore in the fecond place, it is a fatisfying it is fuch a light as difpells darkeneffe, and answers ons : and fo speakes peace home. As in a queltion, versie in Divinity, or Logick, when some one borne understood, a man bath a light, which goes thro Objections, and answers them all; such a light do give to a poore diffressed foule, about the great con his owne falvation, when he doth speake peace; be a light, as fatisfies the minde, as lets him fee that in grace, and in Christs, which doth answer to all, he devils can fay against him, from what wants, or of in himselfe. He openeth, and no man, nor devilt, it And therefore when he doth fpeake peace, his telling and beleeved : If we receive the witneffe of men, and I John 5.9. the witneffe of God is greater, that is, of and efficacy to perswade, and satisfie the soule.

1. Ule, is an Ule of comfort to poore foules, that streffe, and fuch a distresse sometimes, as they think their cause is desperate, and past recovery, so farre as fometimes shot into despaire. Consider, how easie it to have your condition altered, and changed even in I tell thee, though (it may be) thou haft beene call twenty yeares, and thy foule is battered, broken, hard fixed in ferious thoughts of thy ruine, and reprobate good looke, one good word from God, shall in in fpell all, after thy conceit and apprehension cleaner and doth often more with one word, in one mom ran could doe in many yeares, with all the objecti muster up. The truth of this, in experience we ofthe observe in our selves and others. Yea, and someti doth speake peace, he gives such fatisfaction to that particular, that he would be content to be as more, in his fpirituall conflicts, to enjoy but the li halfe houre. Thus easie is it, for God to speake pear

Ufe I.

chinkest thy selfe never to farre off from peace, yet he can be peace to them, that are afarre of as well as those who are as himselfe sayes, Maiah 57. 19. for, fayes he, it is I that weit. And when he doth it, then all thy doubts and dis will be forgotten, as the paines of a woman in travaile

when a Man childe is borne.

Secondly, is the Church in any diffreffe ? (as the Church here Ufe 2. mittine was) he can redeeme it out of all with a word. word spoken to Cyrns his heart, did fet them in their owne desine, fo you have it expressed, Efay 44. 26, 27, 28. The did faith to fernsalem thou shalt be inhabited, and to the Cities and by four be built; you fee his manner of doing it, it is with a words fpeaking; be fages to ferufalem, be built; and on there be never to great impediments in the way, he will nathe deep, be dry, that his people may paffe over; he dryed whole Nation, a Soa of people, namely the Babylonians, to eway for this deliverance. And when they are conquered, (Cym, a new King comes to have the fway of things, God eko to his heart allo ; That faith of Cyrus, He is my Shepbeards neith him to fay to Jerufalem, Be thou built. Therefore thim and trust him in all the distresses of the Church, as Ourch alfo did, Pfal.44. 4. Thou art my King, command demen; A Mandamin from God doth it, and will doe it at

la God be never fo angry, and his peoples diffreste never fo t, wi he will freake peace in the end to his people : you heard te, that if we have peace, he onely mult give it; and then, he could, and was able with eafe to doe it; and now you heire, that he will certainely doe it in the end.

The Realow the Text fuggetts are thefe:

I. If we confider but who this God is, that is to feake peace, thre what God the Lord will fleake; he is the Lord, and moreable to speake what pleaseth him; he is peculiarly defpeace, and therefore willing to speake peace. Now, ment is faid, he is the God of peace, and the God of comfort, beef thy heart, the month freaker: thoughts of peace, and to his doe boile within him, as hatred, or maliee doth in a malicious

Reason 1.

malicious man towards his enemy; so as he cannot and forbeare expressing it towards him; that as Don't his thoughts did burne within him, and at last, brate for God, I know the thoughts I thinke towards you (sayes here of the captivity) fer. 29. 11. They are thoughts of praction of evill. And 2. besides that these his thoughts of practicular of himselfe, his Sonne also hath bespoken peace for a therefore God will speake it. Even as foseph, though the roughly a while to his brethren, yet could not in the extaine, Gen. 45. 1. so nor God.

Reason 2.

Secondly, Let us consider, who they are to whom the speake it, they are his people, as the Text hath it; and to there is no question, but he will speake peace, though i angry for a while. They are his people, that is the rest I Sam. 12.22. He will not caft off his people : as also EAC When they rebelled, he was wroth, get be faid, Surely, the people, fo was I their Saviour. They? why they are the peace, Luke 13. 6. ordained for peace, and therefore fure to have it; and although fome differences mis twixt God and them, yet there is a natural roed in that moves him to speake peace in the end to them dumbe sonne of Crasius, when he saw his father like to though he had never spake before, yet then out of an spirit, the strings of his tongue were unloosed, and he to the murtherer, Kill not King Crafus; fo, when the of his Church are ready to devour his people, and San to swallow his childe up in dispaire, then Gods born within him, and he can hold no longer, but cries, San Save my Church. Is Ephraim my pleasant child, (fayes) 20? Well fayes God, though I spake against him, and up and chid him foundly, yet I cannot forget my chi nor my Fatherly affection to him, but my bowels are A will surely have mercy on him.

Thirdly, otherwise if God did not in the end for they would indeed resurne to folly, which is the third in text. For this end of speaking peace, is that they mit turne to folly, Pfal. 125. 3. The rod of the wicked for lie upon the righteous, lest they put forth their hand in

Reason 3.

therefore at the last verse, Peace shall be upon Israel. As for this suche speaks outward peace, so also inward, and suffers not terod of Satan, and of his owne heavie displeasure to lie upon teithearts: for else they would returne to the pleasures of sin; or every creature must have some delight; their spirits would ite and be tired out else, and wearied in good duties, if God hould not in the end speake peace, Esay 57. The spirit would tile before me. When the child swounds in the whipping, God tile before me. When the child swounds in the whipping, God tile before me. When the child swounds in the whipping, God tile before me. When the child swounds in the whipping, God tile before me. When the child swounds in the whipping, God tile before me, and falls a kissing it, to fetch life into it againe. It is a tule in Physicke, still to maintaine nature: and therefore when that shall be in hazard to be destroyed, they leave ming purging Physicke, and give cordialls: so doth God with a people; though with purging Physicke, he often brings their pints very weake, and low, yet he will uphold and maintaine her spirits, so as they shall not faile, and be extinguisht, but he will give cordialls to raise them up againe.

Us 2. What good heart that beares a child-like affection to God, would offend fuch a God, that be thy diffresses what they illbe will certainly speake peace : then doe not put him to it. pend not upon that precious flock of his free grace and love. fitte, be is married to thee, and therefore though thou haft cone Thering after many lovers, fer. 3. 1, 2. 14. Still he fayes, Reme, for I am married to thee : as therefore when man and wife fallen out, they confider, we must live together, and therefore er reconcile themselves againe : so consider, it must be between od and thee, and make it a meanes and motive to recover thee. Samel did to the Ifraclites, I Sam. 12.22. You have committed agreat sinne, yet turne not aside from following the Lord, for God Im cast you off, you are his people. Goe home to him againe, he ill freak peace. Think thus, the time will come wherein God be friends againe with me , he and I cannot be frange long ; mgh I would, he will not, Efay 57. 18, 19. though he went on bomly, yet God healed him, and would not lose his childe, erefore I will returne of my felfe.



THE FOLL

RELAPSING, after Peace Spoken.

PSAL. 85, ver. 8.

But let them turne no more to folly.



HE Sixth Observation is, That Park hen to their hearts by GoD, they familia more to folly. See this, Exra 9.13, 14 having punisht us lesse then we deserve, us such a deliverance as this, should be breake the Commandements, would the

angry with us till thou hadft confamed us ?

It is made the aggravation of Solomons finns, I Kings II God had appeared to him twice: they were especiallar and manifestations of mercy; and though such doe to yet we reade of such as are analogicall to them, a factorist promisent to manifest himselfe, which is by the broad his love, and his Fathers love into the heart, when dent dy the former words, he shall be loved of my Fathwill love him; and after he saith, we will come to him, our abode with him, ver. 23. and 27. My peace I will you. Now such appearances will be set upon the score finne, many yeares after, as they were upon Solomon reason is, because nothing wounds an ingenuous loving

Reason I.

matter of unkindnesse : If it had beene my entmy, es David, I could have borne it, Pfal. 55. 12. 14. but it was man, mine acquaintance, we tooke fweet counfell togother. holome friend to whom I had committed my feerets, opened wheart: Thus when God hath unbofomed himfelfe as it were na man, and told him what was in his heart cowards him; this oe nigh him if he lifts up the heele against him. And the rean of that further alfo is, 1 because of all things elfe, a man canat endure to have his love abused, you come nigh him when ou doe fo, for his love is himfelfe, and commands all in him. that abuse his love, and you frike at his heart; it is leffe to afrany excellency in a man, to reproach and extenuate his parts. raming, &c. though these are deare to him, but his love is his orels. And therefore when God hath opened his heart to a an and fet his love upon him, and revealed it to him, and he mis himselfe unworthily, it paines him at the heart. B. fides 2 it winft the law of Nature and of Nations to feeke out for a este, and get it concluded, and then fecretly to prepare for. ed enter into a war; nothing more hatefull, or can exafeerate no Nations one against another more then this. It was the agnution of Absoloms sinne, that being newly reconciled with his der, and taken into favour againe, after two yeares discounnance, he then began to rebell more closely.

Reason is intimated in the word folly, as if the Lord frould Reason, 2, me faid. Set afide the unkindneffe and wrong you doe to me, atherein you befoole your selves; you will have the worft of And indeed, when God doth afterwards draw night to a magaine, upon that his recovery of his peace, it appeares to folly, even in that mans owne apprehension; when he hath show sweet God is, then come and aske him, Whar, will saturne to finne againe? he will then fay, Aske me if I will undorcut my flesh: It is impossible, thinkes he, I should more be fo befotted ; if there were no more motives, hee kis it the greatest folly in the world. And therefore God on tole chooleth out that expression, and placeth it here in this e, because it is indeed the greatest folly in Gods fight; and happrehended by our felves, looking upon finne after peace forten to us. It is folly to finne against God at any time,

but especially then; and that will appeare by these p

1. Because, before a man had that peace, he felt th nesse of sinne, for God never speaks peace, till that be f that is an argument even to fenfe, never to returne to which a foole will be warned by; A burnt Childe fire : even as a Child will take heede being taught When a man shall be in great distresse, and his Confin fuggest to him, as fer. 4. 18. Thy wayes and thy doings duced thefe things to thee, this is thy wickednesse : a spece when you fay to your Children, when they have me harme, or cold, or ficknesse, this is your playing and gud going in the Snow, and your eating of fruit, &c. lo de speake there to them when they were in diltresse, this wickednesse, for it is better, it reacheth to the beart, it woon Conscience, the wounding of which, of all else is the misery. When once a man after this, hath peace rela him, and he comes newly out of fuch a diffreffe, aske how he likes turning to fuch a fin againe, and he will tell the greatest folly in the world: Aske David if he will any more after his bones have been broken, and let ap

2. Thou wilt eafily acknowledge, it is folly to return againe, if thou confiderest the termes, upon which the obtaine thy peace. Reckon what paines it cost thee,to the guilt and staine which sinne had made, what vowe, Solutions thou madelt, what bonds thou didlt feale promises never to returne, what prayers and tears, and knocks at Heaven Gates, cre thou couldeft get and God to speak one word, he making as if he had not bee why is it not folly now to lofe that in an instant, thou a getting fo long, haply many years, and with fo man and cost? You ple it as an excuse to prodigalls to by lightly come by, are lightly gone; and yet you court call them fooles for it, as not knowing what it is to ny: how much more folly is it, when a man having gaged his peace, and God restored it againe after a waiting many a terme; then to come home, and years all away at one throw at dice? fuch a foole art thou, returnest to finne; to drinke that at one draught which

the getting many a yeare, what madnesse is it? when thou hast im much paines, to wash thy selfe, then to wallow in the mire put, and make thy selfe new worke, what folly is it? who but diden and sools will doe thus? That which the Church said in sohercase, may well be alluded to in this, Cant. 3. 31. I have

affed my feet, how Ball I defile them?

2. Confider, what it is thou doft hazard to lofe by returning folly: thy peace. David loft it, as appeares, Pfal. 51. 12. therefives he, Reftere to me the joy of thy falvation; In lofing of hich thou wilt be fo much a lofer, that if the fin thou choofest, reable to give thee all the world, it could not recompence e: no not the loffe of one houres communion with God . hich in a moment will bring thee in more fweetnesse, then all fins can doe to eternity. If all the pleasures of fin were con-Ard, and the quinteffence of them strained into one cup, they ald not afford fo much, as one drop of true peace with God it being let fall into the heart. It is peace which paffeth under-Few pleasures here doe exceed the fenses, nay the fenare capable of more then the things can give ; but this paffeth derlanding. Gods loving kindneffe is better then life. If it were mounded to thee, thou must lose thy life next moment, if shouldest commit such a sinne, wouldst thou venture, if thou Abeleeve it? Now the loving kindne fe of God is better then life, wilt thou lose the enjoying of it, though but for a moment? 4 It is folly to returne againe, because the pleasures of sinne the much leffe to thee after thou halt had peace spoken. Take matthe best, when they are freshest, and when thy palate most in relish, and taste with them, when thou wert carnall, let thou knewest what sweetnesse was in God, and they then the box poor forry pleasures: but now, they will prove far more when before; they are empty vaine pleasures even to him thath them in their flower, and in his feason of finning; therefore all wicked men are weary, and doe inwardly comof their condition, onely they cannot finde sweetnesse in and fo are faine to keepe themselves to their husks; but to thee they are farre leffe worth then to another man, who not God, and therefore thou art like to have a worse gaine of it; another man can make more money of a finne,

and get more pleasure out of it, then thou art able in
For first, thy conscience having been scorched with
scalt fielh dears more, and is more sensible in comme
fire, then other parts of the body, is become of a quid
whereas wicked mens is seared, and so they commit al,
nesse with greedinesse; but thine is tender and galled a
which allayes much of the pleasure of thy same, and min
more bitternesse with it.

And 2. befides this galling of Conscience, which is on thee with many an unregenerate man, thou hast a pagrace, an inner man, which is dead to such pleasure, them not, that is like Barzillai, who through age, 2 secould not taste either what he ate or dranke, as your no more can that Now man in thee: and therefore no halfe as pleasant to thee as to another man. If one side be taken all with a numbe Palsie, what pleasure is it to exercise his limbs in the actions of life? He is but had not halfe a life; so it is with thee, when the in thy heart, but halfe thy heart can take pleasure is that new man the other halfe reluctates, grieve for what thou dost; and all this must needs strike of a pleasure.

But 3. If we adde to this, that this new man in once talted what fweetnesse is in God, and How god is then like a man that hath eaten fweet-meats. out of tafte with him, and therefore also it is fol No man (fayes Christ, Luke 5. ule.) baving dranks fireth new, for he faith the old is better; a man wied cannot agree fo well with thin diet : fo the foule used to talte of great pleasures in God, the impre membrance of them leaves his foule leffe fatisfied mans; a ftomach that hath beene enlarged to ! for it, and rifeth more hungry from a flender meale munion with God inlarges the faculties, and wit makes them more capable of greater joyes then and therefore the creature is leffe able to fill the members with much griefe, whileft he is cating to fare he had in his Fathers house : and oh, Theris

he we. Call me not Name but call me Marah, as the faid, lent out full, and am come home empty; so doth he say, as the comes from the act of finning, he went with his heart of pace, and meeting with a bargaine of finning, thought the tall his joy, and make it fuller, but he comes home

Uk isto those who have had peace fpoken to them, let stich times feare themselves and God molt, for then minthis, as you fee here, as the most feafonable admonihatean be given, to returne no more to felly. 1. Feare then molt; for of all times elfe, then finnes provoke him to come and call him Father, and the guide of your mouth, neto fall to finne, this is to doe as evill as you can, you canwork. fer. 3. 4. 5. So Ezra 9. After Such an escaping, reasing breaks thy Commandements, woul tell thou not be ofthis hadft confamed as? In times of affliction it is the avofagood child to love God most: in times of speaactofew God most and his goodnesse, and to feare to timfor his goodnesse fake. Did I onely say, that God defmont then, if you returne to folly ? Nay, I adde furengieved, which is more then to be provoked; and groushall marke that expression and admonition not He Gods Spirit, then comes in, when the Spirit hath fealed the day of redemption, Ephel. 4. 30. Then by finning we more properly to grieve him then before, when he biringaged himfelfe to love a man, and expressed himtakim, and fets his Seale upon him for his. God is angry rited mens finnes, but he is grieved for yours. To grieve more then to anger him. Meere anger is an affection can the by revenge, and by comming even againe with the and when we can or intend to doe fo, our mindes are much aggrieved, but please themselves rather to thinke of mage which we meane to execute: fo when wicked men om God meanes to meet with, he is faid to be angry engrieved; and fayes, I will ease my selfe of mine adver-1. 24. and avenge my felfe of mine enemies. But here, nams wife that lyes in his bosome, or his childe shall him: fo is it when one finnes, whom God hath fet himfelfe

felfe to love, and done much for, and made know ing kindnesse unto, and sealed to the day of rede goes to his heart, grieves him rather then angers are the truest and deepelt griefs. What should he in this case ? if afflict you, and by that meanes goe's you from your iniquity, therein he shall but afflict were, for Though they rebelled, yet when they were a afflitted, Efay 63. 9, 10. As when a Father that is or as one that maintainesa Student in a Coledge, if nisheth a child, or pupill in his purse, he punisheth God afflict himfelfe to afflict you, Put not the Lan straits if you have any love in you. And 2. as thouse to feare God most then, fo thy felfe most, and m watchfull over thy owne heart; thou art then apto folly, if thou takelt not heed; as when a man hath hot, or fweat much, he is apt to take the greateft cold. after God fealed peace to him, and answered his renewed the leafe of his life, his heart got cold, he to folly. The reason is, because then the heart he leffe watchfull, and to thinke it felfe fortified eno tertation. As Saint Peter having feene Christ to the Mount, grew confident in his owne frength that the Devill watcheth fuch an opportunity mol a great victory if he can foile thee then, after he ha himselfe, and when thou art most triumphing over many battles have beene loft through fecurity of vid coyling of the enemy? and befides, our corrupt n as unrenewed, is apt to gather heart to it felfe, to thir king its pardon eafily gotten.

Therefore when thou art tempted, labour often those thoughts, which thou hadst of thy sinne at that thou wert suing for peace, before thy peace was guest thou wouldest have given a world for Gods fiven what thoughts thou hadst of it, when God spake thou didst abhor it, yea, thy selfe, and looke what is bitter to thee and an enemy to thy peace; as if adlenesse, neglect of prayer, ill company, &c. and pass heart those bitter apprehensions of it, and say of 4.

makindy finne to me, as Moses wife said of her husband: and that got peace, and my life saved, yet it was a bloudy to soft, his bloud was shed to purchase this my peace, that I returne to it?

And when tempted to it againe, have recourse to the kindEGod shewed thee in pardoning, and say, How shall I doe
and sinne against God? say as he said, Is this thy kindresse
to friend? 2 Sam. 16. 16. and what, shall I Absalom like,
what shall I make more worke for prayer, more worke
God, breake my bones againe, and lie roaring againe?
what shall I was burnt in the hand afore, I shall be racked

moon, Sin no more left a worfe thing befall theo.

M. 2. The doctrine of affurance (if not abused) and of speaking peace to men is no dangerous doctrine to make fenre and prefumptuous in finning:when peace is preached mans heart, this use naturally flows from that doctrine remore to folly. The very scope of the whole Epistle of Saint to helpe all beleevers to affurance, as appears by the 41.45, and the 5. Chap. 13. Thefe things I write to youthat igh have communion with God, and that your joy might be full. his will open a way to all licentiousnesse. No sayes S. John 1.1. Thefe things I write unto you that you fin not; nothing the heart more against tentations, then the peace of God: hid to mard the heart, Phil. 4. 2. Yea and if you doe fin, fire of Gods love is the speediest way to recover you; followes, If any one doth sinne, we have an Advocate with faher, &c. And he that hath this hope in him, that is, to live Chilt, and knows what manner of love the Father beares us, whimselfe as he is pure, I John 3. I, 2, 3. If there were no the felfe-love in a man, it were then no wonder if he doth et. For selfe-love, where the love of God is wanting, is affoll and ungratefull, willing to take all the love and off which is afforded, and abuse it and worke upon it for. madvantage; and it is true also that because we have too of this principle unmortified in us, therefore God trusteth with fo much assurance, because they would abuse it. But time love to God is feated, and much of it implanted,

there

there the love of God and the peace of God doth as t naturally enkindle and enflame and fet it aworke, con ments fuitable to felfe-love doe worke up on, and firmer ciple. For grace is more for God then for our feire the image of Gods holinesse, whose holinesse confile aime at himselfe in all : and therefore when Gode 6 towards a man is revealed, it raifeth him up to his of love to God, and hatred of finne. And therefore is vable, Pfal. 51.12. that David when he prayes for the the joy of his falvation, he prayes not simply for it or withall prayes for a free fpirit, Establi b me with the fre that is, a spirit of ingenuity, which is kindly, fwe wrought upon : therefore when we have a free in us, then that free love that is in God towards most kindly upon it, and constrains us to love bim the first. The love of Christ constraines us, 2 Cor, 5.14. Be judge that if Christ dyed for all, then they which live ! unto themselves, but sinto bim that dyed for them : Saint the reason, why this love of Christ did thus confin canse he did thus judge, that is, this consideration of O he having a principle of love in his heart to Chrift be be a powerfull prevailing reason to perswade him Christ. Having a new judgement he saw force and s argument. And so shall we if we thus judge, and it naturall confequence as naturally to follow upon in as any reason in any other kinde hath, that is brown any other conclusion. And therefore as the minde (as it were) to affent to a truth proved by force of if you grant this, then this or that will follow: fo judge this reasonable by an argument drawne out of picks, that if Christ dyed for all, who otherwise must the dyed, that then they fould live to him, this will confin him, and live to him : Amore Dei eft extation, well Juris.

His Text and admonition here gives a just occasion to confider a little of that so often questioned case of Conscience scening relapses of Gods children into the same som and folly it, and whether after peace spoken, Gods people may receive againe to folly. Some have held, that a man after a second restance could not fall into the same some againe; others if sid, it excluded him from mercy for time to come. For the after of some poore soules, whose ease and tentation this if k, I will speake somewhat though-sparingly and with can-

The cause of trelapsing into be same tinne after peace spoken, refol-

1. The Scripture no where excludeth those from the state of int, or barres mercy from those that have relapsed into the state, especially so long as in regard of the manner of their is the but folly, not wickednesse or wilfull saming; that other proceeding out of errour of understanding, and t, and impernous nesses of foolish affections, then obstinated malice in the will, and with despite of the spirit of grace, is 10.27.

Ya, a. In Scripture we meet with fuch passages and pros, wmay undoubtedly uphold any foule, that hath fo fallen pace received, into the fame fin, and preferve him from sending himselfe excluded therefore from mercy and the of grace: As Hof. 14. 4. I will beale their back-fliding, I lowibem freely; unleffe they had fallen after repenting and er healing, it could not have beene called backfliding, and his he promifes to heale, and withall shewes the ground that thim to it, his loving them freely : for if in any thing his breis shewn to any of his children, and drawne out, it is in gagaine fuch a backfliding foule after recovery and peace a Forthey falling into the same sinne, which hath beene ned of and healed, provokes Go D more then a thousand rack of finnes formerly committed, though of the fame And therein also to shew his free love, that he can parcon the abuse of love it selfe, he leaves some thus to fin hislove fhed abroade in their hearts. Some he shewes his bre unto, in keeping them from finning, others in pardothem, and giving them repentance: they are but feverall

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wayes

waves of drawing it forth; fo that if in any thing, free love is shown, for if it were not free, it would no it felfe to be abused. And likewise the fure mercies of then showne, when God multiplies to parden : fo Efart ving mentioned the promife of the fare mercies of D promifes to multiply to pardon, as it is in the Original which are thus joyned, both because the surenesse of pant is therein showne, and because we might haply fin; and at least it supposeth the possibility of it again. wife runs upon fuch a supposition in that expression of own people, fer. 3.1, 2. They fay, if a man put away his the becomes another mans, shall not the land be greatly in thou hast played the harlot with many lovers, yet return me, faith the Lord. He speakes to her, as to one he Wife, who though the had not beene put away by his put away her felfe and runne away, not once but that with many lovers, and fometimes in the mi whoredomes, had come in and made challenge of love, and pleaded his former mercy to her, and yet f againe, ver. 4, 5. (where he addes, Wile thou not from ery, My Father, and thou art the guide of my youth? the fayes God, you will come now and cry as heretofore done and fay, Oh thou art my father and my H confidently still claime an interest in me upon my fo nesse, and yet doe as evill as you can, for you cannot then thus to abuse my love) yet for all this at the 12. whou backsliding, Ifrael, faith the Lord, for I am v. 14. That which he doth thus to a nation, he may do ticular man who is his childe.

Examp. I.

Againe. 3. There are not altogether examples of

1. We finde Sampson a godly man (whom ye scarce have thought such but that we finde his more of those worthies, Heb. 11.) ensared with a Phille against the counsell of his parents, Judg. 14. 3. whose open his finne to him, and he was in the event is his folly, for his wife deceived him, told his ridden mies, which he in the end perceived, and further to the condition of the con

the fire the was given away to another, ver. 16, 17, 20, from which passages of reproofe, an holy man that had his eves in . had could not but fee his errour; and yet againe a long We after this, (twenty years after, Judg. 15. 20. (when cerawere that he had repented of this his finne, for which his paasbefore, and after, God fo clearly did rebuke him) he went Gris, Judg. 16. ver. 1. and faw an harlot and went in unto ber. there escaped narrowly with his life at mid night. And ver. 4. for that also it came to passe he fell in love with another, as as any of the former, Delilah, who was his ruine. But his enning thus to folly coft him deare; for in the end he was beness captive to the Philiftims his enemies, and that through filthood; deprived of his strength he had spent upon these men; had his eyes, those betraying lights put out, that had fared him; and himselfe made a foole of, to' make his eneis foort. So as no child of God can take any great enconemeathus to returne to folly, for the future, by his examthough comfort they may have there from in case they have turned for the time paft.

2. Another example may be that of fehofbaphat who com- Examp. 2. ited sgrest finne, in joynieg with Ahab that wicked King that Whisfelfe to worke wickedne ffe, 2 Chron. 18. 1, 2, 3. and he was erold what would be the successe of that confederacy and mey by Micaiab, before he went with him to battle, and afinthe battle it felfe, where he hardly escaped with his life, and metraordinary providence at his prayer was delivered ver. and as if that were not fufficient, God fends another hat to him, Chap. 19.2. who with open mouth reproves him discovers to him his sime, Shouldest then belpe the ungody, that them that hate the Lord? therefore is wrath upon thee beforethe Lhrd: which message to so good a man doubttens not in vaine, but humbled him for that his finne, and west repentance in him to avert that wrath. And yet after great and miraculous deliverance of him and his people, so we finde him relapfing into the fame finne, .ver. 35. this did febosbaphat joyn bimself with AhaziahKing of Israel, ad very wickedly, & he joynod himself with him to make ships to Tabib:which another Prophet in like manner reproveth,

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and likewise God himselfe trebuketh by the like ill a

2. Saint Peter, a man, who feemed by other of his hold enough, was yet three feverall times furprized feare: once when he tempted Christ not to hazard ! Fernsalem, where Christ had told him that hee warm (Mat. 16.21, 22, 23. Mafter (layes he) pare thy felfe: speech Christ calls him Satan, rebuketh him more shar at any other time, for which there was a more then cause. Saint Peter thought that if his Master fhould for rusalem, that himselfe, and the rest should not be fife speech therefore proceeded from feare, and therefor doth immediately thereupon call for felfe-deniall, and up the Croffe, ver. 24. And this was immediately af Spoken, ver. 16, 17, 18. Chrift had never more com ven testimony to Saint Peter, and his faith, then there To gaine, after this Christ had him up into the Mount, and gured himselfe, to hearten him against that triall to come made him fo confident ; yet then he denied him, at him ment : when againe Christ immediately upon that both upon him with fo fweet a looke, as broke his hear his folly: and fo he returned againe, and it coft him mine and Christ after the Resurrection, owned him againe, any of the reft, bade them that first met him, Gor tel ! mentions him by name, and in speciall, goe tell him the of it : and then also he asked him, Peter, loveft the he faid, Lord, thou knowest I love thee: as if he had fail I have played the wretch, yet I love thee : upon this, grew more bold, Acts 4.13. yet Gal. 2.71, 12. we finde unto the grudging of the same difease, which call hi ther fit, he diffembled, fearing them of the Circumcific a spice of the former sinne, though not so große, the outward acts in thefe fins were divers in their of they were all acts and buds of the fame root of bits may as well be called fins of the fame kinde, as the differing acts of uncleannesse, are reckoned falling

In the fourth place, if the Scriptures had beene

examples, yet reason consonant to other principles and ads of Divinity, and of the Scriptures, might prefivade the

1. If he may after the most ferious and thorough repentance all againe, into as grievous a finne of another kind, and returne: hynotinto the fame againe ? I confesse there is some dispary, which might make him more averse, and set him in some ore remoteneffe, from the fame finne he hath particularly reented of, then another; which fhall be confidered in its place : te the difference cannot be supposed such, as should make the re possible and not the other : all true repentance working the art to an abominating every finne, as well as any; and theremifit were true, it was for that particular finne, as finne; and cit would worke the like against all, and every finne, accorto the measure of finfalleffe; and though it may, and h worke a more keen, and speciall hatred against that partifar, a man hath been most frang with yet fill, this is but farte, as this aggravation, (to fall into the same finne againe) y cause fuch a relapse, to be more sinfull then another sinne ? forme, that upon that ground he is, and may be more fet duringthened against it, then against another finne. But then, thesapposition fall upon another große sinne, never before mitted, the fole and fingle act of which, other circumstances skeas haynous, even as this reiterated act of finne formerly mitted, can be, then the one is equally as possible as the a. But however, yet full the difference is but in degrees: sely, in that the heart is enlongated a degree, or fo, further that finne formerly committed, then any other : which tot therefore so vary the case, (as magis & miniu doe not) tithould be made impossible to fall into the one, and not o the other.

2. Reason; if he may fall into some groffe sinne, which at Reason 2. conversion, he did above all other humble himselfe for : and the fame initiall repentance, did not put him into fuch an imbility of falling into that sinne againe : Why then should a med act of repentance of the fame, or for some other reed sinne, be supposed to have such virtue in it; as to make thot-free for ever, from the fame fiery dart againe ?

Againe

Againe thirdly: Let it be confidered, from whence be that a renewed, or indeed any act of true repentati never fo great, and intense, should have such a transcen nall, and invincible vertue in it, and priviledge anne for how is it, that repentance doth strengthen us as but by restoring the decayed frame of Grace, to a b tution and greater degree of strength then before fing it, above a mans lufts & above that luft, more th as in David, when he prayed, Create in me a cleane b through his finne of uncleannesse, was in an especiallo filed with a pronenesse to that sinne : But yet with ber, that that new frame of heart, and strength gotton renewed repentance, and that augmentation, and hatred against, and abominating that sinne wrough but a creature; as grace, and every new degree of grace therefore for preferving us, hath in it felfe but the p force of a created habit, which may be prevailed ap finne that is in us; and can no more, nay much lefte a state of confirmation against any particular since, grace of the Angels could of it selfe confirme them in gainst all sinne. And as for the impression of that which in our repentance for that finne fallen into, w on our hearts; that also can be supposed to have be force upon our spirits, that the impression of joy m glorious, hath upon the heart in those heavenly rape beleevers sometimes enjoy; yea and the latter of t fily be supposed to be of the greater efficacy of the both but creatures : Now those ravishing joyes area immortall and everlastingly quickning cordials, the spirits into a man, as to preserve him from swounds an of spirit for ever : and though, whilest they abide s fent to the heart, they doe then raise it above all this low : yet when a man hath beene a while off from and hath conversed a while with things here against that luftre wears away, as the glory that shined int did : and after a while, the fenfe and prefent talte of wears out; and when that is gone, the bare re them which is left, hath not in their absence, such an

the great efficacy to preferve his minde in an everlalling follow former delights; but that he may, and often doth in love sgaine too too much with them : 'although indeed wiel the prefent fense of them did abide upon the heart, it ab. and the minde from all things here below. And hence a man set to fall from his first love, Rev. 2. and from that high effeeme cintual chings; as the Galatians Gal. 4.15. Where is the bleffedfrom bake of, fayes Saint Paul to them ? therefore answerathe remembrance of the bitternelle of any finne, felt ih our pell hamiliations, is much leffe able to preferve a man, nor is impression and dint made fo lasting nor the fc rs and wounds conference continuing for ever fo fresh, as everlastingly to eferve and deter us from falling into the fame fin againe. For whate but creatures, and at belt but arguments drawne from ofe and experience within our felves, and have but an humane ented power, which is not alwaies efficacious; especially sce-Gop hath ordained us to live by faith more then by fenfe, for is appointed by God to be our more constant keeper. Pet. 1.5. We are kept through faith unto salvation, and by it ne firely and more constantly then by impressions of joy, or row, which are made to fense: and yet we are not kept by of felfe, but by the power of GoD; fo then we are kept by the mof God as the principall supporter, and guardian, through as the instrumentall, and by it rather then by sense or any orence of forrow or repentance; because faith caries the heart tofit felfe wholly into the hands of God as a faithfull Crea-(who is the strength of Israel, to keep a man from every evill (e) as not being able to fecure it felfe against any fin through power of any mortification, or frength that any other grace degree of grace hath built, no not for one moment; and theremus dependant upon God after a fall, and a renewed renance out of it, yea and more then before he fell, and his newofull experience hath reason to make him so. The like ance to illustrate the truth of this we may draw from the aface of faith it felfe. For even the affurance of faith it felfe, hich is an act properly belonging to that grace called thereethe affurance of faith, Heb. 10. 20.) which doth ftrengthen smuch against doubting when it is joyned with joy unspeakable

able and glorious, as repentance can doe against any of and whilest it is upon us in the strength of it, a below think himselfe armed and strengthened, and so established the strength of it, a below the strength of it is upon us in the strength of it, and so established the strength of its strength of

Reason. 4.

4. If it be faid, that a renewed act of thorow doth keepe a man, not by any peculiar vertue in it but by the power of God concurrent with it : Then! fee the promife wherein God hath infallibly of gaged his power, upon fuch a renewed act of repe ferve from falling into that finne of all other for con which no man in faith can affirme it; and without is an it may be, and a supposition of such a possibility. it falleth out, and reduced to existence. Go n inde that if we fall, be will put under his hand, to break that shall not ruine us ; but not fo to keep us in his hands be out of danger of falling againe. A renewed att of is indeed an ordinance fanctified to preferve a many the fame manner that other ordinances are, as Prayer Word preacht, and ad monition, &c. with which Gos not alwayes fo infallibly cooperate, as efficacionaly wayes that which they ferve to.

5. If there were not such a possibility, as might formetimes fall out; then every regenerate man after newed act of repentance, might secure himselfe against ing that grosse act against for ever; but so he can against any particular act of sin, but that sin against any particular act of sin, but that sin against any particular act of sin, but that sin against any particular act of sin, but that sin against a sinne, to restore such an one with the spirit of mistation consideration, considering thy sets, less than a sin against a

the laies the exhortation upon those who are most firitual? the ore firitual, restore such an one, considering thy felfe, tell dibe tempted, Gal. 6.1. fo as he speaks of fuch as have their or rifed up to the belt frame, through the most deep, and ion repentance : and now we will suppose one, that hath foren fallen himfelfe into the fame fin, which another is fallen but not yet reflored, but himfelfe is returned by repentance ofic : (for indeed, fuch a fpiritual man, is of all other like be the meekelt bonefetter of a man fallen) and even fuch doth Paul exhort to confider, that themselves may for the time come, be also or in like manner tempted, that is, fall as this fell: and therefore fo be tempted as to fall into the fame fin in that he was fallen into. And if any man could be feetire the like fall againe, he had been out of the reach of this excation to this duty upon that ground mentioned, as not cale of it. But the holy Ghoft bath elsewhere, I Cor. 10. 13. in that there is no tentation Which is common to man, but is ident to befall any man, at any time; and therefore ver. 12. on him that flandeth, to take beed loft be fall : indeed that pestion which is common to Deville with men, the fin of finall huire, and against the holy Ghost, &c. a regenerate man may whethe grace of Christ, secure himselfe against: but, all for a se common to man, from thefe or any of them, no in any flate, can without an extraordinary revelation, feeure elfe from the commission of.

Outly I adde these Cautions concerning this case.

i. There are two forts of corruptions. First, most geosse cortions, which Saint Peter calls, to undoquate the notion, the demant of the World, 2 Pet. 2. 20. they being the common mire, tenell, wherein the uncleane swine of this world wallow, I which the Apostle calls such works of the stop for or manifest, 1, 5. 19, even to the light of Nature; such as are adultery, nation, drunkennesse, &c. and by those two expressions they distinguish them from a fort of more spirituall, and retails. For secondly, there are corruptions more spirituall, into, secret love of the world. Now, for those grosse cortions, which are contrary, even to common honesty, and (to it for phrase) are punishe by the sudges, so 3 F. 11. Which O 2

profane men wallow in, a godly man bath more ftr them, fo as it is not fo ordinary for him to be entit and againe with thefe; for where but morall princi are abstained from, as we fee in the Pharifee, I am ere, therefore, where grace is, much more, And are more opposite to the spirit of belinesse; and les with grace, as uncleannesse, of which Saint Paul far not called us unto uncleanne ffe, but to holineffe, I The an especial manner there opposed to holineste, and are workes of the flesh which are manifest, even to vill men : and therefore when they are often fallen doe manifest, that the heart is but flesh. And althor how feldome or how often, cannot be fet concen into these, or any sinnes; yet, in an ordinary course. faid, that few godly men fall into fuch finnes againe God keepes them from fuch in any ordinary profi scandals should not arise: they being sinnes which all takes notice of. But those other sinnes of rash and of the world and spirituall pride, &c. these being le and fitting more close to our spirits, godly men ich unto.

Yet secondly: we must againe distinguish:

though grace weakneth the very lustings within, pe, them not wholly away: The spirit that is in m, (that Saints, sayes Saint James, lust the enery: and as to em.

all other finnes.

And fecondly, there are the outward groffe acts of and therein the weaknesse of five in a regenerate manual of grace showes it selfe most in preserving from them will is present with me, sayes S. Paul, to will what it is performe it I am not able, Rom. 7. 18. So on the coull lust the heart may be ready, and lust may soon rise upon but when it should come to the act, there is a weaknesse of they come to the birth, and want strength of the forths: the contrary lusting & prevailing of grace being & discovering it selfe: that it fareth with a regenerate accuse often, as with a man that is deadly wounded, and

flike his enemy, and thinkes to runne film thorow, but finks me againe, medio conatu, when his fivord is at his enemies through a deficiencie of fpirits; of as a man in a Palfie. the Gout, who thinks he is able to walke, till he comes to try, othen he findes a weakneffe which makes him fall back again : exerch when the whole forces of lufts are multered up, vet ewespons fall out of their hands. Humours in a healthfull offiction, may flirre, and boake in the flomacke when yet they menotup, nor prevaile unto vomiting. In that place aforened Gal. 5. the Apolle feemes not to deny but that in the A regenerate, lustings may arise, for the flesh (faves he) lusteth wiff the first ver. 17. but yet as for outward acts, he reis them. 16. That if they walke in the first, that is, in the prevalency the fpirit, keeping up a holy frame of heart above the flesh, then yee fall not fulfill the lufts of the fleft : for that frame heart fo kept up will hinder the outward fulfilling of the luft : hich is never done till fl. sh and corruption is actually raised ovethe foirit, and gets more voices to carry it, till the fpirit emderhatches and the flesh above, and so steeres the heline: herwise the lusting of the spirit against the flesh, will hinder contward doing, and fulfilling of a luft. For the reason he ves, ver. 17. So as you cannot doe what you would, implies, that conely luftings, which arife without confent, may be in fuch nan, but further, much of the will may be wonne to confent to m,to like them; when yet there is not frength enough to earrico to the outward act; you cannot doe what you would. And but those workes of the flesh are, which are manifest works the fesh and which Christians whilest they walke in the Spifulfill not, hee mentions and reckons up in the following ords. And this is the more ordinary frame of a Christians n; for verse 24. (sayes hee) they that are Christs have tified the affections and lusts, that is, so farre, as not to fulfill

3. He may more easily fall into a grosse sin of another kinde, a not the same after speciall repentance for it, and peace kin in the pardon of it. Because true tepentance especially uses the heart against that sinne which a man hath most read him of; and sincerity lies more in watching over that

fin then any other : fo fayes David, Pfal. 18. I was kept my felfe from mine iniquity, that especiall fin which nently his fin. A mans arme that hath been broke, will if rather breake in some other place then where it was been first. Hence sometimes it falls out, that that which was a mans bosome fin before conversion, cominues not to be for but, another steps up in the roome of it, by reason that be endeavoureth to wash out that great straine, most; and eth the most of the Fullers sope, to purge himselfe frome. fo becomes ever after, most watchfull over it; and fersi weakest place, the strongest garrison, and a watch, to pre enemy. And as an act of some presumptuous sinne, the clines the heart more to all finne, then before, yet, eff commit that kind of fin againe, rather then air other: contrary, it is in a found and folemne repentance for fo ciall fin; and in the endeavouring, to mortific fome member of the body of fin : (to mortifie which, not on bulke and generall, but also particularly and apart inde members of it, the Holy Ghoft exhorts Col. 3.5.) thou the whole habit of the body of fin is purged and well that particular fin which we aime especially to have is through Gods bleffing more subdued then any other. Idolatry was the fin which the people of Israel rela againe and againe; yet when they were once thro bled by the Captivity for it, they never returned to at elfe, not to this day : fo as it may be faid, as was fore in another case, Ezek. 16.43. Thou Shalt not commit nesse of all thy abominations : Jonah, though he would h runne away from God againe after his Gaole delice the Whales belly; yet, immediately after peace for heart, he falls into a finne of another kind; in to a tream anger & peevifnneffe, & quarrelling against 6 reason of this especiall tendernesse to fall into the far because the Conscience looks upon a relapse into more hainous, then into any other fin of another to of that aggravation of it, which thereby would ft and although a fin of another kind shewes the vari tion more; yet, this is more against the power

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pentance it felfe, which was particularly exercised about that and also breaks, and dissolveth all bands of a mans vowes. renants, prayers, &c. made against it in particular, and fo is ade more grievous. And this we may fee in Exraes humbling infelfe for that great finne of the people in joyning themselves marriage with the people of the Land, when he did fet himof to humble himselfe for them, together with those that feared ad, Chap. 9.4. What an hideous apprehension of the hainonsof that fin, if they should againe fall into it, did that dayes pentance raise his heart up unto ? as appeares, verse 14. Should equine breake thy commandements, and joyne in affinity with m wouldest thou not destroy us, till thou hadft consumed us, and There was no efcaping ? Into which finne, yet, the people did nine fall, after they had repented of it, with a folemne confefeand promise of amendment, which is recorded Chap. 10.ver. 12. &c. yet they returned to it agains the second time, as we din Malachy, who lived the last of the Prophets, and after is prayer of Ezra. For Chap. 2. I I. the Prophet fayes, An abonation is committed in fernsalem, for Judah bath married the urbier of a frange God: and then followes the aggravation, 13. This ye have done againe, that is, the fecond time, and in respect are challenged to deale treacherously; and that also espect they had repented of it the first time, covering the Alinsteares, with weeping, and crying out, as Malachy there hes to as God regardeth not your offerings any more. And there also Pfal. 78. 40. How of t did they (faith he, as aggragtheir fins) by murmuring provoke the Lord? and Nom. 14. God reckons up, and mentions the times of their finning, often they had thus finned, as an aggravation of them, They tempted me thefe ten times.

He may fall into the fame finne againe and againe, untill he Cantion 4. recovered himselfe; and his peace fully, by a through rence, but yet seldome after. Lot committed incest two stogether; but the orifice of his lust was not yet stopped by time; the wound was not closed, and so bled agains abut when it is healed once, and the heart made perfect God, and divorcing from that finne, and entred into Comon with God againe, then, though it may fall out, yet a

man more hardly returnes. A woman that is good in husband may play the whore a long while with his to way withall till her husband fetches her againe; but often away, after receiving againe is intolerable. In fo ordinary in Gods childe.

S. Caut.

5. Though we can hardly fet limits to fay when, or not, this shall fall out by the degrees of mens repeat that if they have such or such a degree of repeatance, of fall no more: yet wee may further consider a differ their returnings to God, and repentings; and of Gods.

peace.

1. Of their Repentings : fome are more imperfed a it were thawings of the minde a little, by means of Sunshine of Gods love : some are more thorow of that recover a man, and put him into a found and I estate. As for example, a man in an ague hath well de fits returne, and it may be they leave him for a mo and yet they take him againe, as at Spring and Aut is because all this while his body is not thorowly me state of health: so is it with a mans heart in respected though he may have many well dayes, wherein hem meate, and receive sweetnesse in the Word, and o yet at this time his diftempers and aguish fits return aguish still; but in the end, after the peace of God thorowly established his heart, he attaines to fome ! frant victory over it; and when it doth not prevalet fuch aguish fits end usually in consumptions, in which often end : as in Temporaries, in whom, finne on Gods striving with them, it cates all good beginni if they belong to God, then usually that aguish de the end, by a more thorow repentance, fo healed, all attaine to more victory, and fecurity against it the finne; that as in those other kinde of tentation, & out, that, that which a man doubteth of molt, he w end to be most affured of, and to doubt no more; to a man becomes most freed from that fin, he was with, of all other. So also

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2: For Gods dealings with his, there is much

to be found : there are some kinds of speaking peace by God. meltings of the heart of his people, which yet are not of force as to overcome, but wherein God doth but (as it e) firive with them; which strivings doe ever and anon work rhearts to a repentance, and that true, and ferious : which is not fo deep, and thorow, nor fo healing the heart at the mome, as it should. For God sometimes useth more impera kind of thrivings, even with his owne children, about fome ricular fin they are to leave, which doe not fo fully, at first, rule and overcome in them; which God doth, to let them he moning ifine of their natures, how grace would runne out (sthe Apoltle speaks) and overcome grace in them, if he Heb. 2, 1. old let it alone : and fo, lets out upon his child after many n fome luft, which had beene long downe, which puts him to accedingly, so that he is in hazard to be undone, and is put feares of it; and yet God visiteth his spirit by fits, and per reals at times strives with him; and though he falls, yet he sunder his hand, and gives him well dayes, and some comforle vifrations; yet fuch as are not deep enough to work him off from it. For, as God strives with wicked men, so he etimes strives with his owne also; which may seeme to be me meaning of that speech, Gen. 6. where having mentioned fine of his owne children, verfe 2. That the Sonnes of God te to them wives of that wicked feed of Cain, he fayes, My it feal not alwaies strive with man, for that [he alfo] is but He meanes not this of all mankinde, for he fayes, The lisbut fieth : now, with what other creatures, doth he joyne in this comparison, but with others of the sonnes of men? the meaning is, I fee my Children, that they also are corand degenerate as well as the rest of mankinde, and my thath ftriven with them. In which ftriving Goo lets them how if he did not in the end, shew forth his free love to fil, in the rescuing of them, and shealing their backsliding, would be undone: so as, in the end, through his grace is sufficient, they obtaine the greatest conquest over that fany other; when the heart is once thorowly awakened, fetted in a thorow peace. And as, those doubts they were troubled with once, (which though they had at times fome light

light against, yet by fits did still arise) are yet in the vercome, as they arise no more, but they enjoy the dome from them : So it is often herein. And thefe not overcomming, I resemble to the thawing of the Ice froft, as when in the day time, the Sunne Thines, and in thine it thaweth a little : but yet, fo as at night, or in the freezeth, when fometimes, the weather also begins too a night, and yet falls a freezing againe : fo here there is a thorow fhedding abroad the love of God in the should make a thorow generall thaw, to the purpole a and fo, when the heat of that is withdrawn, it freezes but in the end there comes a more thorow and gorni and change, that carries all away, melts the heart, and the temper and constitution of the weather, (as I min as it freezeth no more. And fuch a thawing of his hear vid, when Nathan came to him, and not afore: the be he had those lesser relentings often before.

But let those that are in fuch a case, take beed they he dened through the deceitfulne [e of finne : and of all that passe over you in your lives, these are the moster and criticall, and molt dangerous: For God will a frive, but if thou beeft his childe, if fuch thawings will it, he will use some great afflictions, in the end to d heart, and thy finne; his love will one way or other thee, and in the end prevaile. As when Ifrael went in in the way of his heart, (fayes God) I have feen his the beale bim and guide bim, Efa. 57. and the Lord may be as those lusts of all other shall not in that grolle m forth any more. And in those times, when God with him, a man will after fay, that in fuch paffe he had more free love fpent on him, then in all his fore or after; and when he is freed and healed, he thankfull, and fearfull then ever before, or then would have beene; and fo get ground by his fluo of you, being now in fuch a conflict as this, in fuch ! and chance of war, if yet thou findelt a confrant finne; and that those breakings, and meltings of God, doe win ground of it; and that the conform,

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at times are vouchlafed, doe threngthen, and eftablift the the well ding : as 2 Thef. 2. ult. and makes thee more fearcory time thou rifelt, then ever; fo as to look upon anofeif it should come, (which knowing the deceitfulnesse of beart, thou fearest) as the fit of some great ficknesse, left it ald returne againe; eleeming it as the greatest croffe that obefall thee; which thou wouldeft buy off with thy blood : bleedest most of all to thinke that thou half to unconflant beart, which as it hath abused Gods love formerly, so thou and will doe fo againe; if thus thou goe on to fight it out. elove of God will in the end overcome in thee : but if thou delicher those encouragements from God, die through thy motion (which turnes Gods grace into wantonnesse) nouthe lufts, and make thee leffe fearfull against the next time : the heart harder and fecurer, and to flight finne more, bemethon hall beene fo oft visited from on high, and pardoned : rale is dangerous, and may prove desperate.

6. Though he may returne, yet not presently, Luke 5. last. establish tassed old wine, doth not straightmay drinke, and desire is not whilest the love of God, and the taste, and relish of infreshinhis mouth: when the impression is worne out intended, and begins to be forgotten, then haply he may returne.

To conclude with the use of this point; If it be folly to runne to the same sinne, though we repent of it afterwards: then at folly is it in them that utterly fall away; and after they wheene enlightned, and tasted out of the good word of God, then againeto the pleasures of sinne, and never repent of them? many doe, that come, and try a little, what is in religion, and ewayes of God, and then returne againe to their vomits, and ter returne to piety againe. Foolift Soules, who hath bewitched It are ye so foolish, that having begun in the spirit, ye end in the las Gal.3.2. Folly indeed: to spend the harvest of your cin feeking God, and then to leave him, when you are about take leave of the pleasures of sinne. Alas poore soules, whither yegoe? doe you ever thinke to have fuch a GOD againe? haft the words of eternall life, said the Disciples to Christ: as Saul faid to his fervants, to keep them from falling away David; Can the sonne of fesse give you vineyards, and make

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you Captaines of thousands ? 1 Sam. 22.7. So, can the you that peace that I can give you, may Christ fay to and heaven befides hereafter ? Is the devill, with all the of some you post after, able to make you amends? Your dilhonour God in returning to finne, and bring an evil upon the good land; and diferedit your Malter in your fervice; but withall you befoole your felves a returne to folly. For even that which you thinke to worlds good word and opinion by, even that you le though they make a spoile of you, and triumph in fed, ry in their flesh ambile : yet they never think well of free nor truly love him. A backflider, is like luke-warmer ving been once heated, which good men fpue out, and regard not; for what use can indeed be made of it) IE that hath loft it's favour, it is good for nothing but the Like one that hath beene married, but lives divorced; done for her marriage ever after. Such is the condition that fall away and repent not : You who have but ton folly, and are not growne up to a despising and despi wayes, Returne oh Shulamite, returne. And you that I and communion with God, take heed you doe not you will never have fuch a God againe.

FINIS.

THE TRYALL

OF

A CHRISTIANS GROWTH

IN

Mortification, o R Purging out Corruption.

Vivification, & Bringing forth more fruit.

A Treatise handling this CASE, How to discerne our Growth in GRACE: Affording some Helps rightly to judge thereof,

Resolving some Tentations, About Spirituall Clearing some Missakes, Answering some Questions, Growth.

Together with some Observations upon the Parable of the Vine, John 15. 1, 2. verses.

By Tho: GOODWIN, B.D.

2 Co R. 7. I.

Let us cleanse our selves from all filthinesse of flesh and spirit, perfelling bolinesse in the feare of God.

LONDON,

Printed by J.G. for R. Dawlman, 1650.

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TO THE READER.

His following Treatife [The Tryall of a Christians Growth] was formerly printed during the time of my absence out of my native Country: and by reason thereof had many imperfections and incongruities both

file and matter; which, now being againe (through egodhand of God apon me) returned, I have endeamed to amend. So as partly through some alteration in method and frame of it, partly by cutting off some re-uducits, I have reduced it to some better shape, and

erer proportion to its fellowes.

The scope and way of handling this subject [Growth] in Doctrinall so much, nor yet Horratory, in either resulting to, or discoursing of a Christians growth in meral, (concerning which much hath been already writaly others) But the more proper aime of this is to resolve Case of Conscience, (like as those two other preceding radiates of mine have done) namely this, How to discern a growth, and to answer more usuall temptations about it And so these three Treatises being of like sort and who, and properly belonging to that part of Theologic hick we call Case Divinity; I have therefore in this new dition of the whole ordered to put them together, (which all the alteration I have made) although in their sirst if single publishing some other came between.

If in the performance this falls short of many more
A 2. raised

raised experiments of Growth which are found i the Apostle John calls Fathers, elderly Chris with Enoch bave walked long with God , get I that you that are young men (as he alfo flyles) fort of Christians) that you may finde many the full to your right understanding and judging growth, and which may free you from many mi mif-judging thereof, and so consequently of many to about it, which that Age of Beleevers are more p incident unte. I dare not fay, I write these thing Fathers, I never prefumed it in my shoughts, In wrote and preached it when I was but young in your for the time far younger in grace and experience. dare not (if the great Apostle would not) stretching

beyond that measure which God hath difful me. A measure, which, yet, may reach you the young men, though more eminent grown Christiania far beyond the line of it.

The God of grace and peace grant as and all had firits endeavouring to speak the truth in love in dividing times) that we may grow up into in things, who is the Head, even Christ.

Ephel. 4. 15.

April 26. 1643.

Na 25 22 22 24 13 134



THE TRYALL OF A CHRISTIANS GROWTH.

AN INTRODUCTION.

Some OBSERVATIONS premised upon this Parable of the VINE,

JOHN 15. 1, 2.

I mush true Vine, and my Father is the Huusbandman.

Every branch in me that beareth not fruit, he taketh
any: and every branch that beareth fruit, he purgeth
it, that it may bring forth more fruit.

The summe and division of the words, and subject of this Discourse.

Faire and fruitfull Parable this is, spread forth into many Branches. In which, under the pleafant shadow of a Vine, (npon occasion they had but newly been reall partakers of his blood in the fruit of the Vine) Christ elegantly sets forth himself in his relation to his visible Church, and

the efface of his Apostles, and in them, of all wisible Profession to the end of the world: Shewing withall under that similitude,

2.

3.

what his Father meant to doe with Judus, now gone on tray him; as with all other unfruitfull branches like meven cut them off, and throw them into the fire. But on the trary, encouraging them, and all other fruitfull branches they should still continue to abide in him, with promise, the should yet bring forth more fruit.

The Parable hath three Parts :

1. A Vine here is, of all the fairest, ver. 1.
2. A Hubandman, of all the carefullest.

3. The end of planting this Vine, fruitfulneffe.

First, this Vine, as all Vines else, hath two forts of branch.

1. Such as (though greene) bring forth no true fruit, as

but leaves.
2. Such as bring forth fruit, ver. 2.

The Muhandman hath answerably offices of two has wards them both, aight, radaignt, which is a witty form ha. Amputare & Putare, to Lop and Cut off. First, dening off those that are utterly unfruitfull, which therepare the out, doe wither, and are gathered and cast in the So ver. 2. & 6. And thus now he meant to doke Indus.

But 2. to Purge, and but lop off the luxuriancie, at much runnings out of the fruitfull branches into spring,

they are subject to.

Thirdly, his end in all is, that fruit, and more fruit the brought forth. This is his end of planting this Vine, the end of purging these branches of it, which he lead firsted of, in those other, is the cause why he takes then a away.

And to exhort these unto fruitfulnesse, was one min of Christs using this Parable, and unto this tends all in the lowing verses, either as meanes or motives unto fruitful

First, as meanes,

1. He assures them of their being in the state of grace,

Affurance is a means of fruitfulnesse.

2. He speaks of Purging them by his word, in the are the are cleane through the word I have foken to your means he further uleth.

. He inculcates into them the fense of their owne inability in an thing without him, ver. 5.

4. Therefore to abide in him, and fuck from him, ver, s.

s. And to let his Word abide in them, by which himfelfe Ball a shide in them, and by which they may still be purged, and fo efraitfull.

The motives are,

- 1. If not, they know their doome, to the fire with them. er. 6.
- a. If they doe, their prayers shall be granted, ver. 7.

2. Hereby his Father is glorified, ver. 8.

4. They shall shew themselves his Disciples, ver. 8.

5. They shall continue in his love, who loves them as dearly hisfither doth him, ver. 9, 10,

And fo you have the fumme of all this Parable.

The principall subject I aime at in this Scripfure, is this maine for Conscience, which useth to be the exercise, and inquisiof many good fouls, How a Christian may discerne his with both in purging out corruptions, and increase of grace, d the fruits of it.

Derefore what ever other spreading fruitfull observations owupon this stock, (and this Vine affords many) wer will but only, and as men in haste, view and take notice of, but as in rwy to that other which I principally incend, and onely fo by upon the observation of them, as the bare opening this ilinde here used, doth give fap and vigour to them.

afift observation, how Christ is a Vinc, and onely the muc Vine.

Fift, Christ, be is a Vine. To explaine this first. Adam indeed ha Vine, planted in Paradife, to beare all Mankinde upon, but turned a wild one, he proved not the true Vine. God planted soallode to that, fer. 2.21.) A noble Vine, a boly and right but he degenerated, and so have all engraffed on him, and ring forth nothing but grapes of Sodome, as Ifaiab Speakes. But a God the Father having many branches of chosen ones,

ignew by nature on this carfed stock of Adam, whom yet,

as ver. 16. he had ordained to bring forth fruit, that is, and spread forth in the earth in all ages, and then to splanted unto Heaven, the Paradise appointed for the earth being but the nurserie of them for a while: How fore he did appoint his own Sonne to be a new root, whom he meant to transplant them, and ordained him to bulk, and body, and chiefe branch which they all should out of, who is therefore called The roote of David, Rev. 2 that Righteous branch, Jer. 22. 6.

Whom therefore 3. he planted as a roote here on end us, and cloathed with a humane nature, a weak and me and body, and a rind and out fide, fuch as ours is 1 that roote and branches might be of the fame nature, and the neall: which nature of ours in him, he likewife fided with the first (as with juice and fap) without all measure, that fole fructifie, and grow into all those branches appointed to him, by communicating the same spirit to them.

And 4. although he was of himselfe the fairest Color the earth bare, yet in relation to those multitude of the was to bear, chuseth to be a Vine, which is of all mowest, the weakest, and of the meanest bark, and out the other, onely because of all others it is the plentifullest ches, and runs out and spreads its bulk in branches; in of all branches else of any other trees, the fruitfullest in fore called The fruitfull Vine, Psal. 128. 3. and for an onely doth he single out this comparison, as suiting scope, shewing therein his love; that as he condescent lowest condition, for our salvation, so to the meaned blances for our instruction, yet so as withall he tells in Vine, nor all the Vines on earth were worthy herein to be pared, nor to be so much as resemblances of him.

For he, and he alone is the true Vine, that is the feval

For take those choicest excellencies in a Vine, for comparison here is made, as more particularly, that a nesse either in boughs or fruit, and it is but a shadow which is in him. As God onely is [1 am that I a,] things else have but the shadow of Being: so Chill

2. Obser.
That Christ is onely the
[True Vine.]

by all the excellencies in him in the true real! nature of all to to which he is compared. So in like manner he is faid to bread indeed, John 6.55. and ver. 32. The true bread from set. Manna, and all other meat, and all that sweetnesse which is meat, is and was but a shadow to that which he affords excells and exceeds all things he is compared to, in what sy have, and they are but shadows to him, Heb. 10. I.

full therefore, never any Vine so fruitfull. All our fruit is aim him, Hos. 12. If you abide in me, you shall bring forth much with the hath juice to supply you with every grace, to sill you is all the fruits of righteons melle, which if the branches want, it for want of faith in themselves, to draw from him, not want

foinhim.

Secondly, this he is at all cimes, hath been in all ages, thus flouling; this root never withers; is never dry or empty of fap, hence winter with Christ. Every branch, saith the second she that is, every one that hath born fruit in any age, beareth is struit in him: branches in him fear no drought, fer. 17.8. Thirdly, for largenesse of spreading, no such Vine as this: He she Philmist sayes, Psal. 80. 11, 12.) sends out his boughes sate say his branches to the rivers: all the earth is, or hath an or shall be filled with them.

is to persuaded us to take Christ alone, and make him our is all, because in him all excellencies are supereminently and All creatures are not enough to serve for comparisons sethin forth, and when they doe in part, for some particuting that is the excellentest in them, yet therein they are shadow, Heb. 10. 1. He onely is the truth, he is the true to the same is the strue of the same is the strue bread, the true v sne, had really the sweetnesse, the comfort, the excellencies of mall. The like may be said of all those relations he hath monhim; so he onely is a true Father, and Hashand, &cc. the love and sweetnesse in all other Fathers and Husbands but a shadow to what is in him.

Obser. 2. How the Father is the Husbandman,

M CHRIST is thus a Vine, so his Father is the Husband-

Use.

For first, he is the very rose of the Vine it self, the bandman is to any Vine; therefore he that is the Vine Husbandman his Father, My Father is the Husbandman his Father, for some to us of the Chap. 5, 26. The Father, life (originall) in himselfe, and gives is to the Sum, Sonne to us, and thence spring living stricts, the smilest oulnesses.

2. He is the ingraffer, and implanter of all the bruch this Vine. Efay 60. 21. he calls them his righterm pubranch of my planting] the Work of my hands. Other to men doebut expect what branches their Vines will felves bring forth, but God appoints who, and how me be the branches, and gives them unto, and ingraffs that Sonne.

3. He appoints what fruit, and what flore of fruit of ches shall bring forth, and accordingly gives the increase other Husbandmen cannot doe: Paul my plant, and the water, but God onely gives the increase, I Cor. 3.7. The merited, yet the Father decreed every mans measured nesses.

4. He is the most diligent Husbandman that every knowes, and daily views, and takes notice of every hoof all their fruit: for sayes the Text, Every broad not farth fruit; be takes away, e.e. therefore knowes the fruit, and doth not. He knowes their persons, who are not, 2 Tim. 2.19. not so much as one man could wishout a wedding garment, but he spies him out.

fire the state of the state of

5. The most carefull he is daily to purge his Vire to second verse. And of all possessions, faith Case, 26 majorem operam requiris, Vineyards need as much case then any other. The Corne, when it is sowne, comproves alone, and ripeneth, and comes to pursuant bandman sleeping and making, he knowes not haw, sait to Vines must be dress, supported, sheltred, pruned, wo day.

And of all trees God hath most care of his Vines, and regards

hen honour the Father in all the workes tending to our faling as much as we honour the Son : If Chrift be the Vine Fither meanes to be the Husbandman : and indeed it may thus to honour all the three Perfons in every work that is for in all, they bear a diftinct office; the Father hath onch's hand in Election, but also in Sanctification, conming which this Parable was made. If Christ be the roote staffords us fap, whence all fruit buds, the Father is the Hufodman that watereth the Vine, gives the increase, purgeth the giches, and is the root of that life which Christ affords to us: adthen the Spirit also comes in to have a work and influence minalfo; for he is the fap, though not here mentioned, yet this implyed, which lies hid in this Parable of the Vine. properes in all the fruits that are brought forth, therefore Med. Gal. 5. Fruits of the Spirit. None of the three Persons ill be left out in any relation, or in any work, that is for our irrion. That ever three fo great Perfons should have a joynt are of our falvation and fanctification, and we our felves neglect I That they should be so carefull, we so negligent and unfruitall If they doe all fo much for us, what should not we endeaurto do for our felves ?

Beurefull of your words, thoughts, wayes, affections, define, all which are the fruits of your foules; for God takes noter of all, he walkes in this his garden every day, and spies out the many raw, unripe, indige the deperformances, as Prayers, &c., ing on such or such a branch, what gum of pride, what leaves, that lumiant sprigs, what are rotten boughs, and which are send, and goes up and down with his pruning knife in his hand, and can and slashes where he sees things a misse; he turnes up all sour leaves, sees what fruit is under; and deals with men acmordingly.

When the Church is in any distresse or misery, goe to him the Husbandman; such is the usual condition of this his say, spread over the face of the earth. Complain as they, Pfal. 1.1. Why hast thou broken down her bedges, so as all they which is by the plack her? the boare out of the wood doth waste it.

Use I.

U/c 2.

U/e 3.

Complain to him that the hogs are in his Vineyard much havock and spoile therein; and tell him that Husbandman, who should take care for it. So they pray, Returne, we before thee O God of Hosts, love an beaven, behold and visit this Vine, and the Vineyard which hand bath planted, v. 14, 15.

3. Obs. Two sorts of branches in this Vine, fruitfull and unfor and the difference between temporary and true Beleve they are laid downe in the Text.

We fee this Vine hath branches of two forts, frainful of

And herein our Saviour followeth the similitude; for rience shews the like in Vines. And writers of Vines and accordingly distinguish the branches of Vines into a marios, which bring forth naught but leaves, and Frankhich bring forth fruit.

The unfruitfull they are such as make profession of he Christ to themselves and others, and receive some gin from him, but no true fruit: for their profession they are

ches, for their emptine fe, unfruitfull ones.

The onely question is, How such as prove sufraiched at to be branches, and to be in Christ; Every branch is no de

Many comparisons there are of Christ, as he stand in relations to his Church: whereof some serve to compare thing concerning him, some another. That of a Vine, is sents him onely as he was to spread himselfe into a will on earth, in the profession of him: and so considered, have many branches that are unfruitfull. That other a were all the samily in heaven and earth, which importation onely to that invisible company of his Church which together make up that generall assembly so which together make up that generall assembly so this meaning, in comparing himselfe to a Vine, in the common relation of a root to both sorts of Professionals, is that other expression also, whereby he sets that there office, when he calls him not apprint 200. I want to the constitution of a source of the same and the same an

Queft.

Auf. How the unfruitfull are in Christ.

Berofa Vineyard, in a ftrict fenfe, as Luke 13.7. but pingy . were at large,) the Hubandman : As thereby denoting our, finply and alone, that peculiar care that he hath to true beers onely, that are branches of this Vine, (though including be withall importing that common care and providence he beares to others of his creatures; and this because some finele branches of this Vine, are to him but as others out of the hurch and of no more reckoning with him. The Fathers relawherein, answering to, and in a proportion running parallel ong with that which Christ beares towards them : Those that bill is head unto, those he is a Father unto: Those whom brillisbut as a Vine unto, Christ he is but youry G, an Hufmismunto, whose office is seene, as well in cutting off such ruches, as in pruning and dreffing of those other,

Thefe unfruitful ones are not in Christs account, reckoned as 2. Ans. herebes here : For in the 5. verfe, he calls those Disciples of that were there and then present with him, (when now Indas sigone forth afore, as appears Chap. 13. 30.) them onely The acher: and therefore repeats it there again, I am the Vine. ith this addition, Te are the branches. Implying hereby, that as is the true Vine, fo that thefe onely were the true branches : cother he calls but [as xxijua] as a branch, ver. 6. Hee is caft nb(us) branch, giving them the name of branches, thereby ebette to expresse his Fathers dealing with such, that as they staredreffers of a Vineyard, use to doe with such branches. my Father with them : but they themselves are but Tanus, Quali palmites, As branches; not really and in truth

Thtespression which seems most to make for it, is that in the 3. Ans. and verse, when he sayes, Every branch [in me] that beareth not but those words [in me] may as well, yea rather be underdto have reference to their not bringing forth fruit [in him] atotheir being properly branches [in him:] so as the meanshould be, they are branches that bring not forth fruit in me. they doe some good, yet it is not fruit; if so [not in though from mee, and from my affiltance. And to his ning is not fo much to declare that they are branches in him. at they bring not for fruit in him. Which indeed is one of

the characteristicall differences between true and ches, and one maine scope of the parable; and this translation makes for also, and confirms it, Omnes in me non fert frustiom, Every branch which in me forth fruit. And there is this reason that this should be ning, that He never reckoned them at all true brancaule that is the difference God puts betweene these other, that Those that bring forth fruit, his Father put they may bring forth more fruit. He lets them not make into sin, as to become altogether unfruitfull: But they may to be awar: So as true branches were never unfruitfull.

Use.

The Use is to stir up all that professe themselved Christ, to examine whether they be true gennine by true Vine or no. Here in this Kingdome, Christia for into a faire and pleasant Vine in shew, as this earth as if we Ministers were able with this Hubbandman here, up the leaves of formall profession, and looke with we should discerne that there are but a few true brands to be found in flourishing Congregations, as shall there should be in Israel, Isa. 17. 5, 6. Like the glassic or three in the top of the appermost bough, some or fine most fruitfull branches.

The severall forts of branches that prove infruitfull.

Now for a generall help to discerne whether pubranches, consider, that union with Christ is it that in branches, that is, men are accounted branches of Congard of some union with him: and such as their markets of their communion with him, and accordingly said

are they, and fuch their fruit.

1. Some (and indeed the most) are united to him externall tye of the outward Ordinances, such as the made in Baptisme: and are knit to him thereby, then many graffs are, that do not take or thrive in onely stand there as bound about by a thread; in their communion with him, even wholy external; ing to partake of the outward ordinances, but made or inward influence derived, without any inward Spirit, or stirring of affection: And answerable allowed when no other are found on them, but such as

the walte of the wildernesse among Heathens, which may and modelty, and naturall honesty and naturall concerd obring forth: but not any such, as an inward sap from dust to produce. Civil men are not true branches; for ken Christ the root, and see what fruits about ded in him a struits of holinesse did; and therefore if such were true makes, the same would abound in them likewise: for every

brings forth according to its kind.

. You have fome (they living in the Church) Christ begins to fine fap of his Spirit into their hearts, quickning them th many good motions, and flirring up fome juiceneffe of tions in the administration of the Word and Sacraments, ich cules them to bud forth into good inward purpoles, and rdgood beginnings : but this being not the communicaof the Spirit, as faultifying and changing the branch into fine nature with the root, therefore it comes to paffe they fillnipe in the bud, as the flony ground was, and the fap imin again, like rath ripe fruit; which looking forth upon Some Sun, are nipt agains with an April froft. Many, en young; and their affections are green and tender, are ight upon, and bud, but the fcoffes of men nip them, and lus draw the fap another way, as hopes of preferment, the pleafores of finne, and to thefe buds wither and fall and the Spirit withdrawes himfelf wholly in the root a

Agine, 3. some there are, as the thorny ground, in whom inward sap communicated to them, though not spiritually, uging and renewing them, yet being communicated in a survedgree, abides in them longer, shoots up farther, and these we exceeding green branches, and are owned for true, even the people of God themselves, as fudus was by the Apostles, therefore are ourwardly like unto them; for how else are shid to be cast out? ver. 16. who therefore had once some ato commend them, for which they were accounted of by people of God, and received amongst them, who judge of why the fruit. Neither are their fruits meerly outward, like him apples of gold, in pittures of silver, meerly painted, but they a sap that puts a greennesse into what they doe, and by reason

reason of which they bear and bring forth; for they said to mither also? ver. 6. (which is a decremositure, and outward greennesse:) and these also kind of union with Christ as with a Lord, 2 Per. 21. to bestom gifts, even upon the rebellious also, Psal. 68. to enable them to doe him some service in his Vineyard not united unto Christ as unto an Head. Neither is it adoption which they doe receive from him; and so was Juday, who was not onely owned by the Disknew him not to be false, but who surely at the similar of gifts derived from Christ, to sit him for the Misbeing sent out as an Apostle to preach; whom there here aimed at in this place.

Now for a more particular differencing of the and their fruites, it is not my scope to ingraffe a his place, head of all the differences, between temporare beleevers, upon this stock; this root is not big enough them, those differences being many; Onely I will end differences which the Text affords, because they are

and will further open the words.

r. Difference. How the good works of Hypocites are not true fruits.

Some differen-

ces of branches

fruitfull and

unfruitfull

I. That which they doe bring forth, is not true for Ghost vouchsafeth it not that name, They are in bring forth fruit. That speech in Hofes 10, 1. will ? to understand this; with the ground of it alford called, an empty Vine, which brings forth fruit to he plies a feeming contradiction, that it should be call Vine, and yet withall to bring forth any fruit. And forth not leaves, good words onely, but good actions, and those green, and therefore fude 12 Said to wither, as themselves are said to wither here as there Ifrael is faid to be an empty Vine, thoughit here these are said not to bring forth fruit at all. N ning of both, is one and the same : For a thing is a when it wants that which is proper to it, and or as Wells are called empty, when they are not fulle are full of ayre : for Non datur vacuum. So they empty Vine, and these branches to have no fruit, bee ought to grow upon them, fuch as is proper to

graw upon. Therefore in Heb. 6.7, that Enitheris ad-Ment] hearbs, or fruit; that is fuch a fhould grow shore. 23 & They are to bring forth frais [merchy] amendment or electivy were to be cut down : that is, such as became entents, as were answerable, fortable thescusto. As we an carries himfelf morthy of his place, when answerably to prequired of him in it. That place fore cited out of riher acquaints us with the true ground, why their fruits ercen, which Chap 6.4. is called goodreffe alfo, vet) to be accounted meet fruit, and to not finit at all a coule of this, that it brought forth all its fruit, whether bad, to it felfe : That is, those ends that did draw no and did put it forth in fruit, were drawne but from es, they bring them not forth principally to God, and All their prayers, all their affections in holy duties, if mine the reason of them all, the ends that runne in them whence all the matives that doe actuate all they doe they will finde they are taken from the mielves: And the affiltance wherewith they are enabled to doe what be is more then their own, yet their ends are no higher thenselves, and so they employ but that affiltance God then wholly for themselves. Now the end for which a much brings forth fruit, is, that God might be glorified. lon 7. 8 when married to Christ they are faid to brine frit a God; which is spoken in opposition to bringing forth name felf. Thus also Christ here nieth this as the great in motive to fruitfulnelle in ver. 8. Hereby is my Father the you bring forth much fruit. Now whom will this to whole affections will fuch an argument draw up fap, micken them? None but those hearts who doe make gory their utmost end, and so all true branches doe or motive shoud have been used by Christ in vaine unto And as this end makes their performances to be fruit, being wanting, all that is brought forth deferves not me of fruit, for it is not fruit worthy, as the Baptill fayes, fruit for the dreffer to receive, (as was noted out of the not such as ought to grow on that tree. They bould stoftighteousnesse, the planting of the Lord, that he might be glorified

elerified , Efay 61. 3. Again , not fruit meete o the roote it seemes to grow upon, that is, such bring forth; for he did all, that his Father mig and therefore fayes he, exhorting them to fruith of this Chap. If you dee likewife, ye fall bee my Dife otherwife it is not fuch as is meet for the Huban relish it being equall that He that planteth a Vineya the fruit of it, 1 Cor. 8. 7. And in fruit you know regard the tafte, and effeeme the relish of it. En red the fruit was good for food, then pleasant to the is not the fap that is in fruit only makes it acce are as full of fap as apples: Nor is it the greenneile. or bigneffe, but the relish that is the chiefest care though those other, when joyned with a good relish more defirable : So though thy performances be for affection, and green, and long, and many, yet if the tafte of none but felf-ends, God regards them not, ad guftum fuum; it is the end that gives the relia them fruits, and acceptable to God.

2. Difference.
How Hypocrices bring not
forth their fruit
[in Christ]

The fecond difference this Text holds forth, is bring not forth their fruit in Christ : for to the Syn tion reads it, as making the fense to be, that they fruit in me : and fo this particle [In me] referred to their being branches in him, as to not bearing their Which indeed feems to have been Christs meaning in this Parable is to thew how that he is the root of and how not the habituall power onely, but every and the performance, comes from him; without nothing, ver. 5. And thereupon he exhorts his D all from him, and to abide in him; and therefore speaks of these unfruitfull branches at ver. 6. he calls bearing not fruit in me, he expresses there, in me, as the cause of their not bringing form Yea, and the principall scope of that phrase, All evidently appeares by ver. 4, 5.) to depend upor ing forth of fruit, and to fetch strength from There is therefore this effentiall defect in the upon fuch, that they doe not doe all in that de

fach a dependence as a branch hath upon the root, in bringoth its fruit. For, my brethren, this you must know, that sellentiall to Evengelical Santification to doe all for anomyour and, namely, to God; fo to doe all in the firength er, as your fole affiltant, namely Chrift, who works all and through whose strength, faith Paul, I am able to dee it, and nothing without it. The life we leade to by faith, it is not I, but Christ who lives in me. Therefore we finde thele joyned, Phil. 1. 11. The fruits of righteonfueffe by Chrift, to the praise and glory of God. The latter [To the glo-(Gal) is mentioned as the finall cause; the other [By felis Tathe efficient cause : Both these are necessary unto true ration. For as we are to benour the Husbandman by mahim our end, fo also the root, by doing all in him, and from Now temperarie Beleevers, as they do all principally for themthalfo all as from themfelves : and as they do not make God and fo nor Christ their root. And fo fome expound that feinthe Parable of the flony ground, Luk. 8. 13. when it is they have no root, (though I think he means also inherent haof ence infused, for it is added, no root [in themselves,] which call the root of the matter which was in him) it is because they bootheir strength to doe all they doe from Christ by faith, from their union with him. And the reason is this, because varenever emptyed of themselves, (which is the root we all growupon) either in regard of their owne ends, or of their eficiencie of working. Whereas we must all be brought to in our selves, both in regard of felf-aymes, and also abiliworking; and till our hearts are inwardly taught that , that we are not sufficient, as of our selves, we will not goe of our selves, to doc all in Christ. And therefore there was which Christ endeavoured more to engraffe upon their to then this Principle now at his departure, as it is ver. And indeed it is as hard a thing for nature to live out felfe, and fetch all from another, as not to live to its felfe, to another. We are full of our owne strength, as well as of wer and. And although these unfruitfull branches they do inreceive all their strength from Christ, and so all they doe utis good, is from bim : yet they doe no honour Christ

What it is to bring forth fruit [in Christ] explained.

in

in receiving it, by doing all as in his ffrength, and for it as in him. But though they receive all, yet they it, as if it were their owne flock, and fo glow to fayes) as if they had not received it. And thus the and livelineffe which feirs them, is really, and all eff Chrift, yet they may be faid to bring forth from a because both they neither fetch not receive it by fa faith that firength received, as men that were ade and as working all in Christ, but they doe all, as if all from their owne root : Even as the Ivie, though # bout the Oake, receives much fap from it, which and curneth into it felfe, yet it brings forth ill it virtue of its owne root, rather then as in the Only fultaines and fupplyes ir with jurce and fap: where leever brings forth fruit in Chrift, as a branch that the Quike it felfe, as its owne root , and fo from fruit is found, Hof. 14. 8. he fetcheth his affiltance where as the inward affiftance of another pofour ftrengthened and supported by pride, and felfel gifts and parts, and not derived by faith, and maint fidence in Christs strength to act all in them; foth of the Corinthians, that they raigned, but without m. So I may fay, Temporaries performe duties, and without Chrift. But all true Beleevers are emptred owne ftrength and ability, and fo walk as those wh thing without Chrift, as those who are not able to one moment more without him. So Phil. 4. 13. I all things, but through Christ that strong beneth me. lay for a principle in their hearts which they w therefore Christ presieth upon his Disciples here requifice and fundamentall principle of Evangel tion, Without me ye can doe nothing. And there one is sensible of that curied selfe sufficiencie in hi blech hanfelfe, checks himfelfe for it, as for as g a fin as any other; and humbleth himfelfe not want of what life, and furring, &c. Should have fell short of, in performing it; but also for that h Christ, in the strength he received to doe it with

or for if he finds frength, and power, and vigour to perand quicknesse in the performance, he lookes no far-That sure man in the Gofpet, as he acknowledged his of faith, that he had much unbeliefe in him, fo he goes out Christ for the fupply, Lord b. lo my mobeliefe, for he knew that was to be the worker of every degree of faith in him. inale a true beleever being thus fentible of his own unability. (when he is any thing affifted) attribute all to Christ when done : and honours him as the Author of it in himfelfe feth in his heart, between Christ and himselfe, that it was but Christ that strengthned him : It is not I, (faves the be) but the prace of God in one, though I have laboured more ar al. But another, though he receives all, yet not being njed of himselfe, boufterhas if he had not received it. As the of, though he sharted God in words, yet in his heart atall to himfelfe; fuch an one is the more full, and life up a behith done, but the crue branch more empty and humble. true beleever glories not of himselfe as in himselfe, but onely being men in Christ , and that as a man in Christ, he did thus the s Paul did, and no otherwise. So 2 Cor. 12. 2. I know win Chift, coc. of fuch a man I will glorie, but of my felfe I And yet it was himselfe he spake of, but yet not in kless of himselfe, but as he was in Christ.

And if it be asked, whether in every act a Christian doth

1

Janher, It is in this as in that other parallel to this, The wing God a many end: Now as it doth not require, that in everation a man should actually think of that his end, whilst yet himly he makes it his aime: (as a man in his journey, doth whink of the place he goes into every step he takes, yet so hamly bath it in his thoughts, as he keeps in the way to it.) Parallel to this is it in doing all in Christ, it cannot be supposed that every act a man hath such a distinct thought of recourse to only; but at the beginning and entrance of greater actions, he hath such actings and exercise of faith; And also often, in a progress he reneweth them, and in the conclusion, when he doth sanctific Christ in his heart, by many the praise of all unto him.

Queft.

Anfw.
Whether in every act a Beleever doth all in Christ.

2. Quest.
Whether all
Beleevers doe
distinctly ferch
vertue from
Christ by faith.
Answ: 1.

If in the second place, the question be, Whete believer doth from his first conversion thus distinct ingly (to himself) fetch thus all power from Christ, in him?

The answer is, I. That to all beleevers this price ving recourse to Christ for acting their Sanctificati ly) not presently be so distinctly revealed as it hath this indeed is common and absolutely necessary to to constitute and make them such; namely, the should have recourse to Christ, and to take him for the in the large and generall notion of it, as it infolds all is to be done to fave them; and thus many more when yet they have not learnt explicitely in every p concerneth their falvation, to have frequently a dil unto him : it is probable that these very Disciples of yet favingly believed) had not this particular princi ing forth all their fruit of holinesse in Christ, as their n very time and Sermon whereby Christ enformed clearly revealed to them, nor till then fo clearly ap them; for ignorant they were of, and negligent course to Christ in many other particulars, and s him therein, which are of as much concernment as t not fo diftinctly and explicitely(as would feem)put up in Christs name, Hitherto you have asked nothing John 16. 24. Neither had they fo frequently exe Christ in all things as they had upon God. Therefore calls upon them, Te beleeve in God, beleeve alfo in

2. Many forts of principles beleevers hearts may been taught, which also habitually they practice, may be exceeding hidden and latent in them in repown discerning them; as was the case also of the John 14. 4. sayes Christ, The may (namely, to heave and yet, ver. 5. Thomas sayes, How can we know the then ver. 7. Christ sayes of them againe, that They the Father; and yet ver. 8. Philip again saith to him, the Father, speaking as if they were ignorant of him, the Father, speaking as if they were ignorant of him, bukes him, ver. 9. and tels him he had both seen him. Those principles of Atheisme and unbelief, (as the

that there is no God, & c. of which the Scriptures fpeak fo they are the principles that act and work all in men that reted and carnall, and are the encouragers and counfellers The firs committed by them, and yet they are least of all difdby them, of all other corruptions, for they are feldome or rdrawn forth into dilline propolitions, or actually shought s but doe lie as common principles taken for granted, and mide men in their wayes. And thus it is and may be long some of the contrary principles of faith, they may act all the heart, and yet not be difference; untill called bythe ministery of the Word, or some distinct informatiwhen it comes more diffinctly to clear fuch a practice to

Wither 3. is union with Christ presently cleared up to all be union with en; which whill it is darkly and doubtfully apprehended den, Christs communication of his grace and frength to them on action, remains doubtfull alfo, and is not discerned by of these Disciples Christ sayes, John 14. 20. That in that (unely, when they received the Comforter more fully, of the onie of whom he there speaks) they should know that they were oled by them; and to likewise that intercourse betwixt Christ when both for grace and comfort, &c, was not fo clearly ferred by them, though continually maintained by him in diing all grace and power to them.

And yet 4, in the mean while take the the lowest and poorest rier, and he doth these five things, which put together, is If and interpretatively a bringing forth their fruit in Christ, not in their apprehensions.

t. In that their hearts are trained up in a continual fenfiblenes therown infufficiencie and inability for any good thought or d, as of themselves; for poverty of first, to see their own grafe, in this respect is the first Evangell grace, Matis. 1. and if the contrary would arise in them, to think through habitugrace alone received, they were able of themselves to doe it is checked foone, and confuted by their owne expete, both of their owne weaknelle, being fare to be left to ascives, (as Peter was) when confident in his own firength;

Christ is not cleared up to all in Chrift.

Yet every Be leever doth five things. which are real ly to bring forth fruit in Chrift.

as also by those various blowings of the Sairie in the feels, with which when their sales are filled, they any thing, but when withdrawn, they lay wind but all habits of grace be houst up and ready) and not of themselves. Now this principle of self supping to live by it, no casuall heart in the world hash it.

by it.

And 2. for this affiliance, they are trained likes the first) to have a continual dependance, from a above, (without which they find they are able to come from God, and from the Spirit of Christ, a ciation of themselves, which implicitely is the sa immediate intercourse with Christ, and is really equinite, though they hit not at sa st haply on the right tion thereof (as having not been taught it by the the Word, or other wayes) in that dilling was their doe; and yet in homeoring the Spirit of Christ, who lends that Spirit of Christ, who lends that Spirit into even as in homeoring the Sonne, Christ sayes, that Eather also: although our thoughts may someon thingly be exercised towards one of the three Perfector another.

And thirdly, when they are once taught from the it is the duty of a Christian, and part of the left thus in Christ, and to bring forth all in him and flinctly to apprehend this, as requisite to a night bring fruit, then their hearts instantly doe nie to closen of it, as being most suitable and agreeable to that a their own spirits, which are Evangeheally whose Christ all manner of wayes that shall be revealed; shinct, a preparednesse in their faith to make Christiall manner of wayes that shall be revealed; shinct, a preparednesse in their faith to make Christial manner of wayes to be revealed to them, ought to exalt him in their hearts; and so this being of the one way whereby they are to honour him, if the on afore in a considence on their own graces, were so more, year they humble themselves as much so Christ of glory, or neglecting of him, in not having stinct recourse to him, as for any other sin.

ey th

and 4 though haply after all this, yet still their union with mot cleared to them, and fo their communion with him as must needs) doth still remain dark alfo, they therefore berdifern that they have any true communion with his perpor can fay how firength comes from him ; yet having bin mucht to fetch all from him , as was formerly explained. do in a continual renunciation of their own frength, deny fers of affiltancce from any other strength, as namely that their gifts and parts would make ; (even as they deny unlats or by-ends) and they ftill have their eyes upon Chrift, tork in them both the will and the deed , and fo by a faith of bricit, or casting themselves on him for strength in all asthey exercise towards him for justification, Gal. 2. 16.) live by faith on the Son of God, and have thereby fuch a kind in, a continuall recourse unto him. Upon which acts of fith being exercised by them towards him, He (as he is ed to differe it) moves them, and works and acts all in athough ftill not fo fenfibly unto their apprehenfions, as ney should difcern the connexion between the cause and dit; nor can they hang them together, that is to fav. when, or that this vertue doth come from Christ, because union with him is as yet doubtfull to them; and also bethe power that worketh in Beleevers is fecret; and like that the heavens upon our bodies, (which is as ftrong as that of ficke.) yet so sweet and so secretly infinuating it selfe with principles of nature, that as for the conveyance of it, it is inand hardly differenced from the other workings of the ciples of nature in us:and therefore the Apostle prayeth for Esphians, That their eyes may be enlightned to fee the power at wrought in them, Eph. 1. 18, 19. or consequently to the same

Itt so as 5. their soules walk all this while by these two principles simily rooted in them; both 1 That all good that is to be done, mis sad dath come from Christ, and him alone; and 2 That if any and be done by them, it is mrought by him alone, which doe set their subs a breathing after nothing more then to know (brist in the point of his resurrection: And having walkt thus in a selfe-emptines ad dependance upon Christ by way of a dark recumbencie, when note their union with him comes to be cleared up unto them, they then acknowledg as they Es. 26. That he alone hat burrought all

their

their workes in them, that they are nothing, and have thing; and though before this revelation of Christ, as to Peter, What I doe now then knowest not, but then said they knew not then that Christ had wrought all in them, they know it, and when they doe know and discern a knowledge it with the greatest exaltation of him, they be ferved, even during all that former time of their empting glory for him alone; staying as Jose did for David, it come more sensibly into their hearts, to set the crown of his head.

This I thought good to adde, to clear this point, kill a fouls should be stumbled.

Doct. 4. In the most fruitfull branches there remains

The 4. Doct. is, That in the most fruitfull branches there

corruptions that still need purging out.

This is taken but as supposed in the text, and not fellaid down, and I shall handle it but so far as it make what doth follow. What shall I need to quote much for the proof of it? Turn but to your own hearts, the find proofs enough of it.

Reasons.

That God might thereby the more set forth and ear
his justifying grace by Christs righteousnesse, and clear
of it to all our hearts. When the Apostle, long after
version, was in the midst of that great and famous bette
nicled in that 7. Rom. wherein he was led captive to the
an army of sinne within him, marring against the law she
presently upon that wosfull exclamation and outcry te
tioned, Oh miserable man that I am, &c. he falls als
grace of justification through Christ, they are his
after the battail ended, [Now] (sayes he) there is ma
to them that are in Christ: Mark that word [Now] th
such bloudy wounds and gashes there should yet be
mation, this exceedingly exalts this grace, for if ever (he
I was in danger of condemnation, it was upon the mation
belling of these my corruptions, which when they had a

noire, I might well have expected the sentence of condemnaion to have followed, but I finde, sayes he, that God still parons me, and accepts me as much as ever, upon my returning
a him; and therefore I doe proclaim with wonder, to all the
rodd, that Gods justifying grace in Christ is exceeding large
and rich. And though there be many corruptions in those that are
Christ, yet there is no condemnation to those who are in Christ,
what after the Spirit, though shesh be in them: And this at
not both clears our justification by Christs righteousnesse alone,
ad also magnifies and extols it.

It clears it, therefore how doth this remaining of corruptions fird to our Divines that great demonstration against the Pauls, that we are not justified by works, nor are those workes offed, (which they so impudently affirme against their own extense) even because corruption stains the best, and our best

internative fe is but as a menstruous cloth.

And as it clears it, fo likewife it extels it: For how is Grace regulated, when as not only all the fins and debts a man brought a Christo pardon at first conversion are pardoned, but after any relapses of us, and provings bankrupt, we are yet still fer pagaine by free grace with a new stock; and though we still a upon new scores every day, yet that these should still be aid, and there should be riches of love enough, and stock e-ough, that is, merit enough to hold out to pardon us, though remained in this mixt condition of sinning, to eternity, this

atteres exceedingly to illustrate the grace of perseverance, afteres exceedingly to illustrate the grace of perseverance, afteres exceedingly to illustrate the grace of perseverance, after power of God therein; for unto the power of God is a perseverance wholly attributed. I Pet. I. 5. Te are kept (as it agains) as the word signifies, through the power of God instantian. And were there not a great and an apparent dantrosmicatrying, such a mighty guard needed not; There is othing which puts us into any danger, but our corruptions that illustrain in us, which fight against the soul, and endeavour to recome and destroy us. Now then to be kept maugre all set; to have grace maintained; a spark of grace in the midst a fea of corruption; how doth this honour the power of sod in keeping us? As much in regard of this our dependency

D :

on him in fuch a condition, as hee would other fervice, if it were pepfect, and we wholly free corruptions. How will the grace of God under the umph over the grace given Adam in his innocencie? having his heart full of inherent grace, and nothing his nature, to feduce him, and the temptation that he but a matter of curiofity, and the pleafing his wife, he fell: When as many poore fouls under the flate that have but mites of grace in comparison, and work ruption, are yet kept, not onely from the unnecessary of fin in time of prosperity, but hold out against all the all the cruelties of wicked perfecutors in times of which threaten to debar them of all the prefent enjoy? And though Gods people are foyled often there should still remaine a feed within them, 1744. illustrates the grace of Christ under the Gospel. For in Adam expelled all grace out of him, when yet his full of nothing elfe. Were our hearts filled with grace at first conversion, this power would not be seen. The are kept with much leffe care, and charge, and power because they have no bias, no weights of fin, (as the Apol bung upon them to draw them alide, and preffe them we have.

Neither 3, would the confusion of the devill in the forgreat, and the victory so glorious, if all sin at sint or were expelled. For by this meanes the devill hath in against us, the more advantages, faire play, (as I must faire hopes of overcomming; having a great faire hopes of overcomming; having a great faire as ready to sinne as he is greedy to tempt; had strongly carries on his owne worke begun, though slow, degrees, backeth and maintaines a small partie of in us, to his confusion. That as in Gods outward towards his Church here on earth, he suffers a great the greater still by farre, to be against his Church, as holds it, and rules amongst the midst of his enemies, fill so doth he also in every particular believers had grace shall be in us but as a sparke, and corruptions smoother and moisture damping it; Grace but as a sails

de focket, among huge and miny winds, Then to bring judge-

Lafty, as God doth it to advance his owne grace, and contend the devil, fo for holy ends that concerne the Saints themthe: As,

1. To keep them from firitual pride. He trufted the Angele fell, with a full and compleat Bock of grace at first, and though raifed up from nothing a few dayes afore, fell into an admiration of themselves, that heaven could not hold m it was not a place good enough for them ; [They left] etest layes) their owne habitation and first estate, Jude, ver. 6. was the condemnation of the devill, I Tim. 3.6. But how much newould this have beene an occasion of pride to a soule that fall of nothing but fin the other day, to be made perfett prethe perfectly to justifie us the first day by the righteoufnesse nother, there is no danger in that, for it is a righteousnesse set us, and which we cannot fo eafily boast of vainly; for thich that apprehends it, empties us first of our selves. goes out to another for it. But Sanctification being a work mehtinus, we are apt to dote on that, as too much upon eleace in our felues; how much adoe have poore beleen to keepe their hearts off from doting upon their owne becomerie, and from poring on it, when it is (God wot) a white? They must therefore have something within them pulldowne their spirits, that when they look on their feams, they may looke on their feet, which Christ faves are still fled, John 13. 10.

a. However, if there were no fuch danger of spirituall pride on so sudden a rise, (as indeed it befalls not infants, nor such ules as dye as soone as regenerated, as that good thiefe) yet onever Gad thinkes it meet to use it as a means to humble his copethis way: even as God left the Canaanites in the land, we make if ractives, and to humble them. And to have been roughly humbled for sin here, will doe the Saints no hurt a-infit they come to heaven, it will keepe them Nothing for ever, their owne eyes, even when they are filled brim full of grace

dglory.

For 1. nothing humbles so as sinne. This made him cry out,

Oh miserable man that I am! He that never flinched for crosses, never thought himselfe miserable for any of gloried in them, 2 Cor. 12. when he came to be led experienced remaining in him, cryes out, Oh miserable man!

And 2. it is not the finnes of a fore-past unregenerate that will be enough to doe this throughly: For they allookt upon, as past, and gone; and some waies be as of making the grace after conversion the more glorie present sense humbleth most kindly, most deeply, bear fresh, and therefore sayes Paul. Oh miserable man the And againe, we are not able to know the depth, and corruptions at once; therefore we are to know it has a corruptions at once; therefore we are to know it has eye given us, we might experimentally gage it to be tome, and be experimentally still humbled for since experimentall humbling is the most kindly, as pity out of a ence is.

And 3. God would have us humbled by feeing or dance upon him for inherent grace; And how footest to forget we have received it; and that in our nature dwells? Wee would not remember, that our nature was mother to grace, and a natural mother to lusts, but the

weeds still grow naturally of themselves.

And 4. God would have us not onely humbled by dependance on him, but by a sense of our continual of nesset to him, and of being in his lurch; and therefore ruption still, that we might ever acknowledge that doe even lie on the block, and that he may chop them to see that in him, we should not onely live, and tures; but further, that by him we might justly he devery moment, this humbles the creature index.

3. As thus to humble them, so that they might have a to deny themselves: Which to doe is more acceptable then much more service without it; and therefore is promise of having an hundred fold, is made to that great the great grace, which of all other Christ exercised. We had no corruption to entice and seduce us, what opposed

there for us, thus of denying our felves ? Christ indeed had finite deale of glory to lay downe, not fo we : unleffe there felfinus, to folicite us, and another felfe to deny those folims, wee should have no occasions of felf-denyall, or the ife of any fuch grace. Therefore Adam was not capable of fich grace, because he had no corruption to seduce him. And forea little grace in us, denying a great deale of corruption. that respect, (for so much as is of it) more acceptable then bedience. Though we have leffe grace, yet in this respect of

her kind in the exercises of it.

Tobe meek and charitable to those who fall into fin, as knowcorruption is not fully yet purged out of thy felfe. This is Apoliles admonition upon this ground, Gal. 6. I. If a man moraten in a fault, (he speaks indefinitely, that any man may) bebut an everaking, not a finning wilfully, and obstinately. siding by occasion, through rashnesse, suddennesse, and vionot temptation, &c. ye which are fpirituall; restore such a man the first of meeknesse, considering thy selfe, lest thon also be nd. He would have every man be meek in his centure, and is repeofe of fuch an one, and reftore him, and pur him in were, as the word fignifies ; for ftill he may be united to as bone out of joyne is to the body, though for the time dred thereby unusefull; and do this, fayes he, with tenderand pity, with the spirit of meeknesse, which a man will not mklehe be fensible of his owne frailty, and subjection to untion; unlesse he restect on himselfe, and that seriously Confidering] faith the Apostle there, as implying more ight thought, (I may chance to fall also) but the seeing ighing what matter of falling there is in thine own heart, dut leave thee to thy felfe a little then; this works a methneffe towards fuch an one : For meekneffe and pity kindly, when we are fenfible of the like in our felves, and it our owne case. And this he speakes to the most spirituall flians, not to those who are as yet but as carnall, (as he thof the Corinthians) Christians newly converted, who their corruptions at the first stounded with that first of mortification given them, and though but in part killed, olly in a manner for a while laid afleep, and having not as

yet, after their late conversion, had a fresh experie gers and temptations a man after conversion in his subject to) are therefore apt to imagine they shall from affaults, and think not that their lufts will on and fo are prone to be more cenforious of the falls But you, who are more fpiritnall, to you I fpeak, fan ftle, for you are most meekned with a sense of your nesse; and even you, (sayes he) if you consider you what you are in your felves, have cause to think in be tempted.

Never fet thy felfe any ftint or measure of more still thou hast matter to purge out : Thou must bene physick all thy life. Say not, Now I have grace health enough, but as that great Apostle, (Not a attained, For indeede, thou halt not) Still prefe fo more vertue from Christ. If thou hast prevailed a ward act, rest not, but get the rising of the lust i that rowling of it in thy fancie; get thy heart de it alfo : and reft not there, but get to hate it, and it. The body of death it mult not onely be crucified buried alfo, and fo rot, Rom. 6. 4, 6. it is crucified fayes the Apostle there: that is, to moulder swe more, after its first deaths wound.

Obset. 6. That branches that have brought forthtime takes them not away.

The 6. Doctrine is, That those who are true bring forth any true fruit pleafing to God, the many corruptions in them, yet God takes the cuts them not off: The opposition implies this, Taking away the other, not fo of thefe, But pu an elegant Paranomafia, diets, na Saied, which the nfeth.

For an instance to prove this, (wherein I will als Metaphor here used) I take that place, Efg. 17. care of fruitfull branches, with the very fame di tween his dealing with them, and the unfruitfull that

cut (

U/c. 2.

expressed to ts. God profesieth himselfe the Keeper of a This Church, ver. 2, 3. I the Lord doe keep it, and ver. 6. and canfe them that come of Jacob to take root, Ifrael Ball me and bud, and fill the earth with fruit. But Ifrael having motion in him which would him his growth, he must be and cut. And fo in the next verses, God is faid to deale im ; but not fo as to cut them off, as he doth others that och his and their enemies. Hath he smitten them as he smote the friete bim ? No. For in measure when it Booteth forth, wit debate with it. When Ifrael is but a tender plant, and hooteth forth, he doth but in measure debate with it, that a fach a proportion as not to destroy it, or cause it to wither, that it may bloffome more, he measures out, as it were, Hous to them, but flages bis rough wind, as it followes : that Chiff ctions as would fhake that his plant too much, or blow it downe ; but fuch a wind as shall make it fruitfull, How away its unkindly bloffomes and leaves : fo much and more will He let out of his Treasury, even he who holds the hinhs filts, and can moderate them as he pleafeth. For his and purpose is nothing lesse then to cut off faced, both root bruch because of corruptions and finnes that doe cleave to Buthis is all the fruit to take away the finne, faves he ver. 9. tis this is the fruit of that winde, and of all these his dealings them; and it is [All] the fruit, that is, all that he intends neby, even to purge them.

But doth he deale so with others? No, for the boughs of mof fenced City wither, and are broken off and burned,

. IO, II.

Fitt, because in Christ God accepts a little good, and it plea. Reas. 1. im more, then fin in his doth displease him : And therefore nations he will not destroy the righteous with the wicked, torin men will he cast away their righteousnesse that is in a for a little wickednesse fake, but will rather purge out the and so preserve the other. This we have expressed under time Metapher, Efay. 65. 8. we have in hand, Thus faith the a the new wine is found in the clufter, and one faith destroy it for a bleffing is in it : That is, looke as when a man is about cut downe a Vine, and his axe is even at the root of it, and

one standing by, spyes a cluster upon it, that hath new which also argues there is sap still in the roote; which the property of sayes he, destroy it not: end of of nations and ment that feare him: of nations hath many holy ones: So there it followes, So will list ablessed of my servants sake I will not destroy them at lows there: and thus he likewise sayes of particular is a blessed work in such a mans heart, though mingled corruption, Ob destroy it not. Take away the sin but cut not off the man: why should his grace of his wickednesse? every dram of grace is precious, blood of Christ, and he will not suffer it to be destroy

Reaf. 2.

Because he hath ordained, that all the fruits of should remain, John 15. 16. Now if they should be a fruit would wither, their work must perish with the mans work shall prove in vaine in the Lord, 1 Cer. 15 though the world, and all works, and lusts of the witheir makers come to nothing, Tet he that doth the witheir makers come to nothing, Tet he that doth the wild dureth for ever. 1 John 2. 17. As the works of Christ are eternall, so his works in us are eternall also, because fruits of what he did: He that soweth library, the poore, his righteousues for ever.

Reaf. 3.

Thirdly, because he loves the person, and hates therefore he preserves the one, destroyes onely the is all the fruit to take away the sinne. Thus Pfal. 99. It the persons, and tooke vengeance onely on their interestive Covenant that is made with us in Christ, is not a conwith works, but with persons: And therefore though be often hatefull, yet he goes on to love the persons he may continue to love them, destroyes out of the hates, but cutteth not them off. A member that all cerous, a man loves it as it is his owne fless, Epos so he loathes the corruption and putrifaction that is in a force he doth not presently cut it off, but purgeth the plaisters to it to eate the corruption out: whereas wen that growes to a mans body, a man gets it called the not reckon it as his fless.

Fourthly, therein God shewes his skill, that he's

Reaf. 4.

branch which hath much corruption in it, fo artificially, ferer the torruption, and let the branch ftand ftill ; utterly downe, and make spoile of all, there is no great skill restoit : but to lop the branches in the right place, and due and feafon, fo as they may become fruitfull, this is from the of the Husbandman. Come to unskilfull Surgeons with a les or arme, and they feeing it past their skill, they talke of ing but cutting it off, and tell you it is fo far gone, that there wavelfe; but come to one that is skilfull indeed, that difit is not fo perished, but it may be cured, and he will try ertmonit: And fo doth God with branches and members live much corruption in them, he tryes-his skill upon them. a great cure of a leg or an arme, where he discerns some 19ch, though much corrupted; he can cut out the dead and let the found remaine, and fo makes it whole in the

Ofcomfort to those who are true brauches, and continue to Ufe. I. or forth fruit in the midft of of all the tryals that befall them. God will not fuffer them to be cut off by their corruption : mything in them should provoke God to doe it, it must be e: Now for that, you fee how Christ promifeth that God Inteorder therewith, and will purge it out of them. In the Pfal. vor. 18,29,30, this is the covenant made with David, shewsstype of Christ, with whom the same covenant is idefure and firme) That if his feed for fake my Law, and walke in my judgements, What, presently turne them out of sos, and cut them off, as those he meant no more to have to ewith? What, nothing but utter rejection? Is there no means frechiming them? Never a rod in the house? Yes, Then will will their transgressions with a rod, and their iniquity with stripes, out their stobbornnesse and sinfulnesse, but my laving dufe will I not take from bim as I did from Saul, as it is Chris. 17.13.

Let the Saints confider this, that they may return when they fallen, and fubmit to him and his nature, and fuffer him to what he will with them, and endure cutting, and lancing, dburning, fo long as he cuts them not off; endure chaftning, d all his dealings elfe, knowing that all the fruit is but to take

away the finne to make them partakers of his belief any meanes, as Paul speakes of himselfe, as Phil. 3. what it will, it is no matter; And God, if at any tim to cut thee off, yet it is but as the incessions was cut off, that the flesh might be desiroyed,

Taved.

Of encouragement to goe on still to bring forth to God : For if you doe, God will not cut you of you as a man pares his some that serves him; he will vantage at every fault to cast one off. It was his Dent: 20.19; that fuch trees as brought forth fruit they should not destroy when they came into an er trey. Doth God take care of trees? No, it was to to if we bring forth fruit, he will not destroy us, if it be deed, fit for meat : Oakes bring forth apples, foch and acorns, but they are not fit for meate; fuch might cut down! So if thou bring not forth fuch for Gods talte and relish, wherein thou sanctifielt a Christ in thy heart, thou maiest and wilt be cut do not : If thou beeft betrothed to Chrift, and he ! children on thee, feare not a bill of divorce, he wi cast thee off: And it is a good argument to fire him to spare thee by all the children he hath I thee: Children increase love between man and wife. Christ and us.

Doct. 6. That unfruitfull branches, God in the and the severall degrees whereby he cuts off profifer

unfruitfull.

That unfruitfull branches God in the end takes and Judas, who was here especially aymed at. For proceedings, who was here especially aymed at. For proceedings of the professors of Religion: Those that are applicant, God will continue to doe them good, and Judanes Sion, and all the gates of hell shall not be one of those mountaines: But because there are must Planess goe the same course with the other Orbes. If some secret by-way besides of their owne, of the Those that turns aside into crooked wayes, God will be

Ufe. 2.

the webers of iniquity: That is, in the end he will discover to be what they are : And though they goe amongst the of Profesors, like sheep, yet God will detect them, either hife, or in the life to come, to be Goats : Though they did feme to be workers of iniquity, yet God will leade them th with them.

Reasons why God dealeth thus with them.

Ent because they dishonour the Root which they professe feives to be graffed into; they professe themselves to be in Now he is a fruitfull root, full of fap, and for any to be wifell in him, is a dishonour to him. When you fee unfull branches upon a tree, you blame the root for it ; fo doth world blame the grace of Christ, the profession of Christ. seren the root it felfe, for the unfruitfulneffe of the branches. refore that they may dishonour the root no more, he takes way, cuts them off from that root they feemed to ftand and then they run out into all manner of wickednesse.

secondly, because the Husbandman hath no profit by them : Reas. 2. 14.6. The ground that bringeth forth thorns, and not fruit meet hin that dreffeth it, is nigh to our fing. In the 8. of the Cant. it ful Solomon had a Vineyard, and he let it out to Keepers, &c. beforekes this of Christ, of whom Solomon was a Type, and of Carth: and his comparison stands thus: Solomon being a The and having many Vineyards for his Royalty; (for the ide of intient Kings lay much in husbandry) he let them out to fine-dreffers, and they had some gaine by them; But Solomon direathonfand, and they but two bundred; the chiefe gaine sto come to Solomon. So the Vineyard that God had plantbrebelow, he lets it out to men, and they shall have some of byir, you shall all have wages for the work you doe ; yet stechiefe gaine must returne to God, he must have a thoufor your two hundred. But when men will have all the in that is in what they doe, fet up their owne ends onely, the Husbandman shall have none, such branches he takes my, because they are not for his profit, for it is made a rule equity, 1 Cor. 9. 7. That he that planteth a Vineyard, should eate.

brouse of all trees a Vine is good for nothing else but to Reas. 3. bring

bring forth fruit; as we fee it expressed to us, B good for nothing but the fire when it becomes us ther trees are good for building, to make pins of, Vine: And this similitude God chose out, to she trees else, Professors, if unfruitfull, are good for n end is to be burned.

The degrees of Gods cutting off unfcuitfull branches. Now if you aske, How God taketh them away? he doth it by are fet downe here, ver. 6. If a man diec. that is, fall away, then 1. They are cast out, wither, 3. They are gathered, 4. They are burned.

First, they are cast forth, that is, out of the hearts of ple, out of their company, out of their prayers, year their fociety by excommunication often, and many cast out themselves, being given up to such errors them to be unfound : As Hymeneus and Philetus, th ward Profesiors, so that their fall was like to have of the fruitfull branches, in fo much that the Apolle make an Apologie about their fall, Nevertheleffe the God remains sure, 2 Tim. 2.18. God gave them up to ons and herefies, as discovered their hearts to be n found : So also he gives these carnall professors up to as will discover them. This was the case of Can forth some fruit, for he sacrificed; yet because not he envied his brother, and was given up to murther upon which it is faid, that He was cast out of the fight Gen. 4. 16. that is, cast out of his Fathers family, at Ordinances of God there enjoyed, and made a vi the face of the whole earth, which of all curses is or elfe, as was faid, they of their owne accord forfal of the Saints. The Apostle makes this a step to the holy Ghoft, Heb. 10. 25. he faith, That when me affemblies and company of the people of God, pu vate, and love not to quicken and ftir up one another be they of those they once accompanied, they are gree to that which followes in the next verse, To fall they have received the knowledge of the truth.

Secondly, being thus cast forth, they wither; that a babilities which they once had, begins to decay; that

and in holy fpeeches, begins to be withdrawn, and their begin to fall off, they cannot pray nor speake of holy s is they were wont. Thus it is faid of fuch Professors. 13. That their fruit withereth, even here in the eyes of men : when God casteth them out, then he withdrawes his Spirit them; and then, although they come to the Ordinances, they have no breathings; they come to Prayer, and the Spiof God is departed, and fo by degrees God withdraws fap othem, till they be quite dead. Thus he dealt with Sanl, be had discovered himselfe by sparing the Amalekites, and effecting David, it is faid, The Spirit of God departed from and he withered ever after, all his gifts vanished, and the or frame of heart he once had, departed from him. So rifethey that had not gained by their talents, Mat. 25.26. their giveretaken from them, even in this life,, and the Spirit of which refted upon them, refted upon some other that were efaithfull.

Thirdly, lying long unfruitfull, in the end it is faid they are gad. Our Translation hath it, Men gather them, which either ha punishment in this life, that when they are cast out the lociety of Gods people, wicked men gather them, they to those that are naught: Popish persons, or profane Athethe them, as the Pharifees did Judas, when he cast himselfe tof desociety of the Apostles. Or else it may in a Metaor refer to the life to come; the Angels, they are the for the fire.

Solutly, it is faid, They are cast into the fire, and they burne. an would think he needed not to have added that, for being is the fire , they must needs burne : but his meaning is, tof all other they make the fiercest, hottest fire, because trees most seared, and fuell fully dry, as the Prophet

You then that professe the name of Ghrift, take heed that you Vie. 1. fmitfull branches indeed. I say to you as the Apostle saith, 11.19, 20. Because of unbeliefe, they were broken off: Thou if by faith, be not high minded, but feare. Take heede it be fruit that you bring forth, doe all for Gon,

make him your end in all, bring forth more fruit your fruit be riper, and more spirituall daily, lab and root your felves as much downward in inwas you do upward in outwardprofession, and out continually, left that which is threatned here, befr are fearfull things to be spoken, and yet concerne The Apostle compares such to trees twice dead, and the roots. You were borne dead in Adam ; fince the had perhaps some union with Christ by common green wither againe, then you are twice dead, and therefore is thing but to be stubbed up, and cast into the fire. And foule begin to forfake the affemblies of the Saints, or beg from them, let him looke to himselfe left he wither inte and be twice dead, and fo he never come to have life a him againe that is, repent, and return againe : And him that if you being cast out by the Church and people of break your hearts, fo that you mourne for your fine, cestuous Corinthian did, it is a signe you are such God will yet make fruitfull; but if beingcast out for wither, as here, the end will be burning.

ind o



THE TRYALL

ACHRISTIANS GROWTH.

THE FIRST PART.

JOHN 15. 2.

—Hepurgethit, that it may bring forth more fruit,

Of Growth in VIVIFICATION, and bringing forth more fruit.

CHAP. I.
That all true branches in Christ doe grow.

Rowth in Grace is the main thing held forth unto us in these words; and therefore I make it the chief subject of this Discourse.

Now as in the work of Santification at first there are two parts, Mortification and Vivification; so our progresse in that work hath two

malfospart to be confidered, and both here in the Text:

I. A growth in Mortification, or purging out of finne, Househit.

A politive growth in boline ffe, and all the fruits of it, That

and my purpose is accordingly to treat of these two, distinct-

ly

ly and apart by themselves: And although purging is here first mentioned, yet our growth in fruits the first place in the method of handling of them, by growth in positive holinesse, and bringing forther the end and persection of the other, and so chiefly me other but subserving unto this, and is accordingly me on of here by Christ, He purgeth it, [That] it against more fruit.

Now in handling this first Head, I shall doe three to First, in generall, shew, That all true branches a no

and fruitfulnelle, and the reasons of it.

Secondly, propound fuch confiderations by way of a on, as may conduce to fatisfie the tentations of fact O as differn not their growth herein.

Thirdly, explicate more largely by may of tryal, we bring forth more fruit, thereby further to help Belevensus

and judge a right of it.

My scope in this discourse being not so much to get or motives unto growth, as helps to judge of, and try and and prevent such mistakes herein, as Christians are a into.

First, in generall, to demonstrate, that all true belongrow more or lesse in fruitfulnesse. I shall give both pro

reasons of it.

For proofs out of Scripture, those two places House compared with Pfal. 92, where the holy Ghost single choicest trees and stomers in the world, on purpose was Saints fruitfulness, and their growth therein.

As first, to shew the sudden springing up of the as it falls out upon some mens conversions, or precovery again after falls, he compares them to 14.5. whole stalk, though long hid in the earth, begins to feel the dew, growes up oftentimes in a little is but a flower, and soon decayes.

Therefore secondly, to shew their perpetuity, and segether with their growth, the Prophet therecomes the Cedar, whose wood rots not, proverhally passimmortality; Digna Cedro: And which is not only

but of all trees the talleft, and shoots up the highest, he yet thirdly, suppose the new creature be kept under, and ercled with tentations and oppositions, yet to shew that still will grow and flourish again : therefore he further compareth atos Palme tree, which useth to grow, the more weight is gupon it, and fprouts again, even, when it is cut downe to e roots.

Fourthly, to shew that they grow with all kinds of growth : erfore the Prophet expresseth their growth both by the spreadof their root, and also of the branches, and so in a growth oth upward and downward, He fball caft forth bis wootes as Lema: that is, grow inwardly in habituall grace in the heart. then outwardly fread forth their branches, and fo grow in the mard profession of Gods wayes and truth, and externall ho-

ele in their lives,

Neiter fifthly, is it a growth meerly in bulk . but also in fruithefe, and therefore he compares them to the Olive and the (fo in that place of Hofen) which are of all trees the fullell, and most usefull to God and man, Judg 9.9,13.

But yet fixtly, trees have a flourishing time of it but for some ile during which, although they may be thus green and fruitwein their age they wither and rot, and their leaves fall und their fruit decayes : The holy Ghoft therefore as preting this exception to fall out in the Saints growth, he addes, alga. They bring forth fruit fill in their old age: When nature stodersy, yet grace renewes its strength; which if it be ndred at, and how grace should grow and multiply, the soile or hearts being a stepmother to it, From me, sayes Christ, is frie found, ver. 8. of that 14. of Hofen. It is God that gives this rafe, and I will be as the dew to Israel, ver. 5.

The reasons why Christians doe thus grow, are drawn

First, from Christ his being our Head, and we his members. Reaf. 1. walthough clothes though never fo gorgeous, grow not, yet Drawne from thers doe. This similitude the Apostle useth in two places, Christs being perfethe growth of the Saints, Ephef. 4.15, 16. and Col. 2.19. sche laith, Christ is a head, from whom the whole body grows him in all things. Now the consequence of this reason will wayes appear.

First, if no more but that there might be a conhead and members, it was meet we the members the we are predestinated to be conformable to the Image Rom. 8. Now Christ did grow in wisdome, Luke 1, 41, and 42, and therefore so must we.

But secondly, as he is our Head, he hath received affer that every end that we might grow even to fill all in all fill

Now we are empty creatures, at his first taking of 10.10. I came, sayes Christ, that they might have life, (and ly so much as will keep body and soul together, as but) that they might have it more abundantly. Why is good life, and of lives the most excellent, but because it on all the essential properties of life in it? Now the minuties of life are to move and grow. The Stars they have a life, but they grow not; the Sun increaseth not, for all bling up and down, as snow-balls doe: Plants they have ing life, but they move not out of their place; but there is both. It is an active thing, and it is a growing that and because the more it is acted the more it grows, the

growth is expressed by its motion.

Yea thirdly, as his fulneffe is for our growth, for makes up his fulneffe, even the fulneffe of Christ mills Christ personall is full without us: therefore the flatter Christian growes up to, is called, Ephel. 4. 13. The fulneffe of Chrift. In like speech to this, Eph. 1.23. 10 his body is his fulne fe: and Eph. 4. 13. the growth of bers is faid to be the fulneffe of Christ : fo that as Che an head without a body, if he had no members, and lame body, if he wanted any of those his members: h be found a disproportioned body, as it were, if an members should not grow to that stature God hid them : So that as there will be plenitudito partium, parts, no member lacking; fo also plenitudo gradus of growth wanting in any part, that fo Christ in all, may be fully full. And as there would be a any one should not grow, (as to have a withered a dishonour to the head) fo to have any one grow in to too great a stature, would breed as great a de

wide therefore he addes, that every member hath its mea-The hand grows according to the proportion of a hand, Afothe reft, and fo in the 13. ver. he hath it, that there is a meathe flaure of the fulneffe of Chrift, that every one attains to. The ferond reason is taken from God the Father.

Who first hath appointed, as who shall be members, so also er growth each of these members shall attaine to : therefore called an increasing with the increase of God, Col. 2. 19. Other ents appoint not what stature their children shall attaine to. the Lord doth, that when they meet in heaven, there may aproportion in the body : as all Christs members were written God book, fo the growth of them alfo.

Secondly, he hath promifed that they shall grow : therefore a find, Plat, 92. They shall bring forth fruit in their age, to shere Lodin faithfull, which respecteth his promise : for faithfulsi the fulfilling a promise.

Thirdly, God the Father hath accordingly appointed meanes that end, principally that they might grow.

Ashit, Esh. 4. it is faid, he hath given gifes unto men, not at they may be converted only, but also to build them up for the fing of the body of Christ: he speaks as if that were one maine Therefore the Word is not onely compared to feed, that sess men, but to milke also, that so babes may grow, and to men, that men may grow, and thus that all forts of Christimy grow. So also Sacraments, their principall end is growth, not to convert, but to encrease; as meat puts not life in, but indined for growth, where life is already.

a He gives his Spirit, which works growth in the hearts of his pe; and by him they have a nutritive power conveyed from f: For it might be faid, though there be never fo much noutent, if they have no power to concoct it, still they cannos sherefore the Apostle fays, that there is an effectuall working be measure of every part, Eph.4.16. the same power working in which raised up Jesus Christ from death to life, Eph. 1.19.

The haft reason is taken from the Saints themselves; they Reas- 3. nototherwise enter into heaven; which I take from that Except ye be converted, and become as little children, yo selves. tenter into the Kingdome of Heaven. He speaks this to his Disciples,

Reaf. 2. From God the Fathers appointment.

From the Saints themDisciples, who were converted before; but faith o ye grow, (there being a farther measure appoints Father) you cannot enter into heaven. There is great a necessity to grow, as to be borne againe, or enter into Heaven.

CHAP. II.

An explication how the Saints doe grow : me rations to satisfie those that discern not their G

TAving given you the reasons, I will now en

Lpoint.

And that chiefly for the fatisfaction of those w doubts and troubles about their effate, are occasion want of discerning themselves to grow, and so call i the work begun, because not carryed on so sensibly as they expect and defire.

Their objections are many and divers.

They fay, when they were young, they then had tuall enlivenings, and quicknesse of affections, more ties, &c. that formerly they had more zeal in what the the good of others, and more fruit of their labours; tofore they have spent more time in duties, in con hearing, &c. that others fart up, who have more go day, then they have been getting many years. Year far from discerning that they grow, that they rather they fall back, and therefore fear even the truth them, because all beleevers grow.

Now the scope of all which I shall speak of this at tend to this, to help such to discern and judge an estates herein, and to free them from such millaker

as their objections are usually founded upon.

And first, concerning this kind of tentation and me premise this one Observation, concerning what verts this temptation is aptell to seize on.

You all know, that there are two more eminent

1. Confideration in generall.

manner of conversions of Gods people usuall in the ch. The conversion of some is more sudden and apparent. the bringing of Joseph out of a dungeon, into a marvellous light. It is with a fudden change, which therefore is acunied with a mighty violent inundation, and land-floud of lation for finne, encreased with many gracious enlargemes and dews from heaven, which afterwards abating, and fream fetling and growing leffe, and comming to an ordiwhamell, and falling but unto fo much as the naturall foring mace (as I may fo call it) will ferve to feed, they then begin all all into question for their want of growth. Others on the my, whose conversion hath been insensible, and carryed on a fill and quiet stream, and have had a more leifurely, tethaw; and their change from darkneffe to light hath not fidden; but as the breaking forth of the morning, small at and not discernable at what time day began then to break ; feon the contrary are exercised rather about the truth of the begun, about the work of conversion it felfe, and the right ning of all at first; but their tentations arise not from a want growth fo much, for this to them is more evident and fensible. glike the morning light which growes clearer and clearer to the feet da Prov. 4.

Now observe the different condition of these two forts : The mer of these hath a more apparent work at first, to shew, as coince of their estate, but are apt through desertions, tab, and carnall prefumption to call into question their stele in it, and from thence to question the truth of that work begun. The other on the contrary fees a constant ng and stream increasing, but cannot shew the Well-head, then or where the fpring began. So that fo apparent a the of grace begun, would become matter of affurance be one, but is checked with ant of discerning growth answeheto fich beginnings. But an apparent growth, and fast goup of the building, comforts the other, but yet fo as they are apt to question whether the foundation of such a building nell and farely laid; that they are going on further to peron, this they clearly see, but whether they come in at the gue, or no, that is the scruple which exerciseth their spirits. Thus hath our wife God, as in the work of his providents grace, fer the one against the other, as Solomon speak of both these there might be occasion of excercise less, to might conside in any workes wrought upon them, but to Christ; and that neither should rejoyce against the be discontented with that way, wherein God hath to them.

2. More particular considerations. In the second place, there are some considerations to be concerning a Christians discerning his spiritual ground, will be profitable to the thing in hand.

I. Confid.

As first, that our growing in grace is a mysterie to be a ded by faith, rather then by fense; our spiritual life is carryed along by faith, much more the discerning deso fit. Yea and it being carryed on by contraries, as he desertions, and even by our own opinions of our decrees fore it is rather discerned by faith, then sense, for faithful dence of things not seene.

2. Confid.

Secondly, the eager defire that many Christians more grace, together with them, their going on m more and more their wants, (which in some respective these doe keepe them from thinking that indeed grow. There is (as Solomon fayes), that maketh and hath great riches, Prov. 13. 7. because he c defires ftill, therefore still he thinks himself poor. S and greedy Christians, looking still to what they not to what they have, are still complaining and If thou wouldst difcern thy growth, doe not comp with thy writing, but rather thy writing now with the at the first: For this is a fure rule, that the better t to write; the betrer copie doth God daily fet the gives thee to fee more ftrictneffe in the rule, and fo think that thou wantelt as muc', and art as far thort thus thou comparest thy self with nothing but the rule it felfe.

3. Confid.

The third Confideration, that if growth at any the fensible, and be discerned by sense, yet so as after a fo discernable as that great change was which was mans first conversion; the reasons whereof are,

For at first conversion, the change was specificall, wholly want of grace, unto beginnings of grace : but the change or growth afterwards is but graduall, that is, but addition of e degrees onely, of fomething of the fame kind ftill: and efore it doth not fo eminently affect the heart, as the change fift conversion doth. To be translated out of a Prison to a edome, as fofeph was, would affect more, then to have new sedomes added to one that is a King already, as Alexan-

a Because then the newnesse makes a great impression : One theins anew to fludy any Art, his growth is fenfible, beevery thing he reads is new; when as afterwards in his hinghe meets with the fame thing againe and againe, and with strand learns what he knew before more perfectly, and adds

to his old.

Afourth Confideration to discern thy growth, there must be 4. Confid. callowed; For the time, fayes the Apostle, they might have maker, Heb. 5. 12. implying, they must have had time to ummperfection. Christians doe not grow discernably till fone force. The Sunne goes up higher and higher, but we ime notits progresse, till after an hours motion. Things tradlent, have the flowest growth; but rushes grow fast, they are weaker kind of plants; herbs, and willows, and estres grow fast, but full of pith; Oakes more flowly, yet refoldly, and in the end attain to a greater bulk.

Fifthly, consider the growth it selfe; there may be a great 5. Consid. fence thereof in severall men : You heard that every man Imeasure appointed to which he must grow, but men are to this fulnesse severall wayes, which makes a difference

beir growth.

fill, Some have the advantage of others, at full fetting out; greathem a great stock of grace at first, and that for these

When there is a present use of them ; Paul was the last of Anfiles, borne out of time, as himfelf complaines, as one that to schoole long after the rest of the Apostles, and yet knot behind any of them in grace, because God was to use

tiet it ide H

him presently. To some God gives five talents, to or fo that he that hath five, bath as much given him that had but two bad with all his gains, all his life is

2. When a man is converted late; ashe that are Vineyard at the eleventh hour, was furnished with a doe as much as the rest, for they all received but a pro-Secondly, in the manner of their growth, some bare

of others.

1. Some grow without intermission, as that great and the Colossiuns, who from the sirst day they heard in brought forth fruit, Col. 1. 15. Others have rubs, and time of their lives stand at a stay: And thus some doe after their sirst conversion, as the Church of Epherastrom her sirst love: Others in old age, as the Hebran, in the time they might have taught others, were so far called they had need be taught agains the first principles of the Measure therefore not so your growth by a piece of but by comparing your whole life together.

2. Some die sooner, and therefore God fits then for sooner. Dorcas dyed rich in good Workes, Stephen god holy Ghost, Act. 9. It is with severall Christians, until Planets: the Moon goes her course in a moneth, the Saintherest in many years, so as often they that live should

fastest.

CHAP. III.

What it is to bring forth more fruit, explicus) tively by removing many mistakes.

Let us now fee what it is wherein Christians my

forth more fruit.

And this I will explicate two wayes. First, aspail
it is not to bring forth more fruit really, though and
and in shew it be a growth in fruit, which occasion
stakes.

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Secondly, policively, what it is truly to bring forth more

for the first, First, to grow is not onely or chiefly to grow in fi, or abilities, as to preach, and pray, &c. but to encrease in ses: ingifts onely, fo Reprobates may grow; yea, and fo Beleevers may grow, and yet not bring forth more fruit : Corinthians grew falt this way in respect of gifts, they were abed in all utterance and knowledge, and came behind in no gift. Cer. 1.7. and yet he tells them, that they were babes and Chap. 3. 2, 3. And therefore in the 12. Chap. after he had oca of gifts, and endeavouring to excell therein, (as they did) tells them that indeed they were things to be defired, and refore exhorts them to cover the best gifts; but, yet, fayes he, les unto jon a more excellent way, in the last ver. of that 120 And what was that ? It followes in the 13. Chap. even mat, charity, love to God, and love of our brethren: A dram that is layes he, worth a pound of the best fruit of gifts. And is discourse, Chap. 13. doth begin, ver. 1. Though Ispeak blumus of men and Angels, yet if I have not charity, &c. Gifts even for the good of others, to edifie them especially, I Cor. 12.7. Graces, as love, faith, and hamility, these are given to save a nown foul; and therefore therein is the true growth : Yet concerning this, I will propound a Caption or two.

Indeed, growth in gifts, together with growth in Sanctification Cantion 1. singalong with it, will increase our account, for God will m his own gifts in us, if as they come from Christ, so they and in him, and for him in our intentions; but otherwise puffe up and hinder. They ferve indeed to fet out, and garthe fruit, and to help forward the exercise of graces; they good fruit dishes, to set the fruit forth: But if grace grow with them, we bring not forth much fruit, for at best they

bur bloslomes, not fruit.

gain, men are indeed to indeavour to grow in these gifts of lory, and instructing others, and conferences, &c. As was to Timothy, Let thy profiting appear to all, I Tim.4.15 and to Corinthians, Covet the best gift, especially whilltayou are g; yet we are not simply thereby to take an estimate of our

Though this let me withall adde, that often by a grace, a man increaseth in gifts, and for want of grace, gifts also doe decay. The Talents being use were doubled, and unfaithfully, were lessened.

And this confideration may help to answer some do objections which some Christians have about their grobecause they cannot pray so well as others, nor do service to the Saints as some doe, therefore they have less fruit. Thou mayest bring more fruit for all the walkest humbly in thy calling, and prayest more served, less notionally, or eloquently. By how much the nor humble, prize our selves lesse by them; and use then a and for Christ, seeing they come all from him; the recontented to want them, and not envie others that have some on the more fruit we bring forth, even in the water sifts.

Againe, decay in gifts, as in old age, doth not always men from bringing forth more fruit. As, although the remember a Sermon so well as they had wont, no post that vigour, and vivacity, and quicknesse when they make so active, stirring, forward, it followes not that deplete forth more fruit. David when he was old, could at the Kingdome, nor doe the Church that service is formerly, yet true fruit he might grow in, in regard in nall carriage towards God for his own salvation. As when he is young, is able to sing sweetlier then when he was on that they when he is young, is able to sing sweetlier then when he had wont; yet still he may grow a better Massian more skill, and set better. Affections, the quicknessed pends much upon bodily spirits.

Secondly, our bringing forth more fruit, it is not toke red simply by our successe towards others in the carried gifts (though that be called fruit also: so fer. 17. 10. a called the fruit of our doings: there are our doings, and of our doings; that is, the successe which our campus or graces, have upon others; and so the conversion of men by the Apostles is called by Christ their fruit, just yet simply by this we are not to reckon our ground:

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towards others in the exercise of those gifts (though that called fruit also: so fer. 17. 10. they are called the fruit of our there are our doings, and the fruits of our doings; that be faccelle which our examples, or gifts, or graces, have upon es; and fo the conversion of the fouls of men by the A-Be is called by Christ their fruit, John 15.16.) yet simply by weare not to reckon our growth : for in fucceffe and exerof effet, a man may decrease when he growes older, and fo We fruit of his labours them formerly, or haply he may be defide; fo fayes the Baptift of himfelf, I muft decreafe, John 20. Jobs, when Christ came to preach, had lesse commings in : in this respect, old Christians, and ancient Ministers, may rafe, and young ones increase, and yet they decay not in se: for there are Gods workes in us, and Gods workes with us: God work with us in doing good to others, may be leffe. no yet his worker in us may be more : for as there are diverfiof pifts, fo of operations, I Cor. 12. The holy Ghost may use ed lefe grace to doe more good then one of more, though Atticantion is to be added, that he delights usually to hoor thok of molt fincerity, with most fuccesse; as in that emi-Apostle, Paul, the grace of God was more in him, and so most more with him in doing much good to others, 1 Cor. 10. and God also will reward according to the fruit of our dou. wfm. 17. 10. when our defires are enlarged to doe much ed, and we intended and aimed to doe that good which is e: there it is added there, in that fer. 17. Whose beart those wif. When he fees the heart clearly enlarged to doe much then the fruit that is done is reckoned him as his ; otherh what ever it be he doth by us, he will reward but according www.s., as concurrent with his. So 1Cor. 3.8. the Apostle on this occasion intimates, that feeing it is God that gives the reals, he fayes, that God will reward men according to their Cown not simply according to his workes by them : as if od doth not goe forth with a Minister, whose heart is much to doe good, and to convert foules, to doe fo much good him as with another, who is in his own spirit lesse zealous; if his heart was large in defires, and his endeavours great loegood, God will reckon more fruit to him then to ano-G3 ther

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ther that had fewer endeavours, though more Thirdly, this growth in grace, and bringing forth is not fimply to be reckoned by the largeneffe or fa those opportunities which men have of doing m good, and fo, By the bringing forth of more fruit, in more opportunities vouchsafed. Some that have and better gifts, have their shop-windowes shut, nighte them, and the power of darkneffe, as it did Christ himfel end, and then they cannot work. Others have leffer flower in, and yet have more grace; yea, the fame man may have opportunities when young, and leffer when he is old w growes, and brings forth before God more fruit, bear accepts the will for the deed : So the Baptift was hindred latter time in prison, when yet he brought forth more free therefore he envied not Christ that got all his custome i rers and Disciples, but rejoyced that the work were he though not by himseif: here was as much grace express many Sermons. So Paul, he was much of his time in whe then he cealed not to bring forth more fruit that should his falvation, for Phil. 1. 15, 16. when as he being in pe heard others preached, and that out of envieto his out of good will, I in prison rejoyced, sayes he, the C preached, though I cannot doe it my felfe: and I know, that this shall turn to my Salvation, ver. 19. These fruits much, and would bring him in as much glory as his p Indeed when a man shall prize opportunities of doing and for them voluntarily let goe all opportunities of al himself and his credit, or ease, or carnall advantages, the more fruit he brings forth in those opportunities, the reckoned on his score.

Fourthly, it is not alwayes to be measured by acases as joy, and spirituall ravishment, &c. which tend to the act the comfort of a Christian: but it is to be estimated as those substantiall graces, as faith, humility, love, strong as affections to what is good. The other may decreate these that are more substantiall doe increase. The seminary fall off, when fruit comes on; though the gost as no matter, so the stuffe be strong and substantials.

hat not fo sweet a found. Yea, often the decreasing of chose condided graces are a means of the encrease of the other: want feeling causeth more exercise of faith, as taking away bladders reise a man to swim: One that hath bladders, and the stream when seems to swim as well and as fast as one that hath amed long, and hath more skill and strength, but wanteth the swim against the stream, yet not so fast. Spirituall indirusings cause more humility, more cleaving to God. A mas the Leper cleansed, haply at the first leaps more, but goes soft afterward.

Fifthkit is not increasing in outward professing, and a seeming ward but especially in inward and substantiall godlinesse; the herisbut as increasing in leaves; but in growth, there must be meing forth more fruit. When the root strikes not deeper noward, and farther into the earth, but spreads much upnd in the branches, this is not a true growth; though look erethere is more rooting, there will be more foreading also fore ground. Growth, it lies not in this, That men should the of me above what I am indeed, 2 Cor. 12. 6. Many at first winto fo great a profession, as they cannot fill up, and grow to all their dayes; make bigger cloathes then they can grow Masthey fay of Elephants, that the skinne is as big at first, our after, and all their life time their flesh growes but up to their skinne up. True growth begins at the vitalls, the heart, liver, the bloud gets foundnesse and vigour, and so the whole outwardly; this heart Godlineffe is the thing you must de by.

Andyetixtly, even in inward affections many be deceived:
makere the party for Christ in appearance may be greater
in truth. So often in a young Christian, there is a greater
my of affections mustered, but most of them but mercenaries:
affections are then larger, his joyes greater, his forrowes viomer then afterwards: More of his heart joynes in duties at
t; but afterwards, though lesse, yet more spiritually and
ty. The objects being then new, draw all after them; not
the spirit, or that new principle of grace is stirred then, but
halso. The unregenerate part becomes a Temporary Believer

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for a time, hath a work upon it per redundantiam, as nerate man hath who is a Temporary : which work generate part doth decay, as in Temporaries it doth leffe not onely godly forrow is flirred to mon but carnall forrow being awakned by God wrath and fo makes the streame bigger. Infidelity it selfe Magus, for a while beleeves. Whilft the things of wonder to a man, (as at first they are) prefumption eckes out faith; a great party in the heart cleaves (as the phrase is in Daniel) and for by-ends, which progresse fall off and faint in the way; and those les and above their true mortification were further e fwoune, begin againe to revive. All this was refemble the comming of the Children of Ifrael out of Egypt, those plagues in Egypt, and Moses his call, not oney lites, but even many of the Egyptians were wrought began out of felf-love to feare the Lord, Exed. 9.20. and 6 multitude, it is faid, went out with the Ifraelites, End to facrifice to the Lord; but ere long, as Numb. 11.4 multitude began to murmur, and to fall off: So at 1 fetting out, at his first conversion, mixt carnall affect regenerate part, through the newnesse of the object pression of Gods wrath, and heavenly ravishments, npon, and goe out with the new Ifrael to facrifice, in while thefe fall away, and then the number is left; fraelites may be encreased. Hence it is, that your lif they know their hearts) complain more of by (Christians of deadne fe. So in times of peace, pre out faith, and makes it seeme a great deale, wh desertion and tryal, falls off; and then though the partie be leffe, yet more fincere. When the fire is there is more fmoke, even as much as fils the h the flame comes, that contracts all into a narrow hath more heat in it : So it is in young Christians, ons, (which Christ compares to the moaking he duties, their forrow for finne, their love of God exceeding carnal; the flame after, though left, and leffe mixt with vapours of corrupt felf-love.

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Seventhly we must no one some kind or for k, in the univerfall ext prehendeth the duties r, and all the duties of a we are leffe in fome fort re young Christians: Hap filling, and reading, and me the whole) of our time in these. fetime in thefe, we mul not fay the decayed: for there are many other on & which haply then we neglected, but now. Sothat take all forts of duties in the latitude mybegrowne more, and do bring forth more fruitwebring forth leffe fruit of fome one kind then afore, but mebefilled with all variety of fruits of the first and second orefruit, Men at their first conversion are necessitated often to bend their whole time in fuch duties wherein they mediately draw nigh to God: Paul then spent three whole sinfalling and prayer: And then we allow them to doe it, metheir estates require it; they want assurance, and esta-Ament, they fee grace to be that one thing necessary, and theretweirethem leave to neglect all things for it; they are new unied to Christ, and therefore they are not to be pressed to rite first yeare, (as I may so allude) as for young marryed mast was provided in Leviticus; and parents and masters etogive allowance to fuch, then in their travell of their new atolyein, and not to be cruell to them, in denying them time then ordinary. So also when they are in desertion, tich satime of ficknesse, and in ficknesse you allow your ferth time from their work) as the Church, when the wanted Beloved, Cant. 3. 2. no wonder if the leaves all to feek him : your felves, when you want a child or a fervant, you cry him my fireet, and leave all to find him, as he left ninety nine to one loft fheep. And they then come new out of prison, out their naturall estate, and out of the fresh apprehension of the thof God, and therefore no wonder if they run so fast to hafte

y, Itay to the City of gs againe. nt in their pur igion, fortheir enter Christians are eir particular callin in both aright, to be eart up in communion shout diffraction, and to be e about his calling cheerfuly. s his hard therein finds to doe, he is a therefore I Thef. 4. 10. when he had encrease more and more in grace, he goes on exnort them also to doe their owne bufineffe, and un their hands, that they may walk honestly towards them will to neglect our callings, gives offence to them without fore masters stumble at young Christians : but both the Apolles exhortation in that Epille, may fund to creating in holineste, of which he had spoken afore, o and Chap. 4. 1. and ver. 10. with diligence in a called he speaks, ver. 11. &c. To be conversant all day in is indeed more fweet to a mans felfe, and is an le earth; but to be conversant in our callings, is more others, and fo may glorifie God more: And therefor Paul would gladly have been with Christ, (for the il sayes he) yet sayes he, To abide here is more profits Phil, 1. fo to injoy immediate communion with God and to meditate all the week long, is more for the a mans particular; but to be employed in the bulioca calling, the more profitable for the Church, or Com or Family. And therefore it is to be accounted a be of more fruit, when both are joyned, and wifely fo as the one is not a hindrance to the other: the out of love to his mother, and the fweetneffe he ha pany, could find in his heart to ftay all day at home to her; yet it pleaseth her more for him to goe to fo and at night, to come home and be with her, and pluy

withe then kiffeth him, and makes much of him. Children henthey are young, they eate often, and doe little, and wo llow them to doe fo; afterwards you fet them to work, and schoole, and reduce them to two good meals, and they thrive smell with it.

CHAP. IV.

hait is to bring forth more fruit, explicated positively, wherein many direct tryalls of Growth are given.

This I have shewne you negatively, what this growth is not to be measured by, and so by way of intimation wherein mostly, I will secondly do it more positively, and directly,

affirmatively.

Fift, we grow, when we are led on to execuse new graces, for side one grace to another, as the Apostle Peter exhorts ; when in our knowledge we are led into new truths, and have verble affections running along with those discoveries toof the things revealed. At first a Christian doth not exercise ences, though all are radically in him: But as a man lives the life of a plant, then of fense, then of reason, so is it in tion There are many formes Christians go through, as schosa choole doe, wherein their thoughts are in a more especiall mertaken up about divine objects of an higher or inferiour defheart and life more; and fo they goe to schoole to lan, and are fet to study it, even oftentimes a good while conversion, and faith begun: and then after they have ed that lesion throughly, they are led up higher to have is faith drawn out, and to be exercised about free grace more, towards Christ his person, union with him, and about the and way of drawing vertue from him, and doing all in him. erein it falls out with particular Christians, as with the thingenerall; that as although the most infant dayes of Curch from Adams time in the old world had the knowtof all Fundamentals, necessary to salvation, yet God went over I. Tryall.

over πολυμερώς, piecemeale, Heb. 1. 1. Age after Age. his Church in a larger knowledge of those Fundame it in Gods dealing with particular Christians, though a in his conversion hath the substance of all these taugh he goes over them by piecemeale againe, throughout the life; and hath often fuch a diltinet apprehension to them, as if he had not knowne or minded them after fometimes his thoughts doe dwell more about the co of his owne righteousnesse, sometimes about that fel Christ, sometimes more about the spirituall strictuelle to walk in : And because some are apt to give up the when they have new; hence that which is indeed burn grace in them, many account to be but their first co though every fuch eminent addition be to be accounted version, as Christ speaks to his Disciples, Except pe hea vet they were converted afore. Now the purpole 16 for, is an help to discerne our growth; for when Go leading us with farther light and affection to a larger fion of spiritual things, or to the trying new graces 6 grow. Therefore Cant. 7. ult. the Church is faid to lan beloved [fruits new and old:] And Rom. 5. from pain is led to experience, from experience to hope. As wickel led on from one finne to another, and fo grow ! worfe ; fo godly men from one grace to another: in is fo with us, then we encrease.

2. Tryall.

Secondly, when a man finds new degrees of them added, and the finits of them grow bigger and more possible as when a mans love grows more fervent, as 1 Ph. 1 faith, from mans calting it felfe on Christ, comes to the nesse in Christ, which is to eate his stellar, and drink like then from that growes further up to an assume of the is an addition to it: When any thing that was larger (as the Apostle speaks, 1 Thes. 3. 10.) is added. So more grows up to more strength of faith in temptations, as moved and shaken in them, more rooted in faith, use speaks. Thus in godly sorrow, when from mount contrary to Gods holinesse, we goe on to mount that grows up to move loves us, which followes upon the trary to him who loves us, which followes upon the strength of the superior to him who loves us, which followes upon the strength of the superior to him who loves us, which followes upon the strength of the superior to him who loves us, which followes upon the superior to the

edever him which once they had pierced : not onely that we me that we should offend a God hath so much mercy in but out of a fenfe of it to us, which many cannot finde : fo herour motives to hate-finne grow more raifed, more fpirituthefe are additions of the fame degree. So in Prayer, when efinde our prayers to grow more spirituall, as in that part of ever, Confession, when more spiritual corruptions are put into confeshons; and so in like manner, stronger grounds of in put into deprecation, and petitions for pardon; more enreductie to thankfulnesse; more zeale to pray for the burches; when we go on to pray with all prayer more, as the postle speaks, Ephes. 6. 18. Or in obedience, when we abound read more in the work of the Lord, as Rev. 2. 9. it is faid of a Church, that their last works were more then the first; so as choughes are laden, and we are filled with the fruits of righteoufefe, Phil. I.

Thirdly, when the fruits and duties we performe grow more or more spirituall though lesse juycie; that is, lesse affectioite: and though they grow not in bignesse, nor in number, that we pray not more, nor longer; yet they grow more favoury, perspirituall, more compact and folid. It is not simply the abitude of performances argue growth : When one is fick, whisbody is decayed, he may be leffe in duties; but it is the primacile, the holinesse of them : One short Prayer put up faith, with a broken heart, is in Gods eye more fruit then a gone, or a whole day fpent in fasting; even in the same sense athe widows mite, is faid to be more then they all cast in, Luk. 1.3. Young Christians performe more duties at first, and fuer, then after; as young stomachs eate more and oftner. innoting Sermons, fo in performing duties, some will note newords, but not more matter, because with lesse understand-; young Christians performe more duties, and withall spoile ore daties; young Carpenters make many chips: But the ne spirituall'your performances grow, the more fruit there is be effected that there is in them. It is not the bignesse of the for juycineffe of them, for then crabs were better then apbut the relish it is that gives the commendation: And it is the you have therein, that puts this relish into them : when your

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3. Tryall.

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ends are raifed more to aime at God, and to fanctife and to debase your selves in a sense of your owner of emptinesse, and unability; and when your obedinesse more out of thankfulnesse, and lesse out of the confinitioner. As the greatest growth of wicked men is a wickednesse, (in which the Pharises grew, and since a holy Ghost doe grow, when yet it may be they leave no evils) so the greatest growth of grace is in spiritual but sanctifying God much in the heart, and wor shipping is and truth.

4. Tryall.

Fourthly, when a man grows more rooted into Cal is the true growth ; and that which makes the fruit me in Gods fight and esteeme : therefore Eph. 4. 15. went grow up in him; that is, to live the life we lead, more of felves and in Christ: as when for the acceptation of ou , we are emptied of our owne righteousnesse; so for h performe duties, we are emptied of our abilities, frie him We can doe nothing : So when for acceptation of on mances when we have done them, our hearts have less ally to fay more and more with the Apostle, Not I, but me : when we interest Christ more and more mall we the efficient and also the finall cause. And therefore Is when growth of grace is mentioned, it is still expected ing in the knowledge of Christ: So 2 Pet. 3. 17. Grown and in the knowledge of Christ; as if to grow in grace! him, were nothing, as indeed it is not. So in the Engage faid both to grow up in him, and for him. Philodeleters grow in morall vertues, but not in Chrift; fo doe Cont others; Temporaries doe duties from him, but yet as felves; as the Ivie that hath fap from the Oake, it in its owne roote, and so brings forth as from it and one duty, fanctifying Christ and free grace in the bear, then a thousand : young Christians, it may be, does but not as works of grace: and the more men that to get Christ, and Gods favour, the more in durie as and fo they become as works of the Law; but the man grows to the Law; and to live to Chrift, and Co and the more free grace is acknowledged in all, trible

the more Evangelicall our works are, and the more to d, (for that is the end of the Gospell, to honour Christ and grac) the more we grow. We are of the Circumcifion, fayes Apollic, who rejoyce in the Lord fefers, worship God in the foirit. have no confidence in the flesh, Phil. 4. As these are the furest sof true grace, fo of true Growth.

Fifthly, the more we learne to bring forth fruits in feason, the rafine we may be faid to bring forth: For the seasonable perbow acceptable are they ? which out of feafon, they are not. the first Pfalme a righteous man is faid to bring forth bis fruits in feason: and in the Proverbs, Words in season are as apples of Mai pillures of filver. In Ezek. 41. they are faid to bring forth de fruits in their moneths; as in reproving he is not fo much move, as to reprove in feafon; to have our fenfes exercifed ow fit seasons, and to consider one another to provoke to luve. in Heb. 10. Young Christians doe more, but more out of on and the devill abuseth them, putting them upon duties, they would be at their refreshings, at their callings; he eiving them with this, that holy duties in themselves as alone compared, are better then to doe any thing elfe; when as calonadds the goodnesse to our actions : Thus to recreate Elfatome featons is better then to be a praying. A righteous when his conversation aright, Psal. 50. and order gives a inde a goodnesse to things.

when we grow more constant in performances, and comina godly course, and settled in spirituall affections at intermission, it is a signe we grow. It argues that our insaw more renewed day by day, when we can walke closely God a long while together. A righteous man is compared Palme tree, whose leafe never fades, Psal. 1. whereas other bring forth by fits: And by fits to be much in duties, is not cofgrowth, but weaknesse; it is out of inordinacie; and tha frame are young Christians hearts, like new lute strings, when they are wound up high, are still a falling ever and whereas strings fetled long on an instrument, will stand

and not flip downe.

benthly, a man may be faid to grow and bring forth more fruit,

5. Tryall.

6. Tryall.

7. Tryall.

fruit, when although the difficulties of doing greater, and his means leffe, yet he continues to do this though it may be he doth no more then he did h a tree to bring forth much fruit in cold weather, or the shade, is more then in summer, or when it stands in I know thy work, thy labour, [and thy patience] Rev. 2. 11. a man though he doe fewer works, yet with much let it may be now a body growne weake; or holds on in fession of the wayes of God, with more scoffes, and I more, in a place where Satans throne is, this makes 1 for Christ a great deale: So when a man thrives with trading, with small means of grace, and yet exceeded to have more; to pray, and to continue to doe for the streame is against us, and gales cease; to pray and to to pray, when we heare no answers but the contrary. It of Daniel, that he did the Kings bufineffe after be ball Dan. 8. 27. and so he prayed (you know) when he ver life for it : when we have leffe ftraw to make the fine of brick with; leffe wages, leffe encouragements, and we much work with chearfulneffe.

8. Tryall.

8. When a man though he doth leffe for the own yet grows more wife and faithfull to lay out all his op and abilities to the best advantage, this is to bring for fruit. Thus Mofes who at first began to heare himself both small and great, but in the end he gave over the ke fes to others, and referved the hearing of the greater to Exed. 18. 10. yet still he continued to doe more, and in felfe out to the greater advantage : His former come in the end have killed him; Thou wilt wear away the also Fethro to him : So the Apostle who strived to preach the where Christ had not been knowne, Rom, 15.20, When al beares leffer things to lay out all for the Churches at lesse ventures himselfe in a smaller course (unlesse called to it) not out of fearfulnesse but faithfulness, a all the flock on it in a greater: Young Christians are sp cers, they strike hand over head, downe right blowes: they would confider their brother, or a wicked min would reprove, as skilfull fencers do, and at an I

na good blow, is it not much better? when a man watcheth fability as he exhorts Timothy, 2 Tim. 4. 5. and ferves the as some reade it, Rom. 12. 11. that is, waits for the best images of doing good, both which may stand with fervencie it, and enduring affictions, for so the next words are in both splaces. A man is no less liberall that studies how to lay his money to most charitable uses, though he gives lesse to reparticulars. We live in a wicked world, and godly men not do what they would, as wicked men also cannot. When effore a man looks about him, and studies to improve himes the urmost advantage for God in his place, to lay out his labinarts, and all for God, as a faithfull Factor in the wares, though he deales in sewer particulars, he may not-shading bring forth more fruit. And thus much for are of Tryall about the first thing, positive growth in fruit-sist.

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The Obligation from which work is during this factoring the things of their things.

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THE TRYA

A CHRISTIANS GRO

THE SECOND PART.

Of Growth in MORTIFICATIO or Gods purging out Corruption,

He purgeth it, that it may bring forth months

CHAP. I.

The Observation out of the Text propounded, The goes on to purge corruptions out of true Bounds fet to this discourse about it, according scope of the Text : The reasons of the point.



Come now to the Tryall of our Gro other part of Sanctification, namely, the fication of lusts, and purging out of a which the Text also cals for ; Christ not onely that they bring forth more that God purgeth them that they

forth more fruit.

The Observation from which words is clearly this, The chuseth true branches to grow, in a purging out of this as in true fruitfulne fe.

Realist.

Juste handling of this point, I shall doe these foure things:

Fell, set the bounds and limits of this Discourse about it, ac-

coodly, give some reasons of the point.

Thirdly, thew the wayes which God useth to carry on the

fourthly, give fome helps of Tryall about it.

Now for the first, the explication and limiting this point unto other intendment here, that so I may onely so far handle it descope of the words will beare, I premise these three things

OL IL

In That purging here intended, (which is indeed all one with inflation, and emptying out fin out of our hearts and fives) whe reftrained here to the progresse of a Christian in that work, I not as taking in with it that first work of mortification magnet at a mans first conversion: so as I intend not now to open to you the nature of mortification, and what it is, by way Common place, but onely intend to speak of Growth in it: to sha Christ speaks, because it is such a purging, as is after the program of the first, and whereof the end is to bring forth when

Nether 2, are we so much to speak of it here, as it is a duty before by m, (though it be so) but as it is a work of God ma, which he takes care to goe through with, and perfect in those who are fruitfull: for he speaks here of it rather as an idsah, He purgeth, then as it is to be an act of owrs, that we know purge our selves; though both doe goe together, as in speak, Rom. 8. We by the Spirit doe mortissis the deeds of the so so that which is proper to the point in hand; for the extens of it, (as here in this place it is laid downe) is not so the so give you motives or meanes of purging your selves, as to make mayer and courses God takes still one may or other to go the deids on by, that they may be more fruitfull.

and yet 3, in this work of Mortification; confidered thus in progresse of it, we are not meer passives, (as at that finall perling and finishing of it, and carrying away all fin at death we and are at that first habituall beginning of it, at conversion) therein we are workers together with God: (We being purged

I 2

from finne, as the body is by phyfick from humo phylick work, yet nature joynes with the phylick and helped by it, to calt out the humours : For phyfick, and it carryes not any humours away:) meanes whereby God purgeth us, are not to be doe it as meer physicall agents, like as the pre off branches from a tree, or as when a Surgeon on flesh; but these meanes doe it by stirring up our quickning them, and by fetting our thoughts an affections awork, and fo God affilting with the power death, he doth purge us daily, by making his word a and the like, to fet our thoughts awork against f to call it forth. It is certaine, that unleffe our thinks the meanes, as well as the meanes work upon is in mingle themselves with those meanes; that milest Christs death be mingled in the heart, it purgeth me therefore it is faid as well that we purge our felon. & 2.20. and alfo I John 3, 3, and Rom. 8. that we by the Sail tifie the deeds of the fleft, as it is faid that God parente is the thing affirmed here) because God still in gonger us, doth it by ftirring up our graces, and ufeth therein a faith, and love, and many motives and confiderations our graces fo to effect it.

Reasons.

2.

Now a, for the reasons that move God thus to get

purge corruptions out of his children.

First, because Jesus Christ hath purchased an exercise betweene corruption and our hearts: He hath bound our corruptions, and redeemed us from all iniquitie. The He gave himselfe for us, that he might redeeme us from and purific unto himselfe a peculiar people, and God all

price of Christs bloud out.

Secondly, because God defires more and more to be in us, and to draw night to us, and therefore he more us goes on to purge us; For though he loves us at first of corruptions, yet he cannot so much delight in would, nor have that communion with us, no said Husband can with a wife, who bath an unfavoury local loathsome disease. They must therefore be purifically the said of th

dir was for Ahafnerus. Draw nigh to God, flayes James, and I brannichte jon, famer 4.8,9. but then you mult Cleanfe bends, and purific your beares, as it follows there : God elle a no delighe to draw nigh to you.

Thirdly, he daily purgeth his that they may be fit; for use and rice; for unleffe he purged them, he could not use them in ourable imployments, fuch as to fuffer or to fland for him. that concernes his glory, they would be unfit for fuch uses, sedel is that is unscoured. Therefore a Tim. 2. 21. If a man we himfelfe from thefe, he shall be a veffell unto honour : that is, hallbe uled in honourable employments, and not laid afide the shall be meet for his masters ase, as vessells kepe cleane; mon the fudden the mafter hath occasion to use them, and to them ferved in.

Fourthly, that as our persons, so that our fervices may be reand more acceptable; that our prayers and fuch perforprimy favour leffe of gifts, and pride, and felfe-love, and nell defires: So Mal. 3. 3, 4. it is faid. He shall fit as a purifier five, and he foal purifie the sommes of Levi, as gold is purified. where droffe, that they may offer to the Lord an offering in bennshife, and then shall their offerings be pleasant to the Lord. more the heart and life is purged, the more acceptable your persare, and your obedience, and all you doe.

CHAP. II.

hwayes Goduseth to purge out our corruptions: and muses whereby he canfeth us to grow therein.

Towin the third place, for the wayes whereby God goes onto purge us, there are many and divers, he bleffeth all to of meanes and dealings of his to accomplish it. First, he weth occasionall meanes to doe it, and bleffeth them, even falling into fins. Thus it was with David when he fell, my God let him anew upon this work, as by his prayer ap-Secondly, by calling them into afflictions. So Dan. 11.35. They

I. Occasional.

thall fall to purge them, and make them white. We doth not purge out, nor mercies, that affliction of Vines must be cut till they bleed. Summer purget a ward humours that lie in the skin by fweating, but the humours that lie in the inward parts, and so the humours that lye in the inward parts, and so what what by the other, the body is kept in health. Thus waile against some fins, and afflictions against other, the ched to circumcife his child, (as we doe our heart, the bloody work) till God met him, and would have and in like manner God sometimes puts us in the same of losing our lives, casts us into sicknesses, and the list, if he meant to killus, and all to bring us off to this went ging, to circumcife our hearts.

z. Instrumen-

As these occasional, fo also instrumental instituted Word : So Eph. 5. 26. Christ is faid to cleanse bis Che washing of water by the Word : by the Word Spoken, cit ching, or in conference. So in the very next words Now ye are cleane through the words I have [hoken and had then received the Sacraments, and had heard mon. The Word at once discovers the fin, and fen against it; I was ignorant, till I Went into the Santia goes a light with it to fee fin after another miner, man did know it afore, and then the Word fees out the of a finne; and to heare a finne declaimed against, and fets an exasperation upon the mind against it, and for home, and fets upon it to kill it and destroy it. Or d Word meditated upon, as by keeping fome truth or and fweet in the mind, which the mind cheweth on; the mind upon some new promise, or new discovered mans effate, and thefe cleanfe him, a Cor. 7. 1.00 Attribute of his, and that quickens the inward comes the outward : fome confideration or of God doth make familiar to a mans spirit, total the phrase is Pro. 6.) and to keep him comp fome new one; God leading us through varietie to chew upon, one this day, and another to more have an exceeding purging vertue in them, they

copen even as those that have issues made in their armes or a set to have a pease, or some such small thing, to die in the set of the issue to keepe it open; and so doth such a new with spiritual light discovered, still keepe the purging issue sopen, and drawes out the filth, and keeps the heart; so salaum Pro. 6. 21,22, and 24. observe the coherence there, it is as if he had said, Keepe this command fress in mind, and it surpture.

Got with alfo the examples of others as meanes to provoke a 3. Examples.

nto purge himfelfe.

Enmple of those that have been Professors, and false away; provoke a man to set fresh upon this worke, lest that the like should prevaile against him also, and cause him to fall: Therete Apostle, when he heard of Hymoneus and Philesus their 17 m. 1.21. Let every one, sayes he, that calls upon the name is low, make this use of it, to depart from iniquity: And it solves if you purge your selves from these, ye shall be vessels of up. It follows upon that occasion.

Examples of boly men: To heare very holy men speak what beyone his may be attained here, doth much provoke anomal purge himselfe, who else would content himselfe with a

la degree : So Phil. 3.174

inte left place, there are many inward workings upon the

wereby God goes on ftill to purge us, and : allel up

In the further discovering of corruptions unto us; either a confidencia in the evils we saw afore, or to see more of a, and by what one sees to suspect more. God never discountistohis, but to carry them away; he first the humours, portion: Thus when David saw his since, he sets anew upclassing himselfe in the 19. Plat. comming new from taking and similar in the 19. Plat. comming new from taking and similar in the did, he cryes out, Who can undersular in the sees in all that he did, he cryes out, Who can undersular in the sees in all that he did, he cryes out, who can undersular in the sees in all supported more then as yet he saw; this made him cry out, Oh cleanse me, and so to use all means, to goe to God to cleanse him. So when in the 15. Psal. of let downe a light to let him but see the corruption of his me afresh, that he was borne in sinne, and had no truth there,

4.Inward workings.

more falshood then he could ever have imagined.

fayes he upon it.

Secondly, he fets the heart on work to make it get ones lusts mortified more and more, and not to measure attained. Phil. 3. 1. Paul forgot What was still defire to have more fellowshipwith Christ in hi fufferings, in the death of finne; when a mans heart the worke, as that 78 Feyor, he came into the David, who took up a resolution, I said I would look fo when a man hath faid unto himfelfe, I will grow they fay, I will be rich, 2 Tim. 6. and fo looks at it mi being as much convinced of this, that he should be as he was at first that he was to be new borne , when grace is as much in a mans eye, as getting grace at I as great a necessity made of the one as of the other, viction many want, and fo take no care to grow m more pure. Phil. 3.15. If any be otherwise min Apostle) that there is no such absolute necessity of to perfection, God shall reveale it to him. God do fet on this upon every godly mans heart at one ti and fo goes on to purge them. And this is also ex 1 Pet. 4. 1. For as much as Christ hath suffered for w [let m arme] our felves with the fame mind; name our lufts : for it follows, He that hath suffered in the hath mortified his lults, but ceased from finne. That there, is Gods putting into the mind a firong and lution to go through with this worke, when he are it against all difficulties, all encounters. This is me ses with the same mind; That as Christ looked to finefle why he came into the world, even to fuffer us to look upon it as our businesse, to crucifie our therefore we intend all our indeavours upon this mind nothing in comparison, pray for nothing ! Sacraments for this purpole, and heare and perfo duties with an eye to this, profecute this bufinele when God hath put fuch a refolution into a man, it, then he goes on to purge him.

Thirdly, God doth it by drawing the fap a

the heart more and more into holy duties, and into the their their their mind, as our morning the and the like, which we formerly Ipent upon vanities, and their which we formerly Ipent upon vanities, and their minto prayer and holy meditations, then lufts doe and when our care is how to pleafe God more, and our are more in the duties of obedience, then doth corruptible of more and more; and thus by diverting our intended food worke out corruptions. And looke, as the Sun dans up the lap out of the root, fo doth Christ draw one that at ome times more then at others to holy duties, and nonmanion with himfelfe in the duties: this killeth fin, and the to wither, namely, by taking away the fap, that is, that mind which doth ufually nourish it: Thus t Pet. 1, 22.

the our beares by obeying the truth.

the by bringing the heart more and more acquainted il his Sonne : (which is the Fathers work to doe, for in the Son, but Whom the Father draws) Now how masethere, who have gone puddring on (as I may fo indense of other meanes, and though in the use thereof and communicated fome vertue to them, yet because Mast trade with him chiefly in those duties, they have in comparison to what afterwards they have had, been discovered to them, as that great ordinance ned by God to get their lufts mortified. Afore we washt, and washt, but they have washt without Christ hath been thus revealed to them, and the verdeath, and rifing againe, which is compared, Mal. 3. brifipe, &c. In the 13. Zach. 1. it is faid, that God opens eto the house of David, for sinne and for uncleannesse: for the guilt offinge, and the power of finne. Now by gis not meant the promise of sending his Sonne into to be crucified, but the discovery of him to beleevers being crucified: For Chap. 12. 10. he is supposed; dready, for they there fee him whom they beve pierced; and him to be the great ordinance of cleanling them. be more diffinely a man understands Christ, and how to deofhim, (who is already made Santification to m) the more

more easily he gets his lusts purged; fuch an o mediately with Christ, will doe more in a day, yeare; for feeing that the power of purging us in him : and that he is the purging drug which with the Word, and all meanes elfe, and fers the therefore the more of him we have, and the application we have of him to us, and of his recourse our hearts have to him, the more our as it is in drugs or minerals, if the infusion and in liquors will worke; how much more if the fa be taken downe inwardly and immediately? no paffe, as God doth goe on to open our faith to fee him, and to be acquainted with him : for fo t preffeth it, Phil. 3. That I may know him, and the furrettion. The more we look upon all means el them as ineffectuall without him, the more power from him.

Fiftly, by affuring the foule of his love, and a in the heart, and by working spirituall joy in the also purge his people : And to work all these immediately and folely ; I am Crucified with And how? by beleeving that Christ gave be loved me. This deads a man to the world, m that which Christ was crucified for, and this m finne, the more he loves Christ, or apprehends doth this in a double relation or respect, not or displeaseth him, nor onely as it is contrary to his it did afflict him fo much once, and because to was the intent he came into the world : for lo although a beleever is faid to mortific finne u ration indeed, that it is the transgression of the more upon this other, because Christ was man away: and the more affurance I have of another and of being like Christ hereafter, the more a m felfe to be fit for that condition : He that bath purgeth bimfelfe as he is pure; fo in the a.ver. of The more joy a man hath in Christ, the more needs be to the world; the one eats up the other

inners but the love of pleasure; now if I find it in God, Canll, it deads me for seeking it in the world: For Omnia and a busine. All life is maintained by a taste of some sweet. Now when the sweetnesse of sin, the relish of it is spoiled at tale of a greater, it must needs die and abate; and though a sweetnesse from God doth not alwayes remaine in the pre-tule and relish of it, yet it leaves such an impression behind but whatever a man tasts after, it hath no relish with him, in mustion; still he sayes the old is better: and though the taste as infull pleasure may take us off from another, yet none ta contrary pleasure doth kill the sinne, and the pleasure

Breen 25. Child infinescent tabo france

anyall of Mortification: and that first by Negative frait, or such as argue much corruption yet remaining usunged out.

Mileon come to that third thing which was propounded, such, Helps whereby you may discerne what progresse hath and in this work: And as I said at first, that my purpose are bunch to handle Mortification in the common place, such growth therein; So those things I shall now desten discerning the measure of it, I intend them not so the Signer of mortification, as Rules whereby we may how this worke goes forward in us, and how far we are some in.

id fift, I will handle it negatively, and give you fuch fympo, a argue much corruption, a great deale of humours yet ming to be purged out: Such as argue little proficiency in mote, though fuch as withall true grace may be supposed to the heart.

When a man doth magnifie, and fets a high price upon the sad carnall excellencies and pleasures; is much taken between things, and carryed away with them: Or when we reftrain our selves from the eager pursuit after them,

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yet if) in your eyes and opinions they feeme alo things, and oh we fecretly think the enjoying the obtaining such an excellencie, or such or life, accommodated with fuch and fuch conver stances, would be so great an addition of hap argues a green heart, much want of mortificati of grace be there. These Apostles, to whom C Parable of the Vine, (and unto them especially) affected, and transported with a trifle? Even e that Christ was to be attached, they strive for pr who should be the greatest amongst them, Luk, 22. chiefe of that noble order : And it was fuch a prec they affected, as Noblemen have in Kingdomes, the following words: they thewed themselves but (as ver. 25. Christ infinuaces) who stand upon the their outward priviledges: It was not for noth them in this Parable, they needed purging ; but t they were but children yet, and babes in Christ, n nority, and were not weaned from rattles and to not yet crucified, nor they fo throughly crucifie they were afterwards: The holy Ghoft had not them, as fire to burne up their lufts, and to co droffe. That other Apostle, Paul, (who faves o he was borne out of time, in comparison to them) a greater measure, he glorying in this as his hi was the least of the Apostles. This magnifying in our conceits and opinions, is indeed but to she fleft, as the Apollie fpeaks, 2 Cor. 5.16. beca fascinate and corrupt the judgment, in judging things. And this argues exceeding much wal for it is lust that puts that lustre, and glosse, and things of the world; for the things in themle we have had experience that they are fuch ; H we should esteeme them, and be taken with the have fuch high conceits of them ? It is by reason purged out, which represent them fallely: observable, that John, 1 Epift. 2. 16. speaking the world, he puts the lust which is in us to

He faves not, riches, and preferment, Bee, (though of them) but the lufts of the eye, and pride of life, (fo Seh them) because they are these lusts, makes the things non to us, and fets a price upon them, And therefore fo monifying and high effeeme of outward things as there is fo much inordinate luft there is in the heart after them, and the want of mortification; and when the lufts boiling in mean fo high as to intoxicate and contour effective and the lufts though grace should keep us from pursuing vanities) that yet we look upon them with a wanton eye, I thinke great matters in them, and think our felves as it were and restrained of so much of our happinesse, whilst we and cannot enjoy them, this argues an unmortifyednesse: been lies the power of mortification, even to count all things Goldene, to looke upon them as crucified things, to have freme all as withered flowers, as fmall things, as he fpeaks refleeme, I Cor. 4.3.

Smedly, when our minds are carried out to superfluities, and chanceds and are discontented with our own condition, the fuch as might content is, this argues a great want of disis from superfluity, of humours abounding in the When they in the wildernelle, though they had Manna, anothave Quails also; when there are fuch extravafions in us, that we thinke any other condition would setter then our owne, this argues much unmortifyedit run not out into acts; it is the superfluity of of the excelle of corruption that thinks folio meate minthe Proverbs. When our longings are wild and hulike the longings of women with child, whom nothing e one odde thing they have fet their fancie on, will like fick mens fromachs, with whom nothing will down sprovided for them, but still they have a mind rather to egelfe; fo nor we with what God allots us. And when recavironed about with comforts, yet all are nothing, if one be wanting. Such unmortifyed lusts we fee in Samplen, hagood man, yet none of the daughters of Ifrael could

but he must have one of the Philistims, 7 mg. 14. 3. hirdly, when our minds are fo glued to any thing, as we can-K 3'

not tell how to part with it, how to lose such a ficonveniencie, we would think our selves halfe or such a thing should fall out; Davids heart was and needed purging, when he ventured so ne fort in his Absalom alone, that when he was call he had dyed for him. It is good often to try our posing the worst at can befall us. What if a come, such a thing mould be put to; to see how beare it. When some men have a losse in their ellist is as it were raked out of their bellies, as Zophe 15, and a piece even of their very heart goes with

Fourthly, when a man is still distempered under ditions and bufineffes, and is inordinate in th much unmortifiednesse: As if he be to recreate ordinate in it, and knows not when to end, and fi againe; if to fludy, then he is also as violent in it, upon the duties should keep up his soule in health the necessary refreshings his body requires. Be where you will, if still it runs muddy and the the vessell is full of ill liquor. To be distempt particular is leffe, but when in every vein that corrupt bloud comes forth, it is a figne the body mours, and needs purging. A man that is in when the cold fit takes him, he is extreme or the hot fit comes, he is on the contrary as ex a figne he is full of humours, which as they are or the other abates, or both; if when a man commonly confident, and forgets God; if then he is as much on the other fide diftem solicitons, distrustfull. Sound bodies can bea tion of heat and cold, but distempered wes Nature cannot beare a sudden alteration, but I know how to want, I know how to abound, P. much therefore mortified; he could work without much fweating, and he could u Winter without catarrhs and fuch weakn fubject to; his foule was well purged of humo learnt to bleffe God when all was gone; he was

before, he had carryed himfelfe in his best estate withand carnall rejoycing; thus he fayes of himfelfe that se sold his hope, ner his confidence, nor had rejoyced by uth men great, fob 31. 25. and answerably he behaves his worst estate with parience and thankspiving. the more carnall confidence we have in the creatures. one felves upon them, and have our fpirits frengthned olden by them, the more want of mortification. The is, though godly, yet they were very unmortifyed. the Apoltle fayes, they were rather carnall then foiri-Cr. 2. 1. Now this their carnall mindednesse, among hos was expressed in their carnall considence they had and things; they had riches, and gifts, and learning, and Id fwim in these; and reigned and domineered in their thorohts, and excelled all other Churches in their owne and fo despised others in comparison, they were carof by these waxen wings, which I take to be the Apolities 1 Cor. 4.8. Now ye are full, now ye are rich, ye have hey had riches, and gifts, &cc, and they thought thema Kines, full of happinesse, having the world afore them. filed with conceits of it; and I would to God you did fives he: that is, that it were not regnum in capite, inconceits onely ; and that there were indeed fuch to appland your own conditions. We are of the Circumis the Apolle, and have no confidence in the flesh, Phil 1.2. the heart is truly circumcifed, (of which be there an opposition to those who rested in outward circumcipiviledges and endowments, as riches, bloud, credit, en up, but we, fayes he, have no confidence in the flesh,

indy, the more full of envyings, and heart burnings against m, and of breakings forth into strife our hearts are, and of ing and contentions to get the credit, or riches, or victory a-hom others, &c. the more unmortified are our hearts, &c the ment of purging. These overslowings of the gall and spleen,

or comfort, or for justification, or any thing elle; but we

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come from a fulnetie of bad humours. When you envine and firife, are ye not carnall ? To this argues you to be fuch, for envic and firife are in themselves, but further they are such lalls, as children and fruit of fome other , they are rooted from inordinate affections to fome things whi for . and accordingly if this fire of envie or h it argues the fuell, that is, the lufts after the thin thers for, to be much more : For envie is but founded on some more direct lust: these are but floshings, that shew the distemper to be much Jam. 4. 1. From whence comes wars and fiebtings come they not bence, even of your lufts which fight in There is fomething the heart would have, as it fo 2. ver. Te luft and have not, &c. A contention for tifyed spirit: If ye bite and devour one another, Galie fay then, walk in the foirit, and ye fall not fulfill the la Mark the coherence, it comes in upon biting one at furh walke not in the spirit, fiesh doth prevaile in a meaning.

Seventhly, the leffe able we are to heare rebreakings forth of our lufts, the more unmortifyed hearts to be : it is a figne we love those much, wi endure to heare spoken against: therefore say Be swift to beare, but flow to wrath ; take heed of es are toucht : And it follows a verse after, Casting fluity, receive the word with meekneffe, for it is ye out, unpurged, that cause that wrath and heartreproofe. That good King was in a great dille when he cast the Prophet in prison that reprooppressed the people alfo at the fame time, as is faid, he was then taken in the foring-tide, and swelling coveto ufnesse and oppression; they brake down flood and opposed the current of them : and if at this time, fo) we be found in such passionate fuch occasions of reproof ordinarily, it argues the of our hearts to be much unmortifyed, as this an time to have beene actually much diftempered.

ship the more quick and speedy the temptation is in the more unmortified the heart is : When an object at orefenting makes the lult to rife, and paffeth through at ery fift pretenting of it, and foaks into the heart, as oile into hores, and runs through all; when a man is gunpowder to errions and it is but touch and take, fo as there needes not blowing, but the heart is prefently on fire, as Prov. 7, 27, which He went fraight-way after her. A man will find that mhisheart is actually in a good temper, a temptation doth foefly take : his heart is then, though tinder, yet as wet tinthat is more flow in taking. As there is a preparedneffe to dant, fo there is a preparednesse to evill; when the heart is corretous humour, and will be rich, then a man falls into temptawalafare, I Tim. 6. His lufts will nibble at every bait in evehim be deales in: they will take prefently: when the heart habid-limed, then it cleaves to every thing it meets with. haffine that the heart is not awake to righteonfneffe, as the fle freaks, but to fin rather, when a little occasion awakehald and rouzeth it; as when on the contrary, if a great leof iceing will not awaken a mans grace.

Northy, the more our lusts have power to disturb us in holy sand the more they prevaile with the heart then, the more mind and profane the heart is; as to have uncleane glansalaring and worldly thoughts then ordinarily to possesse than, and to take it up much; They are prophane (fayes God, 1.11.11.) for in my bouse I have found their wickednesse. If the the carryed away, and overcome with uncleane and worldly his argues much unmortifyednesse, and that the hundeed much above the spirit : For why, then a man is in dispresence, and that should overcome and over-awe the unperate part, if it were not impudent and outragious; and es, then the regenerate part hath the advantage, for the ord and the Ordinance is a stirring of it up, and provoking it objecte: And therefore that at fuch a time a mans lufts ud beable to tempt and seduce a mans heart, it argues sinne agrest part in the heart, when it affronts God in his throne, m grace is in Solio, where it would be; for the Disciples a to be talking who should be greatest, when Christ had made

fo long a Sermon to them, and had administed the set of them, this argued-much want of mortification in the as it were a figne that the orthodox party were but a main a Kingdome, if whilst they are at Sermons, Papill defined the sermons of the se

in and diffurb them, and put them out.

Tenthly, when the recalling former acts committed but provestill to be a fnare to him; and being fneeded in as a means to quicken his luft, the thought thereof de ftir up his lust afresh, it is a figne of an unmortifyed for is it faid to the charge of that Nation, Ezech 22, 21 multiplyed her whoredomes in calling to remembrance the youth, wherein the had played the harlot in the land of Erm remembrance of them was a fnare to her, as appear 8. verse. It is a figne a man is deeply in love, when as h love with the picture; when the remembrance of wh faine, should make him repent, that it should on the cause him to commit the same sinne againe, it is a first much the better. To have the mind stirred with new of new temptations, may fland with far leffe corruption grace, then to have it ftirred afresh with the remember old; to find sweetnesse in a lust twice sod, which we often steept (as I may so speak) in godly forrow and and so boiled it in sowre hearbs; yet still to find for the rem mbrance of fuch an act, this argues much As the Apoltle argues the finfulneffe and strength of ture in him, that the law which was boly and good, I his lust whilst unregenerate: So may we, when the a fin which should stir up godly forrow, should p tickle corrupt nature againe. Indeed that the new kee should have moved the Ifraelites, would not have be but that the remembrance of their flesh-pots in speech Rom. 8. where we are commanded to mi the flesh, may admit among other this interpretat not onely the lufts, but even former deeds and all which may prove an occasion of fin to us, and dure in our eye, are to be mortifyed.

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CHAP. IV.

five fignes of Growth in Mortification, and Gods pur-

AND so now I come to the second fort of signes, namely, Positive signes of growth in Mortification, and of Gods

Full the more infight a man hath into spirituall corruptions. ther with a conflict against them, the more growth he hath nined unto in purging out corruptions: So as that now the deltof his conflict is come to be with spiritual lusts, not oldly lufts and groffe evils; it is an evidence of his progreffe this worke. These ordinarily are sure rules, that whill a mans at is with more outward groffe evills, as uncleanneffe, oldy mindnesse, &c. so long and so much he is kept from the trofthose inward, hidden, close corruptions, which fit nighest the heart: As also on the contrary, the more a man is freed m, and hath got victory over fuch more ontward evills, the rehis thoughts and intentions are bent inward to the discoveofthe other more spirituall wickednesses. And the reason is, befpiritnall lufts, as pride, carnali confidence in a mans regaces, felf-flattery, prefumption, and the like, thefe cormie (as I may fo expresse it,) more up in the heart of the my; but those other of worldly lusts, lye as it were in the in, and skirts of it; and therefore, untill fuch time as a hath in some good measure overcome those that encounter the Borders, he comes not to have fo through a discovery, conflict with those that lie higher up in the heart; uchanse our selves from all pollution both of flesh and spirit, othe Apostle, 1 Cor. 7. Which implyes, that there are two deformptions, one of the flesh, or body; the other, of the i, or foule: for fo the opposition there is to be taken, for all lute are lufts of the fleft, that is, of corrupt nature. Againe, corruptions cause a blindnesse that a man cannot see afar off, Pet. Chap. 1. Whilft a scholar that learnes a Tongue, hath lamed to escape all groffer faults in Grammaticall construction. struction, he cannot be supposed to have come to know gancies of the Tongue, nor fee his errors therein; 6 to men come to be Critiques indeed, and cunningly since more curious Errataes of their hearts and fpirits, this he attained to fuch a degree of mortification, as to be for groffer evils. And indeed, those who are grown in grace attained ordinarily fome freedome from fuch finnes; & fayes John, I Epife 2. 14. You young men are from a overcome that evil one : they have attained fo much to overcome the groffer evils, those cvills. So as to a what the Apostle sayes in another case, they then cone Bict not fo much with flesh and blood, and cutward cris spirituall wickedneffes within, (that is) with affection and litions contrary to the worke of grace, and theren is chiefest exercise, which is not till they have for dome and victory over the other, and so are at leafare in

Secondly, we may discerne our victory over our late ability more or leffe to deny our felves; the more near to a readinesse, willingnesse, and freenesse, and there heart to deny our felves when we are called and out to of it, the more are lults purged out : for the reason throu confuit fo much with carnall ends in businesses, that we much adoe with them ere we can bring them of top fuch and fuch things, as God and our owne conferen us unto, is through want of purging : For all want of ke is from an adhasion to outward things. Were we has married men to the world, were our hearts looked in and were all the fecret fibre, those flings of lufts that things, cut, it would be nothing to us to part with 05 was in that great Apostle, how ready was he to lay to life? My life is not deare to me, fo I may fulfill my with joy; and fo when the time of his departure was fayes he, I am ready to be offered, 2 Tim. 4.6. He foot presentetense, werdouds, I am offered, it was done !! already: As in like phrase of speech it is live, had Abraham offered up his fon, because in his heart he fun ! it. When men must be forced by terrors of

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with plagues, to let their credits or effates goe by refti. on, or for God and good uses, &c. it is a figne of want of ing. The more loofned a man is from the world, and the mesofit, the more prepared that man is for all works of felf-nyall, and the more purged. So when a man parts with all Hout flicking or higling, as Abrcham is faid to beleeve Without againg, it is a figne he hath attained to a good degree : even that argued a strong faith, Rom. 3. When a man hath an open a large heart to God, (as a liberall man hath an open hand men) 25 Abraham had when he was willing to let God have sonely fonne, it was a figne he was much weared; when God ncommand any thing thou halt at an hours warning, as we fay; Arabam flood not long deliberating, Shall I, Shall I, but wene hinthe morning, even the next morning, God having called his some that very night, as it is likely by that in the 22. 2. For the night was the time when God used to reveale melle by vilions, and the next morning he went forth

Thirdly, the more constancie there is in our hearts and wayes, emore eaven, stable in well-doing, and the more lasting, dubeframe and temper for holinesse we find our hearts to abide themore we are purged; for in that we finde fuch fudden miss and re flowings in our hearts, that when a corruption moto be at a low ebbe, and our hearts in a good frame, than houre or fo a mighty tide comes in, and we find our as overflowne with a fea of filth , fuch sudden alterations nthebetter to the worfe, doe come from those vast seas of mptions that are still within us, that tumble and float up and mem our hearts : So the Apostle intimates, Purge jour beats, bolle minted: That their hearts are of fo unequall a temper, netimes in hot fits, fometimes in cold, and fo suddenly altered, remot be but from much corruption. This double mindedfecomes from want of purging. The Galatians were furely weak, and fostif, as he tells them, when they were to foore aported. He marvails not fo much that they were removed, that fo forne, To Taylos, fo foldenly, Gal. 1.6. and brings it in meridence of their weaknesse, that they who would have gilim their eyes, should now so much be altered and carryed

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away: So much mortifiednesse, so much constancie: of the 5. Gal. 15. 16. when in the 15. ver. he had said, To Christs have crucified the affections with the lusts, he are 16. ver. If we live in the Spirit, let us walke in the Spirit imports a being constant in the spirit. Then when lust a fied, then the holy Spirit will rule us in our wayes, and if frame of heart will be discovered, in a constant tradition we shall walk in the spirit, keep our selves long in a spirital and course, and not be biased aside: that we step out form frong lusts unmortified.

Fourthly, the more a man comes to a spiritual nere spiritual Word, and that which is most spiritual term more it is a signe that corruption is purged out: what comes to his stomach, it is a signe he is growing out of a sand that the humours are much purged out. So I Pa. 1.1 ing aside all malice, &c. as Babes desire the Word, that ye appeared, if so be ye have tasted: therefore the more complaid aside, the more we taste the Word, and God in it; the we taste, the more we desire it; the more we desire to we grow.

Fifely, when we are ashamed of some carriages as seeing and discerning those weaknesses we saw not scholars use to be of their exercises a yeare or two if we be ashamed of former prayers, hearings, &c. as the Proficient, discerned in himselfe, who looking but the first dayes of conversion, sayes, When I was a child. I he shild: He speaks it, applying it to his growth of grace.

Sixtly, when in ordinary times of temptation a mannot fo violent and raging as it was wont, but more improved. Look to your fits of finning whether they become or lesse, for then a mans strength or weaknesses discussions as the bodily strength is, when a man either goes about himself forth, or is assaulted and set upon. Many that whilst they lie still in their beds, think they have a good strength, but when they attempt to rise, and was down againe. As a mans weaknesse to good is discussing the comes to doe and to act it, Rosp. 7. To doe I am a mans weaknesse to finne, or strength against it, is the set.

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med. The weaknesse or strength of a Kingdome is best wand differend in time of war, when a I forces are multered Non God fometimes appoints fome more frequent affaults. or purpose suffers the law in the members to warre, and to ferup all their force, that (as it is faid of Hezekiah) a min le hum what is in his heart; now if then a man finds that notions of finne in his heart do every temptation after other et with an hotter encounter then they had wont; that the fince against fin grows quicker, and stronger; that sinne not advance, and carry on his army fo far as formerly, but is encountred and met withall at the Frontiers, and there enbrown even at the first fetting out, so as it cannot carry it whitecamp, (as Zimri did his mistresse Cosbi) as someout had wont, when as Grace stood at the Tent doore, as ferweeping, yet unable to refift it; and although affiults and rations doe continue, that yet there is ground kept and won mthe encroachments of a luft, in fo much that at least the outforware kept by grace, that is, outward acts are abstained Now fo far as the lust is not fulfilled as it had wont to be, neconely fo, but the inrodes of it are confined and contract-Mone narrower compasse, and to have a lesser ground and in regard of inward acts; also so far it is purged more As for instance, be it a lust of fancie, when it cannot two fuch groffe fancies as it had wont; be it a luft of pride, muelle, or groffer acts, when it falls from bringing forth whing forth but bloffomes, but inward burnings, and Mossomes onely to bring forth leaves, it is a signe then it kring more and more. When the intention of mind in upration (which is as the fire that makes it to boile) grows and lefte; when the inordinate thirst is not fo great in the of the fit; when the inward acts are grown in their remore modelt, the luftings themselves pitch upon lower and noracts then it had wont; when their Armies depart with poile, are content with them, when as before they flew at for let, to the highest kinds of villanies and out rages; thus the overflowings of a mans lufts doe abate, and fall the tides leffen, over flow leffe ground, over fpread leffe day then another, this is another probable figne of a growth Seventhly, Seventhly, the more ability to abilian from occasions when portunities of fatisfying a mans lusts, as fab, a man much on tissed, made a covenant with his tyes not to behold a mail and to it, fab 31.1. When a man hates the very garment family the flesh, it is a signe of a strong hatred; when a man canato dure to come where one he loves not, is; cannot endure to fight of him, any thing that may put him in mind of him, at he will be supported in the support of him, any thing that may put him in mind of him, at he will be supported in the support of him, any thing that may put him in mind of him, at he will be supported in the support of him, any thing that may put him in mind of him, at he will be supported in the support of him, any thing that may put him in mind of him, at he will be supported in the support of him and him and the support of him and him and the support of him and him

much as to parley or to speak with him.

Eighthly, when our hearts doe not linger after fuch obien may fatisfie our lusts, when absent; but when out offight, to are out of mind, this is a good degree of mortification. Wenn find it in our selves, that when objects are not presented in yet there is in our hearts oftentimes a lingring after then al this from themselves without any outward provocation their far worfe: many a man, when he fees meat, finds be here ftomach to it, which he thought not till it was fet afore his but when a man longs after meat he fees not, it is a feet be very hungry; as we fee against rainy weather, before the mi begins to fall, the stones will give, as we use to say, and danke; fo a man that observes his heart, may find before i cts are prefented, or actuall thoughts arife, a giving ofto to fuch and fuch a luft, an inclination, a darknesse, a mo a sympathizing with such an object, that is a figne of fiednesse. David was as a meaned child, he had no the the dug, no longings after it, I have no high thought 1 Kingdome, fayes he, Pfal. 131. A child that begins to ed, it may be at first cryes after the dug, though he kes a but afterwards, though it may be when he fees it he co it, yet not when absent. Objects present have a far en to draw, when ablent leffe: therefore this is a farther mortification attainable: it was in fofeph, when his tempted him from day to day, opportunity was rea ject present, but he denyed her. So in Bouz, a wood feete all night. So in David, when he had Saul in his as eafily have cut off his head, as the lap of his garmon egg'd on to doe it, but he was then weaned indeed, not; When a man can looke upon beauty, and prese truly fay they are no temptations to me. It is a fig

temper, when upon eating fuch or fuch meats, a man is dently put into the fit of an ague; a healthfull man is not for he Prophet calls them, the stumbling block of their iniquity; Mena man is going on his way, and though he did not feeke orthons of falling, yet meeting with them, he cannot flep over hem, but is caught, and flumbleth, and falls, it is a figne of un. nortifiedneffe.

CHAP. V.

sme Cautions to prevent misjudging by falfe Rules : This cafe refolved, Whether growth in Mortification may be judged by the ordinary prevailings of corruption, or actings of Grace.

DEfides these rules both these wayes given, I will in the third Dolace adde fome cautionall confiderations, to prevent misingrefour growth in Mortification, by fuch falle rules as men are mube deceived, in judging worse or better of our selves by. in the truth is, or then there is caple. Which confiderations male further serve as directions to us, as well as the former medone.

Fit men may deceive themselves when they estimate their mente herein by having overcome fuch lusts as their natures Not to judge to prone unto; the furest way is to take a judgement of from the decay of a mans bosome sinne, even as David did atchis uprightnesse by his keeping himselfe from This ini-Pfal. 18.23. fo a man of his growth in uprightnesse. ta Physicians would judge of a consumption of the whole, doe it not by the falling away of any part what ever, as of whin the face alone, or any the like; fuch a particular atment of flesh in some one part, may come from some other e; but they use to judge by the falling away of the brawne behands or armes, and thighes, &c. for these are the more parts: the like judgments doe Physitians make upon other tales, and of the abatement of them from the decrease in such stomes as are Pathognomicall, and proper and peculiar to them:

by fome fins, but the decay of thy bosome

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them: In like manner also the estimate of the progress of a Conquerour in an enemies Kingdome, and from the taking or burning of a few villages or dore taking in the Forts and strongest Holds, and by what long hath won upon the chiefe strength, and by what force to cut off of the maine Army. Doe the like in the decrease of a victory over your lusts.

Not judge by extraordinary affiftances or temptations.

Secondly, you must not judge of your Mortification, by a ordinary affiltances or temptations: As you doe not w the strength of a Kingdome by auxiliary forraigne forcesther at extraordinary times called in. A young Christian full for his encouragement even in the heat of the battaile, when be ready to be overcome, and carryed away captive, find del Ghoft breaking in, and refcuing of him, (as Felosharka was to allude to it) when he cryed to the Lord) when as a Chrifting much standing is left to fight it out hand to hand : Now it h not follow that the other, because thus freed, but the strength. Againe, on the other fide, a man is not to in himselfe by his weaknesse in some one extraordinary tem A man that is very fick, and nigh unto death and di may through much hear, and stirring up of all his spirits, I ftrength of five men in him, and much greater then when the in health: And fo a godly man, whose corruption in and more neere to dissolution, yet in a fit may have all the ruption that is within him multered up, and blowne up by and fo it may for the present appeare to have more then ever in all his life, and yet he may be much mortile as Sarah may by an extraordinay means have pleasure into age, and bring forth a child, when the had left child be and yet her womb was dead, Rom. 4. 19. And as it that one of small grace may have that little grace dra wound up to a higher straine, for one fit, brunt and the strings wound up to a higher note for some of one haply of more grace ever felt, to higher acts of and of rejoycing in God, and purer strains of fel take the constant strains of ones spirit that hath i the strings will ordinarily endure to stand higher, fo : So on the contrary, one of much mortification,

in his fourced on faster, and boild up higher by Satans fires, the near of lesse. The estimate of our growth must not thereire be taken by a step or two, but by a constant course; for as man forceity is to be measured, so is his growth; even as a man health is to be measured by the constant tenor of his moper.

Onely, I will adde three things to give further direction con-

oming fuch extraordinary cases of temptation.

First, that it is certaine, that so much corruption as at such a size and in such a fit a man felt a stirring in him, so much indeed and in truth there is of corruption in his heart; for the devill an put none in, but onely acts, and doth improve what is there arealy: for as that speech of Christ implyes, Satan can work in according to the matter he findeth in us: (He commeth and intelligent matter in me) the wind adds no water to the sea, onely annake the waves so rise, and surge; the fire adds nothing to the water, when it is set upon it, but attenuates it onely, and mathit to boile. And so in Hezekiah when he was call into the sit of pride, the Text sayes, That it was that he might know a last was in his heart, 2 Chron. 32.31. It was in his heart be-

Secondly, I adde that yet hence it cannot be infallibly inferred, hat a man hath comparatively either to himselfe more corruption him then he had twenty yeeres afore, because more is stirid p; or that comparatively to others he hath more corrupmathen they, because more is now for a fit drawne forth : So buitfollows not from hence, that others which are kept free from such a temptation, that they have lesse mortification, beone they were never cast into so hot and burning a fit. One horbody is lesse full of humours, and naturally of a more derate temper for heat, may yet through some accident of her, or disease, suppose the Plague, be cast into hotter fits of a ming Feaver, then one whose temper is more fiery, and huinflance. Hezekiah furely had more corruption twenty es before his recove: v out of his ficknesse, then at that time, set it wrought not fo, that we reade of, as it did then; not the barrell was then fuller; but that now it was broached

This Caution explicated by three things.

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lower, and a greater vent given, and so it came more gularied dregs and all. That a man after he is growne up to the strength, falls into so great a sieknesse, such an ope at he was bad when he was a child, which maketh him weaker then the he was ten or twelve yeeres old, doth not argue but the king a man grown for all that. David after a long grown, but time of great sicknesse, whereby he lost the exercise, the bit vigorous use of his graces: enseebled by that sicknesse, he lost taste in Gods Ordinances by it, and the joy of Gods subtant

appears by the SI. Pf. l.

And the third thing I would adde is this, that such an one as is indeed much mortified, if it happens he falls into such is yet the greater measure of his mortification will apare also wards, in that the lust will be weaker after his recovere spic. It is in this, as with a man that is in a hot fieric fit of a few, though he have at that instant the strength of two men is (as was said) yet afterward, when the spirits are ebbed and sagaine, his body is the weaker for it: so is the body of say the refureraction of grace, after such a fall. Many grow are after sicknesse. For Gods end being but to discover his mannesse, (and what he is in himselfe) and to rouze him out of is security, he then loves to manifest his power when once whe seem our weaknesse; and so makes his strength perfell a confirmities, when they are not ordinary, but beyond the order temper and dispositions of our spirits.

But then the Question may be concerning the more or in passages of a mans life, whether a man may measure and the sure estimate of the inward root of corruption left in him, you ordinary risings and stirrings of it, and his fallings had in or lesse. I speak not now of extraordinary fits, but of many

qualms and weakneffes.

To this I answer, that ordinarily men may conclude for more or lesse busie they find corruption to be inthem, we more or lesse there is of corruption in them; and in measure their growth: for grace and corruption in them; and the roots, (and therefore the actions of them both me fruits, Gal. 5: 17, 22.) Now Christ elsewhere gives the nature, to judge of the true by the fruits, to proceed by the

Queftion.
Whether an eftimate may be taken from the ordinary passages of our lives.
Resolved.

frace alfo; And as by the fruit we may know of what feeties hind the tree is of, for likewife what plenty of fap there is at beroot, by the plenty, or bignesse, or fairenesse of the fruit it. wh bring forth : the more inward corruption at the root, ordiwilly the more fruit thereof appears in the life : and proportisubly also of the tender fruits of the the spirit. And therefore Cariff here fayes, that the Vine is to be purged, that it may bring bed more fruit ; because the more corruption is empried, the nore holinesse will appeare in your inward and outward fruitfineffe. And the reason hereof is, because ordinarily as a thing in being, so it is in working. Lasa principia habent lasas operachildren, the weaker, the more falls they have in their minary walkings; bodies, the more fickly, or the weaker and me inhealthy the rearis and constitution is, the more qualmes: nds they recover ftrength more and more, they find they outnow fuch weaknesses: and therefore ordinarily according to he activenesse a man finds of grace or sin in him, according to the activenesse a man finds of grace or fin in him, according are beinward principles of either of them more or leffe in him : forthe foule of man, as it is an active thing, fo being left to its minery course, it acts according to the sway, and bias, and indiation of the habits that are in it, which are also active, as both greand sinne are. As a bowle, when the force of the hand the hrew it begins to decay, it is swayed by the bias, and lead then it; and so the lesse grace, the lesse ordinarily it acts raiouly, and the weaklier; and then also the opposite coractive and needs be so much the more active : for the soule king active, abates not of its mettle, but it will ftill fhew it the one way or other. The fleth will luft against the shirit to much betronglier, as the spirit is weaker, for they are contrary; yea mithus God judgeth of the principles of grace in us, accorsthey act in us; he will judge of our mortification, by the mis of it in our lives and hearts; the more the fruits of fin wonin us, the leffe morrified he will account us; as he will the of faith by the works, so of mortification by the finits: and trefore it is observeable, that he bids us mortifie the deeds of the 19, 15 well as the body of finne, Rom. 8, 13. for God will le of the one by the other. Therefore the objects of mortification M 3

cation are the deeds of the body, as well as the inward of corruption, because the mortification of the inward will be seene and appears in the deeds.

Object.

But it may be objected, that Grace is acted, or lab de accordingly as the Spirit of Christ, who is a voluntary of doth act Grace, or will leave a man, so that if he be passed if that little grace in a weak Christian, he shall act a and if he leave a strong Christian to himselfe, be shall more.

Answ.

But to this it is answered,

First, that though the holy Ghost be a voluntary Apent and blowes when and where he pleafeth, for his times of vet ordinarily he afteth grace in us, (take our whole con cording to the proportion of grace given us, fo as he the more habituall grace, shall be more affisted and enlivered falls out according to that rule, which in this cafe will had benti dabitur, Mut. 25,29. To him that bath fball be on a true talent : Hence therefore he that had five tale more then he that had but two; for he gained his five to his two; the other but two more to his former though he that had but one, is faid to have gained none, indeed it was not a true talent, for he feemed but to bered, Text fayes. And the reason hereof is, because those grace which God hath infused, are his owne worke, an dained by him to be acted, and he delights still to come owne works in us with more. And as he proportion t works, so he promiseth to act according to the pri grace infused, which else would be in vaine, they being to that end: As the Apostle sayes of gifes, that they to profit withall; fo are graces to work, and therefore w God draws them out, where he hath bestowed them, & gifts also, according to their proportion : and this for leaving a man to fin; the more corruption and more ordinarily he lets it vent and discover it felte, that have many corruptions in them, might known hearts; and so when God doth mortifie them in a him the more, the grace of which elfe would be so God should mortifie their lusts in them, without the

and ordinarily see and discerne them, men would not, unselse it to them. As in case of humbling a man, though God sometes doth humble a man that hath lesse since a spiritual light to see nortine in a little then others in much; yet ordinarily those at most humbled that have been greatest sinners, as Manasses while simpless greatly, and Mary Magdalen loved much, and to Aposse thought himselfe the greatest of simers: And thus it is according to the principles within.

And secondly, that very acting grace doth increase habits: so make increase of habits and inward mortification is proportical according to the acting of grace by the holy Ghost; for very ablinence doth mortifie, as was said, and every act of street through the blessing of the Spirit surther sanctifie and acrese the habit, Rom. 6. You have your fruit in bolinesse. When hey doe any duty, it makes the heart more inwardly holy: so as intended one cannot be without the other; but the more a modeth abstaine out of right principles, by the affishance of the spirithe more he grows: so as in the end all comes to one; twose holinesse is acted most, hath in the end most habituall see, and thereby often it comes to passe, that he that is first, comes be last, and be that is last, first.

Yathere are two limitations to be put in about this.

fill, I grant, for some times of mens lives, that God doth in the mens graces more, who have yet less grace; and leave the to sinnes who have more grace. So he lest Peter who hall appearance had more grace then any of the twelve, yet so less than to deny Christ more soulely and fally then any of the toder.

he then let the ends of God be considered why he doth it.

First, in case of too much considerace upon inherent grace, and

through of it: When we trust to habituall grace received,

in Christ, to shew that it is a new grace, to assist that grace,

if to the end that it may be acknowledged that he that

is one grace, is not bound to give another, may in this case

in one grace, is not bound to give another, may in this case

in one grace, is not bound to give another, may in this case

in one grace, is not bound to give another, may in this case

in one grace, is not bound to give another, may in this case

in one grace, is not bound to give another, may in this case.

Two limit ari-

I.

ruptions more. It falls out fometimes that when men Christians, and new borne, God adds much affiltance. for their encouragement; and as you carry young of your armes, and to they are kept from falls more more elderly that are let goe alone. Thus Hof. 11. 2. G them by the armes when a child, ver. 1. but then they acknow not, as it follows there, and are apt to think that that and life they have, is from themselves, and so God after leaves them, when grown men more elderly. Those O who walk most fensibly of their owne weaknesse, and God his keeping them from fin, and attribute this to him. God delights to help, though for the present they have left bituall grace : And fo those Christians that sooner cometal knowledge of that way of dependance upon Christ, (some to fee it the first day, and make use of it; others not fock a long while) they shall be more affisted then another. To that way so soone is not so clearly opened.

Again, secondly, sometimes God will magnifie this his a grace, (as I may call it) more in one man then in another, his is a grace. That one Apossle of the Gentiles, Pash, and then all the Apossles, shall we thereby infallibly concluded more inherent grace then they all? but that he had note stance. As God sometimes useth men of weaker gift is more then men of greater, so men of weaker grace, agrowth, to shame the other. As there are diversion of greations and exercise of those gifts, 1 Cor. 12.6. the widing as he will, ver. 11. God casts aside one of emission of a place or condition wherein they are not useful, and

may one of much habituall grace.

Thirdly, he acts often according to allmal propue the habitual preparation lies in habits, and is more as as strings may be good, yet out of tune, and so not plain as

Againe, fourthly, God may leave a Christian of more and growth, to more stirring of corruptions, in case here to bring him to a higher pitch of humiliation, and that y it is in this his dealing of leaving men to corruption, a vigorous conflicts with them, as it is in his leaving his sometimes to those other evils of afflictions. God

otherby afflictions or by fins, and his manner in both is nines alike; you shall see one who hath attained to a great fare of grace already, and that by affliction, and yet never to or of the fire, but God ftill followeth him with one affliction mother; whereas one of leffe growth and grace, who in that nd hath more need, shall have fewer afflictions in his course : what is the reason of this difference? it is not that the Christian hath simply more need of affliction then the oer, but because God intends to bring him on yet to a further me of grace. As refiners of fugar taking fugars out of the fame of fome thereof they melt but once, and another part of it by melt and refine againe and againe; not that that which they retwice, hath more droffe in it, but because they would have it werefined, double refined. And as God deales thus in afflictihoalfo in leaving of his people to the stirring of corruptions. thof all afflictions is the greatest to humble a holy heart. And in experience it is found, that he doth sometimes leave a m Christian to conflict with corruptions more then a weaker britim: not that he hath more in him, but because he means ing on that grown Christian to a further degree of humilihe is not humbled as he meanes to have him yet. And God humbleth fome men by afflictions, he humbleth and nothing humbleth more then fins, for croffes by revealing fin, as the cause; and nothing will grown Christian more then to see such shamefull foule dons still stirring in him, the greatest aggravation of which min will be in this, that after fo long a time, fuch lufts should he lively in him, to have fuch groffe faults in his exercises after kim been fo long at schoole, this shames him; For a growne Orifim to be disguised with a corruption; and when his haire gowne, to have it shaven off, as Davids messengers were aned of it; so how doth it shame him, and humble him? "Hezekiah, though he was much humbled by a ficknesse to th but because he was not humbled enough, and so far as meant to bring him : therefore God let loofe Pride on , and then he further humbleth himselfe and all Israel, as it is bin.32.26. Upon fome men God shews his free grace in them from finne; upon others he spends it in pardoning them :

them: These are but two severall wayes he hath of lay.
And so sometimes he shewes his grace in keeping these grace, and againe in letting those of more to fruggle lufts : and fuch fickneffes are not to death, or to weak but for the glory of God, and their further growth, for will be the effect and confequent of fuch hirring in Christians, that as their fits of corruptions stirring are their humblings will be greater: Grace being much in will thew it felfe that way; great fits of finning have in gled with them great exercises of repentings; and the of their grace will shew it selfe in them, and appeare in a even as in men that are cheerfull naturally, but fomeine pressed with melancholy; when those pressures are over. are most merry, their spirits breaking forth being at shery, thew themselves as much on the contrary in mirth: four when grace gets above againe. As it is in the body, when fpirits are not weak, but onely are kept under by humour. they doe once get up, they then fhew their Brength inc body to grow the more: as in many young men, after nesse where strength of nature is; and so thereby the after often the better, and more lively; but if the n be weak, it is not fo.

2: Limitation.

A fecond limitation is, that though one of leffer tification may fometimes by watchfulnefle keep more, and act that little grace he hath, more then who hath yet radically more grace: therefore layest Stir up the gift that is in thee : To Timothy he speakes & exhorts, Gal. 5. even young Christians to walke in the is, to have the spirit kept above the flesh, fo as a great hand over his corruptions, that they breake Now I fay, that this exhortation doth belong unto, and eth the youngest Christians. For he speakes to all that ritual life begun in them, ver. 25. If we live in the S fayes he, malke in the Spirit, and then we Ball not for of the flesh, ver. 16. A weake body, though weake, yet if care, may keepe himselfe from diftempers, as much who is strong, but grows carelesse, and neglets But yet though one of leffe grace be this at

antfull, yet he may difcerne the want of growth by this :

Fift, that flill his fulls rife oftner, and that with delight; and mater to eath fire prefently, although they he frunthered as faithey catch; his cale then is as if there were an heap of har in a roome where fire is, where sparks shy about shill taking trapon every occasion, but he that keeps the straw, is carefull

Ho put it out.

and fecondly, in this case they shall find the strength of their mucions in privative workings against grace, and distracting dilurbing them, deading their hearts in duties : and therewhen the Apostle had exhorted such to walk in the spirit. must to fulfill the lufts, marke what follows, Tet, faves he, the And discover it selfe in lusting against the first. Take what evon will; fo as a man shall not be able to doe What be would 45.16, 17, and the more strong it is, the more it will shew tiffestrong in disturbing; so as Christians not growne up that every watchfull over their hearts, doe keepe as it were but ne-Subbaths, and are therein like unto those watchers and ers of good rule in great Churches, where there are many ers, they have fo much to doe to watch those boves that se, and are idle at Church, as they cannot attend the Ser-For though by reason of watchfulnesse corruption may be thom discovering it selfe in open unrulinesse much, vet it eser by all the watchfulnesse in the world be brought on to sout to much as is in the heart will discover it selfe either exoftion to them, or an hypocriticall joyning in them: on the Papills may be kept by a waking State from ventat malice of their hearts in rebellion, yet they cannot be to joyne with us in holy duties; no more will corrupmeles in hypocrifie, and therefore so much as is, doth still . wer it felfe in them.

CHAP. VI.

A Third Caution to prevent mil-judging ; if a man will be miltaken in judging his growth in Mortification ratively with others, or with himselfe, he must confer to caffens and opportunities to draw him out, thus : A man make had more corruption, yet lefte occasions and provocate h finne, may have corruption leffe ftirring in him, then who ke more grown up in grace, if his temptations were then gra The fame tree standing in the shade, where also the raine not to it, when transplanted, where both sunne and mi upon it, may be more fruitfull then formerly. David when der afflictions in the wildernesse, and wanting opportunite is ftrict was he, and kept himfelfe from bis iniquity? bet wies came to the delicacies of a Kingdome, though he was up still more and more in grace, yet how did he fall? Are aggravate the finne of not growing more, the proportion hath had much meanes to grow much, for him is left, to us who hath leffe meanes : So in the flirring or declining of h opportunities and occasions are also to be confidented at man be transplanted out of a full condition into me then many of his lufts doe not ftir fo much as afore, no Even as if a man when cast into a sweat by reason of of cloathes, it is no marvaile, if when cloathes are take of fweat leffe.

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A fourth thing to be considered, to keepe us from which herein, is, that he whose spirit is naturally active, his talk to weaker then another mans whose spirit is slower, my to more quick and apt to break forth more then his. Par was bold spirit, and so spake often rashly, and vented composition then the other Disciples, in so much as he once produce then the other Disciples, in so much as he once produce the to call him Satan, not that he had lede grate in more active spirit; yea he might have more grace, and he corruption stirred in him, onely a more forward natural sector produced in him, onely a more forward natural sector was apt to put it selfe forth. As an angry man, whose

Pfal. 18,

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work, may foone be ftirred; and in the forwardnesse of his anteraction, give a man a blow, when one given to malice Reaccegive you an ill word, whose lusts of revenge yet burne wirdly more. Gunpowder will take and fall into a blaze feer then Lime, yet lime hath more innate heat, and burns nore within; fome have speedier vent. Those two brethren. the find fames, fonnes of Thunder, as Christ calls them, how foone atheir choler up? They had quick and hot fpirits, as Christ whithem. Te know not what foirit ye are of, Luke 9. 55.

Rith, if we would judge aright, what measure of true mortifortion is in us, we must not take into the reckoning what refrining grace doth in us, but observe that apart, and cast that up is famme by it felie. For this you mult know, that even in the memerate, all their abitinence from fins is not from meere moraheation, but restraining grace continues even after regeneration montribute to it, and fo make mortification feeme the greater. hwis not meerely and onely mortification of the luft of Anger his mide Mofes fo meeke; for at another time, when he was What a chafe was he in, when he called them all Rebell and Sidinan heat, that he must fetch water out of the rock for them? It was his temper and disposition of nature, helpt to meehim fo eminent in ruling that passion above any other, tabe is faid to be the meekest man on earth. It was not simmeerly mortification, that made that great Apollle fallo eminently challe ; but over and besides what mortifrion helpt him in it, he had a peculiar gife, as he calls it, I Cor. 17. he speaks of it as of a gift, not a grace, such as might be in Reprobates; For, fayes he there, Every one bath his proper gift. breas not meere mortification that made Luther never tronhed with coveronsnesse, but the freenesse and generousnesse of

Now if all these would have cast up what grace and mortificaton they had attained to, they must have reckoned restraining gace by it felfe, (which may be observed by what our vertues me before conversion) which though now fanctified, that is lelping forward Sanctification, and making the abitinence eafier, this not to be reckoned true Sanctification; as Goldsmiths ningle in all the filver they work some other metals to make it

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more malleable; fo are those common graces mingle in this life, where Sanchification is imperfect, w them and ceke them out. Grace let in a good nature great deale more, and goes farther then in a bad. Wines it felfe fomewhat pleafant, a little fugar will make it fe the tafte, then a great deale of fugar will doe fowre wise. T fore let every one confider, what naturall ingenuity, and delty, and education did in him before conversion; and la know, that now he hath true grace; these help him fill . frand him in flead as much as ever, although he hath a furtheres principle of grace in him, beyond thefe. Grace in this if whilst imperfect, takes not away fuch common gifts, but 6 fieth and ufeth them as the reasonable soule doth age or memory, which are fensitive faculties, and doe make ty to abitaine from fuch and fuch fins more cafe: indeed gifts will be fwallowed up in glory : And therefore m have leffe grace, yet feeme in many carriages more then those who have more grace; they will be less in a croffe, leffe flirred and provoked with an injurie, A hath beene leffe helpt by reftraining grace before or and had his lusts more outragious, if he hath them tow it is a figne he hath much more mortification in him who was naturally civill. And I appeal to every gody science, it is not only simply mortification that makes to abstaine from fins, but shame, modelty, terrors of strike in at a pinch, when strength of mortification ! him elfe; and many accidentall things, ordered by God vidence, hinder and keepe Gods people from finning David was faine to make use of Geliahs sword, and the contented persons that had dot the same ends thatle strengthen himselfe against Saul; so is grace fine to fleshly dislikes and discontents against fin, to help king till it hath got the victory. For instance, it was not falle fo much kept him from killing Joseph, for then he would have confented to fell him ; but nature wrought in his made him abhor the killing him : Is it not our brather, at " flesh, and what profit is it to kill him ? Gen. 37. 26. So God vented David in his murthering Nabals family by in a

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when as his grace elfe had not kept him from revenging defecusekly upon his family, (for they were in no fault) beace alone had not done it, for his passion was up, and he in me, and fully resolved to doe it; but God used another moes, and fent Abigail Submiffively to meet him; and her by fibmiffion, and elegant oration, won him, and cooled though this David acknowledgeth Gods hand in it, and useled he was fo kept (as a godly man will, and hath cause, denke is hindred of his purpose in finning, as he fayes, I rejorce be Christ is preached, though out of envie; fo if fin be abstained man, though by any meanes) yet God did rather by his meanes thine him, then by his feare of God, or the grace in his heart ; God kept him by her comming: 1 Sam. 25.34. For in very deed, bes David, as the Lord liveth, which bath kept me back from borin thee, except thou hadft hasted and met me, surely there had not milifia man unto Nabal. So shame moved Judah; feare of me destroyed moved faceb to reprove the fin of his fonnes, al is all the argument he useth, Gen. 34, 30. So that in an reing, when thou castest up thy abstinences of that day, think thow much thou bast abstained from fin, or denyed thy selfe, for much out of hatred of it, and the spirit of mortificahow much of that there is in thy abstinence, and accorwww.meafurethy growth in it.

Suly, another false rule is, when men judge of their mortification, and the measure of it, by their present listlesnesse of the least of in; which though it be true, that where true mortifications, there is a listlesnesse, and a deadnesse; and so much musication, so much deadnesse, Rom. 6. 2. How shall we that metal to some, live any longer therein? And indeed, to live in this take pleasure in it: But yet this you must know, there are many things which in a godly man may adde to his deadnesse which in truth: And therefore it may be a false rule to judge this in truth: And therefore it may be a false rule to judge this in truth: And therefore it may be a false rule to judge this in the not warily considered and distinguished. Sicknesse this; and as we gather strength, they gather up their crums this; and as we gather strength, they gather up their crums this; and as we gather strength, they gather up their crums the a glutton: Old age brings a listlesnesse. Eccles. 12. 1.

When

When the evill dayes come, wherein a man fages, he hath , in them: as Barzillai had no tafte in his meat, by reals age. So when our expectations or defires are croffed. to be, and we begin to faile of those maine props of the of our lives, we are apt to have a liftlefnelle to all or fures : when fome one thing that was a fawce to all there is gone or like to goe, we then have no ftomach to all the red me we are weary of living, as David was when Abfalom was m would I had dyed for thee. Some great croffe comming thunder fowre all our joyes and delights, and make then he to us, and as dead drink to the stomach, Terror of confer may like an eclipse overspread our spirits, and then all things les their beauty and luftre, as things in the dark use to does as 14 faves of himfelfe in his defertion, that his foule had no were faut neffe in all comforts, then in the white of an egge : For feet an casions as these doe draw the intention another way, and dee take the mind up about Gods wrath, or the afflictions wearing fo as it cannot run out to fin; and intention, you know, it cause of all pleasure. As therefore when by study the somme drawn up to the head, a mans stomach decayes to that meale most loved; so when terrors drinke up the spirits, a for freat but when that heat is over, and intention dismissed, a mantervers his Itomach againe; and fo doe men their app finne, when they come forth of terrors. And this will below to find out the true reason, why that young Christian air ale more dead to all pleasures of sinne, then those who are go up, or then themselves are when grown up: they are of moto altogether dead to all mirth and other contentments, and jo they are not more mortified then afterwards : For the ke humiliation adds to their deadnesse. And besides the full sel blow which Christ gave their lusts then in part, the lawafeed the bitternesse of finne did lay that part of their luft with mained unkilled, in a fwoune, that one would think all were dead. Sin revived, faith l'anl, and I dyed, Rom. 7. Hefet that time when he lay humbled for finne ; during whicht reade in the Alls, he fasted : He had no mind to ! drink, for three dayes, he forgot all. And againe, as I are usually so taken up about pardon of fine, and the on

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from defire hereof, that all the spirits retire to the heart to relieve it, and to accourage it to feeke out for pardon; and fo finne is left in a forme, and it feemes quite dead : bur by degrees men come out dist fwome, and finne revives, and then men think they decay sportification. Againe, young Christians sometimes, and ohers afterwards for some hony-moones of their lives, are entermined with raptures, and ravishments, joy unspeakable and glomes, and then they feeme in a manner wholly dead to fin, and wik fo, but as the other are in a fwoune, fo they are in an exnife: but when they are out of it, then finne comes to it felfe eine: Those joyes whilst they last, make a mans actuall prefor deadnesse to fin feem more then habitually and radically it is oded: As a man that hath tafted fome fweet thing, whilft the inpression upon his palate lasteth, he hath no relish of meat: 6 whill the impressions of spiritual joy: but when their methes are washt once, and their senie of that sweetnesse gone, her find their wonted relish of them. Thus spirituall joves doe. fortherime they are upon the heart, much alter the tafte; but nemuch of that alteration is adventitious and mot wholly radeall, or altering the finful faculty it felfe (though it doth adde mithat way) yet not fo much as they feeme to doe at that prebut the fense of that fweetnesse is fresh in his heart.

Now therefore to give an help or two to difference what Two different small and true Mortification, from this feeming liftlefnesse and ces betweene

detrefe to it.

fift, true mortification makes a man not onely liftlesse to fine, but to have a quick hatred against it, a hatred aiming at listelenesse to the destruction of it; but false listslessed takes but the heart off inne.

1,40th not set it against it; how often are these yoaked together Psal. 119. I hate sinne, and every false way, with this, Thy listslaw, is carried out against sinne, and not onely taken off from it to have no mind to it, but to have a mind against it, to destroy it. There is the same difference betweene mortification ad listslessed, shat there is between true parience and senselesses; satisfaction it is a dull, sullen, stupid bearing pains, but patience is investment and vigorous, are the more sensible of

Two differences betweene Mortification, and a feeming deadnesse or listlefnesse to finne.

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paine or pleasure; so true mortification is joyned with matheatred that flyes out against sin; which come from ladies, affection to the contrary.

2. Difference.

Secondly, true mortification is joyned with activated life in the contrary duties, Rom. 6. 11. Reckon your film in unto finne, and alive unto God. That falle littlefneffe is latted palfey that doth take these members of sinne, but true month tion is with a new life, a refurrection, strengthoing a man walke fo much the more nimbly in the wayes of Ged. Roman Young Christians, and such as have a false littlefness and in neffe, you shall find them complaine that their marificant more then vivification, they will finde they are more deed one world, then quickned to God. True mortification deth med the spirits, but fets them at liberty, as purging the homeon at doth; it makes the body more light and nimble; where he liftlefnesse causeth a deadnesse, a dulnesse to every the de Those false causes of littlesnesse contract the mind, was him that is clung, and dryed, and bung up in the fmeaks, (a Dail compared his condition in terrors of confcience) but more tion empties it of the finne, and fils it with grace, for the mil is as full and wide as before, onely filled with grace now is fall of finne.

7.

Seventhly, a man is not to judge of his growth in me tion, simply by the keennesse of his affection against sinte, the that is good and bleffed, but by his frength againstic. As det is a fond love, which is not fo strong and folid, which will not doe so much for one; or hold, if it come to the tryal, mile put to it, that yet hath a more feeming edge init; fotheris keennesse of hatred, that hath not so much strength. Amount is angry seemes to have more keennesse of affection amint in he falls out with, and in his rage vows never to be recorded, and could eat him up; when as yet a malicious man hateaner strongly: So doe young Christians their fins, having lately fet the bitternesse of them; and then many other inconvenients. besides the contrarietie of them to God, doe egge on and prevoke their spirits against them; but like as a sharpe knie mis weak, the edge is foone turned and blunted, fo in a temperate they are for all their edge foone overcome : for all their co

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oring inconveniences and apprehensions of their hurt by them, miestheir fpleen indeed greater, but it adds not to their ftrength ad courage to refilt them : like a stomachfull boy, that cryes brannet have the victory, yet is weak, and easily laid on his bet his flomach is more then his ftrength. The hurt that comes white us at first lately felt, helps to fbarpen the edge, but adds uneal, and fo our weapons are beaten to our heads againe, when we use them. What an edge of spirit had Peter raised up ganfidenying Christ? he would die rather; he spake then as k thought; and he would have dyed in the quarrell, for he brins his fword, but afterwards he wanted strength to his stomed how eafily was he overcome, being yet but weak in grace ? berefore judge of your growth herein, by your strength to re-M. Hence the Apostle prayes, they may have strength in the inned man, Eph. 3. and in Chap. 6. 13. he speaks of ability to ladin the evill day. Although this let me adde, that every man hould keep up his heart in this continuall keennesse and edge offinitagainst fin, and whet his heart against it: For that will cules man to use his strength the more against it, and to put itorth. A man that keeps his heart in a revengefull, vext, spleen-Allfpirit against fin, he will easier cut through a temptation ; withough if a Christian want metall, though he hath an edge, bruy befoiled; yet when edge and metall both meete, a man mit above his lusts: if either be wanting, a man may be foiled.

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A CHRISTIANS GROWTE.

THE THIRD TART.

Resolving some Questions & MORTIFICATION, concerning Growth in VIVIFICATION.

CHAP. I.

Two Questions resolved concerning Growth in Munification.



Will now conclude this Discourse about Grace with answering some Questions which may be made concerning this our growth, both about Mortification, and about intresses prime Graces, which I did reserve to this last place, that I might handle them together.

The fift Question concerning the purging out of sere, is, Whether every new degree of Mortisscation, and purging out of sere, be alwayes universall, extending it selfe to every sere! So at the meaning of this, that God goes on to purge, should be seenly that he goes on sistly to purge forth one sinne, then so ther, but that he goes on to purge out by every new agree of mortisscation every sinne together; so as when are one

Queft. I.

Anfw.

fine is more weakned, all the rest in a proportion grow weak

Tothis I answer affirmatively, that every new degree of mor-

Fuff, because when the Scripture speaks of our growth therethe speaks of it as extending it selfe to every sinne. So Ephel. 411. when he exhorts the Ephelians (who were mortified alrady) to a farther progresse in it, he exhorts them to put off the old man, which is corrupt, according to the deceitfull lufts. It is more buft that is the object of mortification, and the growth ofit (although he mentions particular lufts afterwards) but the whale man that is corrupt, and all its lufts: and this he there heaks of daily growth therein: For of that he had spoken in beformer verses, from the 12. verse, and goes on to speak of and exhort to it. Thus in like manner, Gal. 5. 24. it is called osciffing the flesh wish the lusts: not one lust, but the flesh, the pholebundle, the cluster of them all : and in that it is called oxifing, it implys it also, for of all deaths that did work upon every part, it did stretch every nerve, sinew, and veyn, and at all the parts to paine : and this going on to mortifie ince is called Rom. 6. The destroying of the body of sinne; of the wholebody: It is not the confumption of one member, of the lms, or liver, &c. but it is is consumptio totius, a consumption of the whole body of finne, fo as every new degree of mortifi-

H.

108,

) N.

ne, is,

fonshereof are, because

Fifth, true mortification strikes at the root, and so causeth only branch to wither: For all sinfull dispositions are rooted those, namely, in love of pleasure more then of God: and all true mortification deads a man to the pleasure of sinne, by bringing theheat more into communion, and into love with God; and therefore the deading to any sinne must needs be generall and miversall to every sinne. It is as the dying of the heart, which consists all the members to die with it; for that is the difference between erestraining Grace, which cuts off but branches, and so lost the true mortification strikes every blow at the mot.

Secondly

cains the confuming of the whole. And therefore also Colos. 3.
where in like manner he exhorts to his growth therein, he exhorts to mortific earthly members, every member. And the rea-

Secondly, every new degree of true mortification pured a finne, as it is finne, and works against it under that costs tion: and if against it as finne, then the fame power that out any finne, works against every finne in the heart all. We that every new degree works against a finne, as it is plain by this, because if it be purged out upon any other the it is not mortification.

Thirdly, the Spirit, and the virtue that comes from Cha which are the efficient causes of this purging out a fine, or also work against every sinne, when they work against any or, and they have a contrarietie to every lust; they search into conveyne, and draw from all parts. Physicians may give shall purges, as they call them, which will purge out one humon, as not another, but Christs physick works generally, it takes are

all forts of diftempers.

And whereas the Objection against this may be, that the

lusts will come to be equally mortified.

I answer, No, for all lusts were never equally alive in a my fome are stronger, some weaker by custome, through dife of body and spirit; and therefore though mortification en it selfe to all, yet there being an inequality in the life and of these sinnes in us, hence some remaine still more, fore mortified : as when a floud of water is left to flow into a fe where many hils are of differing height, though the water flows all equally, yet fome are more above water then of because they were higher before of themselves. And bence is that some sinnes, when the power of grace comes, may be as manner wholly subdued, namely, those which proceed out of it abundance of naughtinesse in the heart, as swearing, makes the truth; and these the children of God are usuly freed from, and they seeme wholly dead, being athe ca ments of other members, and being as the nailes, and the they are wholly pared off, as was the manner to a Pro woman; the power of Grace takes them away, thous members continue vigorous: And therefore of funding Q fayes, What is more then Yea, yea, and Nay, nay, is in vie out of a profane heart: As when a man is a dying, members are stiffe and cold, and cleane dead long afore, at

Object.

Answ.

he, whill others continue to have some life and heat in them; his mortification of a Christian, some lusts that are more mote, are wholly sliffe and starke, when others retaine much the them.

The second Question is, Whether when I apply Christ, and the Promile, with the vertue of Christ, for the mortification of second particular lust or other, and doe use those right means, a prayer, Fasting, &c. for the speciall mortification of some with, Whether that lust thereby doth not become more mortified

her wher lufts doe ?

lanswer, Yes, yet so as in a proportion, this work of mortibeing truns through all the rest: for as in walking out the methins of a cloth, the leffer stains are washt out also with fime bour, fo it is here : Therefore the Apostle in all his mortification, both Eph.4. and Gal 5. and Col.3. fresh he exhorts to the putting off the old man, the whole body offine, yet instances in particular fins, because a man is partidety to endeavour the mortification of particulars, as it were ant; and yet because in getting them mortified the whole by of finne is destroyed, therefore he mentions both the whole artification. And to that end also doth God exercise his chilto, first with one lust, then with another, that they may make milof the vertue of Christs death upon every one: And therefor Orill bids us to pull out an eye, and cut off an bond, if they dadas: for mortification is to be by us directed against parintermembers; yet so as withall in a proportion all the rest minafarther degree of destruction. For as a particular act fa be it uncleannnesse, or the like) when committed, doth trake disposition to every sinne, yet so as it leaves a present erdisposition to that particular sin then any other, and inathit most in potentia proxima, though all the rest in potentia us: lo in every act of mortification, though the common theincreased, yet the particular lust we aimed at, hath a ter share in the mortification endeavoured, as in ministring fick to cure the head, the whole body is often purged; yet the head, the party affected, is yet chiefly purged, and more to the reft.

Queft. 2.

Aufw.

CHAP. II.

Three Questions resolved concerning Positive Grant

Other Questions there are concerning that other put of our growth, namely, in positive graces and the franthereof.

Queft. 1.

As first, whether every new degree of grace runs through at

Anfw.

I answer, Yes; For as every new degree of light in the are runnes through the whole Hemisphere, when the Sunne share clearer and clearer to the perfect day, which is Solomen comparison in the Proverbs; so every new degree of grace me through, and is distructed through the whole man. And therefore also 1 Thes. 5.23. when the Apostle there prayes for increase of grace, he prayes they may be santlisted wholly in body, sale and spirit. And every new degree, though it begins at the spirit, he understanding, yet goes through all: for so Ephes. 4.22, Be renewed in the spirit of your minds, and put on the are not it runs therefore through the whole man, having reached the mind. As the worke of grace at first, so after still continually leaveneth the whole sump.

Quest. 2. Answ. 1. Whether one Grace may not grow more then another?

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yes,

I answer, first, that it is certaine, that when a man grows we one grace, he doth grow in all; they grow and thine we ther. Therefore in Ephes. 4.15. we are said to grow up in its [in all things.] Growth from Christ is generall, as the good in the body is in every part, so this in every grace. Therefore a Cor. 3. ult. we are said to be changed into the same image frugglory to glory. Every increase stamps a farther degree of the whole Image of Christ upon the heart. So the Thessian, Their faith and their love did both over flow, 2 Thess. 13.

Yet fecondly, fo as one grace may grow more the he

other.

1. Because some are more radicall graces, as Faithed loss therefore of the Thessalonians Faith the Apostle sayes, 2 The 1. 3. that it did grow exceedingly; and then it follows, the did overflow.

1. Some graces are more exercised, and if so, they abound more: as though both armes des grow, yet that which a man the sthe fronger and the bigger, fo is it in graces : In birds, der wings which have beene used most, are sweetest to the taste. Ain the body, though the exercise of one member maketh the bedy generally more healthfull, yet so as that member which is artifed, will be freelt from humours it felfe; fo it is here; Combulation Worketh patience , patience experience, Rom. 5. Many lifeings make patience the leffe difficult, and much experience, many experiments make hope greater.

Agine, thirdly, that some graces are more in some then others appeares hence; for what is it makes the differing gifts this are in Christians, but a feverall constitution of graces, though Mare every grace in them ? as now in the body every member hith all fingular parts in it, as flesh, bones, sinews, veynes, bloud, hins in it, but yet fo, some members have more of flesh, lesse of news and veynes, &c. whence arifeth a feverall office in every nember, according as such or such simular parts doe more or the abound in a member; the hand, because it hath more nerves nd joynts in it then another member, though leffe flesh, yet how hong is it, and fit for many offices? the foot is not fo: So in Unitians, by reason of the severall constitution of graces, and temper of them more or lesse, have they severall offices in the Ourch, and are fitted for severall employments; some have more love, and fit for offices of charity; fome more knowledge, matefitto instruct; some more patience, and are fitter to fifer; some for self-denyall, and accordingly doe grow in these more specially.

The third Question is, Whether this increase be onely by radi- 3. Quest.

using the same grace more, or by a new addition?

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2. Inf

lanswer, that by adding a new degree of grace, as in making andles, which is done by addition, when a candle is put anew mothe fat of boiled tallow, every time it is put in, it comes utbigger, with a new addition; or as a cloth dipt in the die, mmes out upon every new dipping in with a deeper die. And his done by a new act of creation, put forth by God. Therehie when Davidbeing falne, prayed for increase of grace, he hjes, Create in me a new heart. And therefore Ephes. 4. 24. when

Anfw.

when the Apoltle exhorts to further putting on the arm and fpeaketh of growth, he ands, which is created; for on degree is created as well as the first infusion, which the difference between naturall growth and this: In natural there needs not a new creation, but an ordinary conbut it is not fo in this, that God that begun the work ! Same power perfects it : And therefore Ephef. 1. 10. he that the beleeving Ephefians might fee that power that con to worke in them, to be no leffe then that which raifed up Or for though naturall life may with a naturall concurrence in it felfe, because the terminus à quo, the terme from more forings, is but from a leffe degree of life to a greater : we ki otherwise in this life, and our growth in this is from a gro degree of death , to a further degree of life: And there Phil. o. the Apostle calls growing in grace, a going on water the resurrection from the dead: And therefore the fame pour that raised up Christ, must goe along to work it. Hence the every new degree of grace is called a new convertion; camp be converted, fayes Christ to his Disciples converted already to cause the same power that wrought to conversion, gos ill u this. And therefore it is faid that God gives the increase, ICa, 3. 7. and it is called the increasing of God, Colof. 2. 19. 10 Hg.14 thewing the ground why they grow fo falt; Thy fruit infendi me, fayes God, ver. 7. although this is to be added by und caution and difference, that therein God doth proportion is influence to our endeavours, which in convertion at hift keld not. Therefore we are faid to be fellow workers with him & though it be he that gives the increase, 1 Cor. 3, 6, 7, 8, the increase, you have alfo, Rom. 8. We by the Spirit doe mortifie the dulight flesh. We, as co-workers with the Spirit.

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The Tryall of a Christians Growth.

PART I.

Of GROVVTH in bringing forth more fruit. CHAP. I.

That all true Branches in Christ doe grow: Proved,

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2. Confid. more particular, As

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That growing in grace is a Mysterie rather to be apprehended is then by sense.

 The eager defire which many have to grow, and attaine to man put hinders them from differenting their growth.

3. The progresse is not in many so discernable, as the change at their first growth. The reasons of it.

4. To discern of growth there must be time allowed.

5. There are severall mayes by which men are brought to that medical pointed them. in which some have the advantage of others.

1. Some have a greater stock of grace given them at soft: wind is done in two cases.

2. In the manner of growing, God puts much difference,

Some grow Without intermission.
 Some God sooner ripens for heaven.

CHAP. III.

What it is to bring forth more fruit, explicated negatively, by removing mistakes.

1. It is not to grow onely or chiefly in gifts, as abilities to pray, and presh, in knowledge, but in graces.

Three cautions herein.

2. Our bringing forth more fruit is not to be measured by the successful gifts, the fruits of our doings, but by the Doings themselves.

3. It is not simply to be estimated by the largenesse or smalnesse of our opportunities of doing good, (which may vary) but by an heart to doe good. 50 4. It is not alwayes to be measured by accessary graces, as joy, spirituall ravish-
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4 Tryall. If the heart grows more rooted into Christ.
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6. Tryall. If we grow more constant and eaven in a holy courfe. ibid.
7. Tryall. If though our difficulties and oppositions be more, and means leffe,
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The Tryall of a Christians Growth.

PART II.

Of Growth in purging out corruption.

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3. The more stable, eaven, and constant we are in well doing, and the me durable an boly frame of heart in us is.

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4. Caut. To consider the naturall temper of a mans owne spirit; and active, or slow.

5. To consider what force restraining grace bath in the which from

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6. Not to judge from our present listlesnesse to sin; which may with fre causes besides true mortification; and so may make that seeme to be and at some times then in truth it is.

The difference betweene listlesnesse to sinne, and true mortification,

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7. Not to judge of the measure of mortification simply by the sharping and of our affections against sin, but by our inward strength against it.

A discovery how that edge of affection against sin may deceive mean a young Christian may have a quicker stirring against sin, who is less strength.

The Tryall of a Christians Growth.

PART III.

Resolving some Questions SMortification, about Growth in Vivification.

1. About Growth in Mortification, two Queftions :

1. Whether every new degree of Mortification be alwayes univerfal, execution it selfe to every sin.

Answer affirmative, and that for three reasons.

An Objection answered.

2. Quest. Whether in the endeavours of a believer to mortifit some on procular lust, that lust becomes not more mortified then others.

Answered.

2. About Growth in Vivification, three Questions :

1. Quest. Whether every new degree of Grace runs through all the facilities.

Answered affirmatively.

2. Quest. Whether one grace may not grow more then another.

Answered by two Propositions.

3. Quest. (Concerning the manner of this Growth)
Whether it be a deeper radicating the fame grace in the heart, or haddition.

Answered.

AGGRAVATION

SINNING

Against KNOWLEDGE.

Delivered in severall SERMONS upon divers occasions.

THO: GOOD WIN, B. D.



Printed by J. G. for R. DAWLMAN.

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The least sinne virtually more or lesse containes a

Every sinne inclines our nature more to sinne.

Sinne containes not onely all other owils in it, but

Sinne a perfect evill.

Reasons why sinne is the chiefest evill:

A. Because it is simply to be avoided for its felfe.

2. Because there can be no worse punishment that it selfe.

3. Because it cannot have a worse epishete gives

it than it felfe.

Use. Wonder at the abounding nature of sinne.

Examine our owne estates.

Quest. When a mans sinnes may be said to be bit a Answ. 1. Then he commits sinne out of his owne.

2. Then he hates it not, but loves it.

3. Then he nourisheth it, and cherisberb

4. Then he provides for it.

Use 2. Consider, the punishment of sinne was for

It containes all miferies in it.

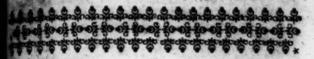
What the damned speake of sinne in bell.

Use 3. Onely Jesus Christ can conquer sinne.

Christs righteousnesse abounds sinnes sufficient
Come to God through Christ, and take bint
Bord and King.

Sinne and Christ cannot stand together. We will not take Christ while sinne appear

10 Ms.



OF SINNE.

Roм. 7. 13:

Muthat then which is good, made death unto me? God field. But sinne, that it might appeare sinne, working deab in me by that which is good: that sinne by the commudement might become exceeding sinfull.



EE finde our Apostle in the 9. Verse to have beene alive, but struck upon the sudden dead, by an apparition presented to him in the glasse of the Law, of the sinfulnesse of sin. Sin revived, sayes the 9. Verse, appeared to be sin, sayes the 13. verse, looks but like it selfe, above measure sinful: and he falls downe dead at the very sight of it: I dyed,

skein the 9. it wronght death in me, sayes the 13. that is, an prehension of death and hell, as due to that estate I was then help that the life of sinne was the death of Paul, so this who shis was but a preparation to a new life, I through the and dead to the Law, that I might live to God, Gal. 2.19. and the likewise speakes of Gods worke upon him at his first roses; for then it was that he relates how sinne became is cheeme, so above measure sinful.

The subject then to be insisted on is the sinfulnesse of sinne, a interference as necessary as any other, because if ever we be

faved, finne must first appeare to us all, as it did he

above measure sinfull.

And first, because all knowledge begins at the entire are obvious to sense, and interpreters of the nature of the reference we will begin this Demonstration of the reliable from the mischievous effects it hath filled the world wind having done nothing but wrought mischiefe since it care and world, and all the mischiefe that hath beene done, a shock done, but especially towards the poore soul of man, the side of the control of the control of man, the side of the control of t

rable subject of it.

Which first it bath debased the soule of man, the noble of ture under heaven, and highest allyed, made to be a congruent fit for God himselse, but sin hath stript it of its first min a cellency, as it did Renben, Gen. 49.41. debased the soule we worth then all the world, as Christ himselse sait, the ordered went to the price of it: yet sinne hath made it a drule of save to every creature it was made to rule: therefore to digall as a type is said to sover sinne, and feed on burie, burney vanity masters it. Therefore we find in Scripture, that was said to be servants to wine, Tit. 2.3, servants to riche, and soul lusts, &c.

And hence it is that frame attends upon it, Rome and thame ariseth out of an apprehension of some collections and by how much the excellency is greater, by is the shame the greater, and therefore must trabe as will one day befall sinners: because sinner is the thanks.

an unvaluable excellency.

Secondly, it not onely debaseth it, but desiles it also; and deed there was nothing else that could desile it. Min. 15. In the soule is a most pure beame, bearing the image of the so of lights: as farre surpassing the Sunne in purchase, and doth a clod of earth; and yet all the dirt in the work desile the Sunne; all the clouds that seeke to most it, is them all: but sinne hath desiled the soule, yea, as sinne the desiles it, in an instant, totally, evernally.

First, one sin did it in the fall of Adam, Rom. 3.2 polluted him, and all the world. Now suppose your drop of darknesse seizing on the Sunne, and and

oft and eye of heaven, and to loosen it out of the orbe it notes in, and canse it to drop downe a lump of darknesse, you would say it were a strange darknesse: this sinne did then in the

ale to which yet the Sunne is but as a Taper.

Secondly, it defiles it thus in an inflant. Take the most glorious haell in heaven, and let one of the least sinner seaze upon his tent, he would in an instant fall downe from heaven, stript of d his glory, the ugliest creature that ever was beheld: you would count that the strongest of all poysons, that would poyse in an instant; as Nero boiled a poyson to that height, that tilled Germanicus as soone as he received it; now such an one is soon.

Thirdly, finne defiles it totally: it refts not in one member only, but beginning at the understanding, eates into the will of affections, soaks through all. Those diseases we account bought, which seare not on a joynt or a member onely, but

his rottennesse through the whole body.

Fourthly, it defiles eternally, it being eterna macula, a staine which as nitre or sope, or any creature can mass out, Jer. 2, 21. There was once let in a deluge of water, and the world was all cerslow'd with it; it washed away sinners indeed, but not one see. And the world shall be a fire againe at the latter day, and attention, and those stames in hell that follow, shall not purge store sinne.

midly, it hath robbed the foule of the image of God, deprived of the glory of God, Rom. 3. 23. the image of Gods holisele, which is his beauty and ours: wee were beautifull and all gorious once within, which though but an accident, is more north than all mens foules devoid of it, it being a likenesse unto God, a divine nature, without which no man shall see God. Though man in Innocencie had all perfections united in him via minute, that are to be found in other creatures, yet this was note worth than all: for all the rest made him not like to God, whis did; without which all Paradise could not make Adam inppy; which when he had lost, he was left naked, though those mother perfections remained with him; which is profitable for a libing, as the Apostle sayes. The least dram of which, the wise world emballanced with, would be found too light;

B 2

without

without which the glorious Angels would be damned of

Fourthly, it hath robbed man even of God himfile to finnes separate (sayes God) betwixt you and mee: and done they are said to live without God in the world: and in robbet of God, it robs him of all things; for all things of but so farre as God is ours; of God whose face make the he is all in all; bis loving kindnesse is better than life, and to taineth beauty, honours, riches, all: yea they are but a to him.

But its mischiese hath not staid here, but as the Largest Lepers in the old Law, sometimes insected their house games so it hath hurld confusion over all the world, brought a warp the creature, Rom. 8. 23. and a curse: and had not Christ use tooke the shattered condition of the world to uphold it, it is fallen about Adams cares.

And though the old walls and ruinous palace of the will stands to this day, yet the beauty, the glosse, and gloss of hangings is foyled and marred with many imperfection of upon every creature.

But as the house of the Leper was to be pulled down, all Traytors houses use to be made jakes: so the world (if One had not stept in) had shrunke into its first nothing: and world say, that is a strong carrion that retaines not onely infection in it selfe, but infects all the ayre about: so this, that not the set the subject of it onely, but all the world.

Lastly, it was the first founder of hell, and laid the first of those thereof: sinne alone brought in and filled that botto less gulph with all the fire, and brimstone, and treasares of which shall never be burnt and consumed. And this small and pierced Christ Thimselfe, powed on him his rule wrath, the enduring of which for sinne, was such, as that all Angels in heaven had crackt and sunke under it.

But yet this estimate is but taken from the essential of a essential these evils, must need to much more mischiese in it. Shall I speake the least evil and of it? It containes all evils essential is therefore fame 1.2. Apostle calls it sithinesse, and abundance of supersuit, or contains

Gen. 2.

Heb. 1. 2.

wit were, of naughtineffe: selarle Tils nanias. And if fo fondent, that if all evils were to have an excrement, a feum, perfuity, finne is it, as being the abstracted quintessence of all Anevil, which in nature and effence of it virtually, and emith containes all evils of what kinde foever that are in the a: Infomuch, as in the Scriptures you shall find that all the in the world, ferve but to answer for it, and to give names pit Hence finne it is called poy/on, and finners ferpents : finne is alled a vomit, finners dogs: finne the stench of graves, and they un lepulchres : finne mire, finners fomes : and finne darkneffe, Beheffe, fame, nakedneffe, folly, madneffe, death, whatfoever is the defective, infective, painfull. Now as the Holy Gholt fayes i Natal, as is his name, (o is he; fo may we fay of finne; for if the gave name to all things, according to their nature, much mee God, who calls things as they are. Surely God would not leder finne, though it be his onely enemy. And befides, there is monfor this, for it is the cause of all evills. God sowed notime but good feed in the world : He beheld, and faw all things meser good. It is finne hath fowne the tares : all those evills hithwe come up, forrowes and difeases, both unto men and his Now whatfoever is in the effect, is via eminentia in the f. Surely therefore it is to the foule of man (the miferable will and subject of it) all that, which poylon, death, and fickminuto the other creatures, and to the body; and in that, thall thefe to the foule, it is therefore more than all thefe to it: for corruptio optimi peffima : by how much the foule exceeds Moder creatures, by fo much must finne, which is the corrupin, poylor, death, and licknesse of it, exceed all other evills.

But yet this is the least ill that can be said of it. There is seandly some further transcendent peculiar mischiese in it, that instance be found in all other evills, as will appeare in many

lifances,

For first, all other evills God proclaimes himselfe the author d, and ownes them all; though sinne be the meritorious cause stall, yet God the efficient and disposing cause. There is no main the Gity but I have done is. He onely disclaimeth this, in. 1. 1. 3. as a bastard of some others breeding, for he is the Fair of lights, yer. 17.

Secondly, the utmost extremitie of the evill of God the Sonne under-went, had a cup mingled him ther, more bitter than if all the evills in the world ftrained in, and he dranke it off heartily to the botte not a drop of finne, though fweetned with the offer

world, would goe downe with him.

Thirdly, other evills the Saints have chosen and in good, and refused the greatest good things the world evill, when they came in competition with finne, So M rather to luffer, much rather then to enjoy the pleasuret Heb. 11. from 24. to 28. So Chryfoftome, when Em Empresse threatned him: goe tell her, fayes he, Nil mi

timeo. I feare nothing but finne.

Fourthly, take the Devill himselfe, whom you all concine be more full of mischiefe than all the evils in the world a therefore in the abstract firituall wickednesse, Ephel 6. 12 mie was but finne that first spoiled him, and it is sinne wifele very devills: he was a glorious Angell, till he was an with it; and could there be a separation made bear and finne, he would be againe of as good, fweet, and nature, as any creature in earth or heaven.

Fiftly, Though other things are evill, yet nothing a creature accursed but sinne : as all good things in the worlder not make a man a bleffed man, fo nor all the evills accorded. Go fayes not, bleffed are the honourable, and the rich, curled are the poore: but curfed is the man that comments all things, Gal. 3. 10. a curse to the least sinne; and on themtrary, bleffed is the man whose iniquities are furnished

Rom. 4. 7.

Sixtly, God hates nothing but finne. Were all entit downe into one man, God hates him not fimply for a because thou art poore and disgraced, but onely because It is finne he hates, Rev. 2. 15. Ifa. 27. 11. yea it 1 whereas other attributes are diverfly communicated effects to feverall things: as his love and goodness, I his Sonne, his children, have all a share in: yet all (which is as large as his love) is folely poured out a wholly, and limitted onely unto finne.

All the question will be what transcendency of evill is in the doce of it, that makes it above all other evills, and hated, adjancely by God, Christ, the Saints, &c. more than any other crist.

Why? It is enmity with God, Rom. 8.7. abstracts we know speak deces, the meaning is, it is as directly contrary to God, as any time could be: for contrary it is to God, and all that is his.

As 1, contrary to his effence, to his existence, and being God: it makes men hate him, Rom, 1.30. and as he that hatesh his baker is a Murtherer, 1 Joh. 3.15. so he that hatesh God may be sid to be a murtherer of him, and wishesh that he were not.

Param eft Dei-cidium.

a. Contrary it is to all his attributes, which are his name:
more jealous of their names: Gods name is himselse; as r.
hades a manslight Gods goodnesse, and to seek happinesse in
terrature, as if he were able to be happy without him. And 2.
ideposeth his soveraignty, and sets up other gods before his face.
httontenns his truth, power, and justice. And 4 turnes his
mee into wantonnesse.

And as to himselfe, so to what ever is his, or deare to him.
Ifiles, a King hath three things in an especial manner deare to
in: His Lawes, his Favorites, his Image stamps upon his Cayne:

mi f hath God.

Fift, his lawes and ordinances: God never gave Law, but it in then broken by finne; is the definition of it, The palgreffien of the Lien, 1 Joh. 3. 4. yea it is called definying the lim, Pfal. 119. 126. And know, that Gods Law, the least title of it is more deare to him than all the world. For, ere the least title of it shall be broken, heaven and earth shall passe. The least factherefore, which is a breach of the least law, is worse than hedeling tion of the world: and for his worship, (as envying southouse have any) it turnes his ordinances into sinne.

Secondly, for his Favourites: God hath but a few poor ones;

ini.

Laffly, for his Image even in a Mans owne breaft: the law of the members fights against the law of the mind, and endeavonmbts expell in though a man should be dammed for it. Gal. 3. 27.

The .

The fless (namely sinne) insteth against the spirit, for they traries. Contrary indeed; for methinks though it has mage in others, that yet it should spare it in a mans selected-love; but yet, though a man should be damned, if the expelled, it yet laboureth to doe this; so deadly is that a man hares himself, as holy, so farre as he is sinfull.

It abounds now fo high, as our thoughts can follow it me ther : Divines fay, it aspires unto infinity, the object against at it is thus contrary unto, being God, who is infinite, the selthat objectively, finne it felfe is infinite. Sure I am, the wo the object or party offended, aggravates the offence: an ill against the King is high treason, not the greatest indige other man. Sure I also am, that God was so offended though he loves his Sonne as himfelfe, yet he (thou (inne) being but made sinne by imputation, vet God not : and because the creatures could not firike a line enough, he himselfe was pleased to bruise him, Elas spared not his owne Sonne, Rom. 8. 32. His love mig come him, to have passed by it to his Sonne; at least his mouth might have pacified him : yet fo great washing of it, and offence at it, as he powred the vials of his him : Neither would entreaty ferve, for though be or strong cries it should passe from him, God would not til be wraftled it.

And as the person offended, aggravates the offence, a less so also the person suffering, being God and man, argue to bounding sinfulnesse of it. For, for what crime did you are a King was put to death? their persons being esteemed in above all crime, as civill. Christ was the King of King.

And yet there is one confideration more to make the of its iniquity fully full, and to abound to flowing over is this, that the least finne virtually more or less confinne in the nature of it (I meane not that all are entered fore I adde more or less) and I prove it thus because one offence contracted the staine of all, no sooner did seaze upon his heart, but he had all sinnes in him.

And so every sin in us by a miraculous, multiplication our nature more to every sinne than it was before; it

thrion of nature of a deeper dye; not only to that species of whereof it is the proper individual act, but to all elfe : sbring one candle into a roome, the light spreads all over ; and ben another, the light is all over more increased . So it is in fine or the least cuts the foul off from God, and then it is ready to to a whoring after every vanity that wil entice it, or entertain it.

And this shewes the fulnesse of the evill of it, in that it contires not onely all other evills in the world in it, but also all of sownekind. As you would count that a strange poyson, the hald drop of which contains the force of all poylon in it : That strange difease, the least infection whereof brought the body thet to all difeases : yet fuch an one is fin, the least making the

fool more prone and fubject to all.

And now you fee it is a perfect evill; and though indeed it more be faid to be the chiefest in that full fense wherein God is were as bad as God is god, how could he pardon it, fubdue it, bring it to nothing shedoth? and then how could it have addition to it, one finne ere more finfull than another ? Ezek. 8.15. Joh. 19.11. But yet home analogy of being the chiefest evill, as God the chief-

For 1. as God is the chiefest good, who therefore is to be wed for himself, and other things but for his sake; so also is sin hediefest evil, because it is simply to be avoided for its self; but deferils become good, yea defirable when compared with it.

Stondly, as God is the chiefelt good, because he is the greatest uppinesse to himself; so sin, the greatest evil to it self: for there Rom. 1. an be no worse punishment of it, than its self; therefore when God would give a man over as an enemy, he means never to deal

wital more, he gives him up to fin.

And thirdly, it is fo evil, as it cannot have a worfe Epichete mit, than it felf; and therefore the Apostle, when he would beat his worst of it, and wind up his expression highest, usque dipperbolem, calls it by its own name, finfull finne, auaglands melle, Rom. 7.1 2. that as in God being the greatest good, quica mief in Des eft Deus ipfe, therefore his attributes and names me bu himfelf, idem predicatur de feipfo; fo it is with fin, quiequid # in percato, pescatum eft, dec. he can call it no worfe than by its DWB name, finfull fin.

HSRL

Nd what have I been speaking of all this while ? Wh of one finne in the generall nature of it. There is not an here, but hath millions of them; as many as the fands Sea-shore: yea, as there would be Atoms, were all the pounded to duft, it exceeds in number also; and the we goe any further, let all our thoughts break of wonderment at the abounding of finne, above all & for other things, if they be great, they are but a few they are but fmall : the world, tis a big one indeed, but is but one; the fands, though innumerable, yet the fmall ; your finfulneffe exceeds in both.

And next, let all our thoughts be wound up to the and intense confideration of our estates; for if one fine thus, what tongue can expresse, or heart can conceive fery, who to use the Apollies phrase, I for. 19. 00) finnes? that is, frand bound to God in their owne only, to answer for all their finnes themselves; ande the estate wherein yet they stand of impenitency and plead the benefit of Christs death, to take off and cafe the guilt of one fin, but all their fins are yet all their of to a man in Christ they are not; for his own bonds are and given in, and Christ entred into bonds for him, fins translated upon him.

Now for a proper character of their effate, and fin

expression :

First, then a mans sine may be faid to be still his own committeth fin, out of his own, that is the full frame on of his heart. Thus the Devill is faid to fin, 706.8.44 out of his own; the whole frame of his spirit is in it y in Christ cannot be so fully faid to doe, for he hath ture in him that finneth not, I Joh. 3.1.9. that can faye fins, It is not I, but finne.

And fecondly, then finne is a mans own, when he but loves it : The world loves his owne, faith Christ, A and fo doth a wicked man his fin, more than any free

Davids character, Pfal. 52.3.

and thirdly, what is a mans own, he nouritheth and cherifhthe therefore Ephof. 5.19. 2 sman haves his own fleft, but levelh and cheriforth it : fo doe men their fins, when they are their Those great and rich oppressours, James, s. are faid to nonis their hearts in mantomerffe, and in pleasure, as in a day of larker; as living upon the creame of finning, and having fuch penty, they pick out none but the fweetest bits to nourish their hearts withall.

4. So what a man provides for, that is his owne ; fo faves the smalle. A man that provides not for his owne, is worfe, &c. When sectore men make provision for the fleft, as the phrase is, Rom. mas have their Caterers and Contrivers of their hufts, and of chiefelt care is every morning, what pleasures of fin they methat day to be enjoyed, it is a figne that their fins are their

In a word, when men live in finne, 'tis the expreffion ufed. Tim. 5. 6. She that lives in pleasure, is dead vobile the lives. When the revenews of the comfort of mens lives come in, from repeatures of finne, and that supplies them with all those nediric that belong to life; as when tis their element they his with water; their ment, they ent the brend of wickednelle, hm. 1.7. and it goes downe, and troubleth them not; their hadle, they cannot fleep will they have done or contrived forme own dim as a garment, and pride compasseth them as a chaine, Migs their recreation also, It is a pustime for a fool to doe withhe makes foort and brags of it, Prov. 10-23. yea their health. sick and discontented, when their lufts are not fatisfied, as the wasfor Maboths Vineyard; Anmon grew leave, when he and meenjoy his Paramore.

All thefe, as they live in their finnes here, and fo are dead hitthey live, and fo are miferable, making the greatest evill maisfelt good ; fo when they come to die (as we all must do medy) and how foone, and how fuddenly we know not; we ony our foules, our precious foules, as precious water in a te glafe, soone cracked, and then we are spile like mater, do more can gather up againe; or but as a candle in a paper dome; in clay walls, full of cranyes, often but a little cold

2 Sam. 14. 14

comes in, and blowes the candle out; and then, wide through change of heart before, wrought from all fine, or godlinesse, they will die in their sinness. And all, and the use of all miseries is spoken in that one word: and therefore (b) when he would summe up all miseries in one expression, telm Pharises they should die in their sinnes, Joh. 8.28.

USB II.

A Nd let us consider further, that if finne be thus above fure finfull, that Hell that followeth death, is then if above measure fearfull. And so it is intimated to be an ment without measure, fer.30. 11. compared with Ifa. 27. ? them as I punish thee (fayes God to his owne) but I will thee in measure. And indeed, sinne being committed God, the King of Kings, it can never be punished eno as the killing of a King, is amongst men a crime fo be no tortures can exceed the defert of it : we use to fa ments are too little, any death too good for fuch a cri Peccatum est Dei cidium, as I said before, a destroyin much as in us lies : and therefore none but God himfelfor it a full punishment : therefore it is called a falling hands, Heb. 10.31. which, as he fayes there, is fourful. breath blowes us to destruction, fob 4.9. for we are but de yea, his nod, he nods to destruction, Pfal. 80. 16. then weight of his hands, even of those hands, which from the and hold the earth in the hollow of them? and if God taken his hands to punish, he will be fure to doe unto the full mans Worke, and punishment is Gods, and God will shew perfect in his work, as man in his.

If fin be malum carbolicum, as hath been faid, that comings evills in it; then the punishment God will instict shall be carbolicum also, containing in it all miseries; it is a supplication of called, Psal. 75.8. as into which God bath the quintessence of all miseries, and the Wicked of the wind drink the dreg ges of it, though it be eternity unto the bonne. And if one same deserves a hell, a punishment above acceptance.

I(2y 40.

and millions of millions doe? And we read that every participated a just recompense, Heb. 2. 3. Oh let us then take of dying in our finnes, and therefore of living in them; the fall lie in prison till we have paid the very utmost far-

And therefore if all this that I have faid of it will not ender answerable apprehensions of it in you, (this being but ining the toad, which you can look upon and handle without interest) I wish that if without danger you could but lay weres to hell, that standing as it were behind the skreene. might heare finne spoken of in its owne dialect by the oldest es of perdition there, to heare what Cain fayes of murthehis brother Abel; what Saul of his perfecuting David, and which of febovah ; what Balann and Achitophel fay of their red counsels and policies; what Ahab fayes of his oppression (North: what Indas of treason; and heare what expressions in hire, with what horrors, yellings, groanes, distractions, the fine is there spoken of. If God should take any mans belere, and as he rape His, into the third heavens, where he mence in its fullest brightnesse ; so carry any ones soule into hechambers of death, as Solomon calls them, and leading him inchall, from chamber to chamber, thew him the visions of and he there heare all those bedlames cry out, one of me, another of that, and fee finne as it looks in hell ! But amisone aggravation more of the evil and milery finne brings mmen, I have not spoken of yet, that it blinds their eyes, and les their hearts, that they doe not fee, nor lament their miby, till they be in hell, and then it is too late.

USEIII

Ditwhat, doth finne so exceed in sinfulnesse, and is the vetome of it boyled up to such a height of mischief, that torshould be no name in heaven and earth able to grapple that, and destroy it? Is there no antidote, no balme in Gilead torsforeraigne, than it is deadly? Surely yes, God would never the suffered so potent and malicious an enemy to have set foot alis dominions, but that he knew how to conquer it, and char

C3

not by punishing of it onely in hell, but by dellroyin it is too potent for all the creatures to encounter victory is alone referved for Christ, it can die by no that he may have the glory of it; which therefore is his glory, as Mediatour; and his highest citle, the me which he beares written in his name Ja sus, for be & people from their finner, Mat. 1. 21. And therefore Paul, his chiefest Herwald, proclaimes this victory of folemnity and triumph, I Cor. 15. 36. Obdeath fling ? oh grave, where is thy villory ? the fling of death is Strength of finne is the Law : beathanks be to Gal the villary through our Lord fefin Christ : which vet to the Demonstration of the forfulne for it : for the finne was fuch, that like Goliab, it would have define Hoft of heaven and earth. It men not possible the blad Goats foodd take away finne, Heb. 10. 4. nor would the the world, or the blood of men have been a fufficient Will the Lord be pleased with rivers of oyle ? Bull I borne for my transgreffien? No, fayes he, there is to for thy first borne is but the fruit of thy body, and finne of the foute, Mich. 6. 7. it must cost more to red than fo, Pfal. 49. 9. No, coulded thou bring river of flead of rivers of oyle; which, if any thing, were like God, yet are they but the excrements of thy braines is the finne of thy heart : yea all the righteoufneffe ever doe, cannot make amends for one finner for perfect, when as yet it is but dung, Mal. 2. 3. and a cloath, yet thou owell it already as thou art a creature, debt cannot pay another. If then we should goe ab the Angels, who never finned, let them lay all their ther, it would begger them all to pay for one finne: no the merit of Angels will doe it; for finne is the to the destruction of the Law, Pfal. 109.1. and the least worth than heaven, and all that is therein.

Onely, though it be thus unconquerably finfully all powers, it hath not gone beyond the price that Christ for it; the Apollie compares to this very purpose, for it; the Apollie compares to this very purpose, for it; sheen ne fee together, Rom. 5. 15. 20. 'Is une

for chounds, and that one fines, or appropries, and inflanceth tions finne, which ftaineth all mens natures to the end of old, I Tim. 1. 14 as the Sea doth above mole-hill, Mal. 7. 14. ach therefore it would undoe all the Angels, yet Christs we unferchabte, Ephel.3. 8. he hath fuch riches of merit, as mileto pay all thy debts the very first day of thy marriage him, though thou hadft been a finner millions of yeares, for the creation to this day : and when that is done, there is left to purchase thee more grace and glory than all the ses have in heaven. In a word, he is able to fave to the atmost. discome to God by him, Heb. 7.5. let their finnes be what they

bothen we must come to him, and to God by him, and take mor Lord, and King, and head, and busband, as he is freely refered, we must be made one with him, and have our hearts bercel from all our finnes for ever. And why not now? doe wet looke for another Christ ? and to allude to us, as Naomi to Rul, Is there yet any more fonnes in my wombe, that my may be your husbands ? So fay I, Hath God any more fuch s? or is not this Christ good enough? or are we afraid of ing lappy too foone, in being married to him?

layet if we will have Chrift indeed (without whom we are () how foall we then continue in fine, which is thus above Rom. 6. mare finfull? no not in one. The Apostle speakes there attehneunge of impossibility and inconsistency. Christ, and

te reigne of one finne, they cannot frand together.

and indeed, we will not fo much as take Chrift, untill first we refer more or leffe this vision here, and finne appeare to us, to him above measure finfull; naturally we flight it, and make mock of, and account it precisenesse to stick and make conscime of it: but if once finne thus appeares to any but in its owne ours, that man will looke upon the least finne then, as upon litele; and like a man affrighted, feare in all his wayes, left thould meet with finne, and starts at the very appearance of is he weeps if finne doe but fee him, and he doe but fee it in the and others; and cries out as fofeph did, How foal I doe

this, and finne ? and then a man will make our for I condemped man for life, as a man that can no lo give me Chrift, or elfe I die; and then if upon this O to him; and manifefts himfelfe, as his promife is to the him, John 14. 21. his heart thereupon will much mor loathe it: he faw it evill afore, but then it comes to tincture added, which makes it infinitely more finfull for he then lookes upon every finne as guilty of O as dved with it, though covered by it; the grace of Gal seacheth us to deny all sugodlineffe and Worldly lufts, The Christ constraines him. Thinks he, Shall I live in that for Christ died ?- shall that be my life, which was his dean? that never knew finne, undergoe the torment for it, and be fo unkinde as to enjoy the pleasure of it? No, but n'I when he was very thirfty, and had water of the Well of lehem brought him, with the hazard of mens lives, no the ground; for fayes he, It is the blood of thefe men: So even when the cup of pleasures is at his very line, it blood of Chrift, and so powres it upon the ground. As love of Christ constraines him, so the power of C change him. Kings may pardon Traytors, but the change their hearts; but Christ pardons none, he make new creatures, and all old things pafe he makes them friends, favourites to live with. in ; and if men put on Christ, and have learned bins, in fesus, they put off as concerning the former come man, with the deceitfull lufts; and he ceafeth from for from the course of any known sinne : they are the A words which shall judge us ; and if we should exped from him upon any other termes, we are deceived the author of Salvation to them onely that obey him, Het &

a Pet. f. 1, 2.

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AGGRAVATIONS OF SINNING

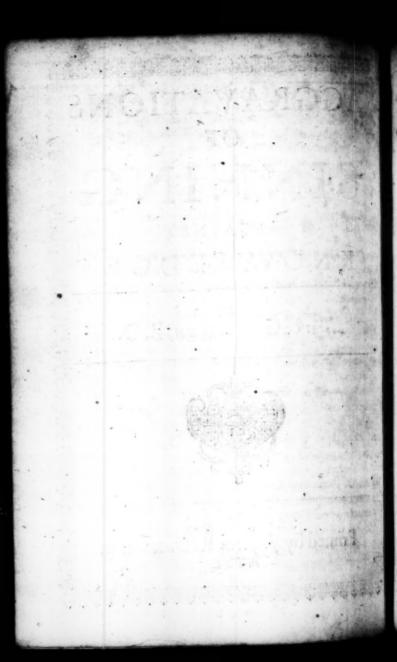
AGAINST KNOVVLEDGE:

THO: GOOD WIN, B. D.



Printed by J. G. for R. DAWLMAN.

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4. At death, knowledge sinned against, gi horror and despuire. 5. In bell it increaseth torment.

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AGGRAVATIONS OF SINNING

AGAINST KNOWLEDGE.

Rom. 1. 21.

Branse that when they knew God, they glorified him not a God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkned.



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167, 9.E.

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321 ma

Here are two generall aggravations the Apostle insists on, in these two Chapters, of
the Gentiles sinfulnesse: First, their untbankfulnesse, ver. 21. in despising the niches of Gods
goodnesse, Chap. 2.4. Secondly, of Rebellion,
in sinning against knowledge: That when they
knew him, they gloristed him not as God. And
of all other he inculcateth this of sinning

emil knowledge, as the greatest: for bringing in a long, large, and particular indictment of many severall sumes. Idolary, v.23.

matural uncleannesse, v.26.600. and all kinds of unrighteausinesse.

1. 29. he doth both in the beginning, and end of the bill, bring in this aggravation, that they simed against knowledge in all these.

20 v. 18. he begins the indictment and promulgation of Gods with above all for this, that they mish-held the truth in unrighter single; which was as much as all that unrighteous single; which was as much as all that unrighteous single committed barely in it selfe considered: And then againe in the end, when he comes to pronounce sentence, he comes in with this, after

Doct. To fin against knowledge, is the highest aggravation of finning.

after all particulars had been reckoned up, Who knowing the ment of God against those which doe such things, yet dof the

So that this Doctrine is cleare from hence, That to fe knowledge, either in omitting good duties, which we ha ought to performe, or committing of finnes we know wen not to doe, is the bigbest ag gravation of finfulnesse.

I put both in both fins of omiffion and commiffion for home particular fins the Gentiles are taxed for here, are of both former not glorifying, or worshipping God, as well as turning bu glay in alze, &c. to omit prayer, when your consciences tell you, you ought to doe it : to omit holy discourse, examining the hear when you know you ought to doe them, are as well fine as knowledge, as to tell a lie against your knowledge, or as to free

and forfweare, or murder, or be drunke, &c.

Now when I fay, it is an aggravation to thefe finnes, my me. ning is this: That take any finne thou thinkest most grofe, and view it barely in the act of it, put the act nakedly in the one scale, be it a finne of uncleannesse, or drunkennesse; and then per this circumstance which was added to it in the other fele the before and when thou diddelt it, thou knewelt it to be a fine this alone weighs as much, yea more than the finne it lelied that as it is faid of Herod, that he added this to all bis wie for that he cast John in prison, who told him of his Herodia, and so made as much as all his former finnes : fo is this brought in her that in and unto all their unrighteoufnesse, this was added, it with-held the truth, the light of their consciences (with it is a Prophet from God) they did imprison in marie becalas And therefore when Daniel would convince Balfbarra of his deservednesse to lose his Kingdome, and that he was not de to hold weight in the ballance, Dan. 5. 22. what puts he into be other scale against him to weigh him up, and to thew here too light, ver. 21, 22? he tells him how his Father knew the Ca of heaven, and how that his knowledge cost him sever years the learning among wilde beafts, and thou (fayes he) & & knewest all this, and yet didst not humble thy selfe. Hat the aggravation weighs downe all: he knew the Go Heaven against whon he finned, and that judgement on his to ther for his pride; and then withall he tels him, that a

in the heads is thy breath, and all thy wayer, thou haft not glorified.

Insine this place among many others, because it is parallel with this in the Text. Ile name no more, but give reasons and homitrations for it.

First, Demonstrations.

The greatnesse of this kind of sinning might many wayes be undeappear; we will demonstrate it only by comparing it with the stands of sinning.

Tofinie, though out of simple ignerance, when that ignorance in the causa fine qua non, of finning, that is, so as if a man had born it a finne, he had not done it, doth not yet make the fact m tobe a finne, though it leffeneth it. For Luke 12.48. He he lid mt know his Mafters will, was beaten, when the thing committed was worthy of stripes, though he did not know for ach because the thing deserves it. And the reason is, because k law being once promulged, as 1. to Adam it was, and minto his heart, as the common Arke of mankind; though to Tables be loft, yet our ignorance doth not make the Law of meeffect. For the Law of mature for ever binds, that is, all he was written in Adams heart, because it was thereby then wished in him, and to him for us. But possive Lawes, as I may alden, as to beleeve in Christ, &c. anew delivered, bind not, where they are publisht. Fosiab rent his clothes, when the locofthe Law was found, because the ordinances were not by although they had not knowne the Law of many yeares: the they ought to have known it, therefore for all their porance, he feared wrath would come upon all Israel, So also leni. 5. 17. finnes of ignorance were to be facrificed for : yet merer, it lesseneth the finne, therefore be shall be beaten with in friges.

is fa

and fure, if ignorance lesseneth them, knowledge aggraus; for contraviorum eadem est ratio: therefore he that
us, hall be beaten with many stripes. Yea such difference is there
us God is said to winke at sins of ignorance. Act. 17. 30. The
us stripes aggrance God winks at. Whiles they had no knowus, God took no notice: yea, and he abates something for

Demonstrations of the point, by comparing it with other kinds of finning.

fuch

How much fins against knowledge do transcend fins of ignorance.

In fins of ignorance there may be a fuppolition, if he had knowne it, he would not have done it; but not so in these. fuch finnes, because the creature hath a clock hath functions fay for its selfe; (as Christ sayes, John 15. 22.) has a gainst knowledge, they have no clock. Yes farther characters a sinne of ignorance to be no sinne, in comparison: Some If I had not spoken and done those workes never man did, they had [no sinne] (That is) none in comparison, but my say have no clocke, no shelter to award the stripes, on pleatoure of them.

And that you may be the ground of this vall different tween finnes of ignorance, and against knowledge. first, that if a man sinne (suppose the act the same) one rance meerly, there may be a supposition, that if he had b it, he would not have done it; and that as foon as he doch it, he would or might repent of it. So 1 Cor. 2.8. If the knowne, they had not crucified the Lord of Glory. The Christ of Tyre, Sidon, and Gomorrha, That if the fame thin been done in them, they would have repented. But now man knowes it afore and also considers it in the sen mitting it, and yet doth it, then there is no roome for a supposition, and lesse hope. For what is it that the duce this man to repentance ? is it not his knowled that had no power to keep him from his fin, then it m ed, that it will not be of force to bring him to re it : for by finning the heart is made more bard, an ledge and the authority of it weakned and leffened, a is, when contemned and refifted, Rom. 1. 21. The becomes darker. Ariftotle himfelf hath a touch of t the third of his Ethicks, that if a man finne out of when he knowes it, he repents of it; if out of me paffion is over, he is forry for what he hath done: man finnes deliberately, and out of knowledge, it is fixed and fet in mischief; and therefore it is counted nesse and malice. And hence it is, that those that h lightned with the highest kind of light, but th grace, Heb. 6. 4. 5. and Heb. 10. If they fin fuch a knowledge of the truth, God looker those that will never repent. And therefore like gives this as the reason why the Devils finne of

contrepent, because of their full knowledge they finne with; they know all in the full beleade that it may be known, and yet

Secondly. The vall difference that in Gods account is put betwen fines of knowledge, and of ignorance, will appear by the different respect and regard that God hath to them, in the reparance he requires and accepts for them; and that both in the absolute name, and also in the state of grace and repentance, you which God accepts a man, or for want of which he reided him.

Fig. When a man comes to performe the acts of repentance, ad to humble himselfe for sinne, and to turne from it, God mach not, that finnes of ignorance should particularly be reented of. But if they be repented of but in the generall, and in belump, be they never fo great, God accepts it. This is intimed Pfal. 19. 12. Who can understand his errour? cleanse me for of ferret finnes : that was confession enough. But finnes of knowledge must be particularly repented of, and confessed, ministagaine and againe, as David was forced to doe for is mather and adultery, or a man shall never have pardon. Ya firther, greater difference will appear, in regard of the lute of grace and repentance : For a man may lie in a finne he somet know to be a finne, and yet be in the state of Grace, as the Pariarely in Policemy, and in divorcing their wives ; but to was fine of knowledge, is not compatible with grace : but unthe man maintaineth a constant fight against it, hateth it, confeseth it, forfaketh it, he cannot have mercy. This cannot and with uprightnesse of heart. A friend may keep correbutterey with one, he suspects not to be an enemy unto his and be true to his friendship notwithstanding; but if he bows him to be an enemy, he must break utterly with the one, the leanes to the other.

Thirdly, Yet farther in the third place, so valt is the difference, an some kind of sinnes committed out of, and against knowties, exterly exclude from mercy for time to come; which
are out of ignorance, remained capable of, and might have ob-

The vaft difference betweene them, appears in the repentance God accepts for each. A generall repentance for the one, not fo for the other.

Some kinds of finning against knowledge ex-

mercy, which done ignorantly leave a capacity of it.

tained it : as perfecating the Saints , blashbeming Chrift, de h will was as much in those acts themselves, and as hearty and that finne against the Hely Ghost: for he was mad and Church, and in these sinnes, as himself sayes, not sinning ly herein onely, but being carried on with fury as hot and of ward as the Pharifees that finned that finne : onely Gye b ITim. I. 13. I did it ignorantly, therfore I obtained mercy. The was ignorantly done, yet there was need of mercy; but yet int he did it but ignorantly, there was a capacity and place for which otherwise had not been. But thus to finne after a men received the knowledge of the truth, thuts a man out from mero, Heb. 10. and there is no more facrifice for finne, for fuch finner : 1 fiv. fuch finnes as thefe, thus directly against the Gospel, when con mitted with knowledge. For finnes against the Law, though a gainst knowledge, there was an atonement, as appeares Long 6 from the 1. verse to the 8. where he instanceth in furficial. But to perfecute the Saints, and Christs truth, with malie of knowledge of it, there is no more facrifice: not that final the finne is fo great in the act it felfe of perfecution, for Paldia out of ignorance; but because it is out of knowledge; forte difference doth knowledge and ignorance put between the mi of the fame finne.

Sinning against knowledge is the highest to finning against the holy Ghost.

And therefore indeed, to conclude this in the last place, the is the highest step of the ladder, next to turning off : theyer highest but of finning against the Holy Ghost: which most a argue it the highest aggravation of sinning, when it alcouse high, when it brings a man to the brinck, and next to fall to the bottomlesse pit, irrecoverably. And therefore to fe presumptionsly (which is all one) and to some against kee (as appeares, Numb. 15. 26, 27, 28, 29, 30, it being there posed to finning out of ignorance, (such a sinne as Doil of whom it is faid, 2 Sam. 12.9. That he despised the week the Lord: which phrase also is used to express fiance of me fumption, ver. 31. of that 15. of Numbers.) To fine, In presumptionsly, is the highest step: So in David Pfal. 19. 12, 13. For first he prayes, Lord keeps me fr cret sinnes, (which he maketh sinnes of ignorance) and the next he prayes against presumptuous sinnes, (which, atheon

thion showes, are somes against knowledge:) For (sayes he) if they in dominion over me, I shall not be free from [that great offence.] that in that unpardonable sinne, which shall never be forgiven; is these are nearest it of any other: yet not so, as that every me that falls into such a sinne commits it, but he is night to it, at the next step to it. For to commit that sunce, but two things are required; light in the minde, and malice in the heart: not malice alone, unself there be light; for then that Apostle had sinned it: so as knowledge is the Parent of it, It is after receiving the knowledge of the truth, Heb. 10. 27, 28.

These are the Demonstrations of it, the

Reasons are

First, Because knowledge of God and his wayes, is the greatest mercy, next to faving grace: He hath not dealt [fo] with every Name. Wherein? In giving the knowledge of his wayes : and as inthus, fo to a Nation, fo to a Man; and therefore Christ heaking of the gift of knowledge, and giving the reason why it bereatly condemneth, Luke 12.48. fayes, For to Whom [much] his tions, much is required. As if he had faid, To know his Mafters will, that is the great talent of all other. There is a [much] in hat. Thus it was in the Heathens esteeme also: They acknowbled their foolish wisdome in morall and natural Philosophy. their greatest excellency : and therefore Plato thanked God for three things ; that he was a Man, an Athenian, and a Philosopher. and Rom. 1.22. the Apostle mentions it as that excellency they id professe. And Solomon, of all vanities sayes this is the best unity, and that it exceeds folly, as light doth darkeneffe, Ecclef. 2. But firely much more is the knowledge of the Law, and of God, as schweit revealed to us; this must needs be much more excelter. And fo the Jewes efteemed theirs; as in this fecond Chap. the Roman, the Apostle shewes also of them, that they made his boast of the Luw, and their forme of knowledge of it, and approing the things that are excellent. And what doe the two great boks of the creatures, and the Word, and all meanes elfe ferve for, but to increase knowledge? If therefore all send to this, this then the greatest mercy of all the rest.

For secondly, * God hath appointed knowledge as the immetarguide of men in all their wayes, to bring them to falvation

Secondly, Reafons, which are fix, 1. Because knowledge in the greatest mercy.

* 2. Reafon, Knowledge is the immediate guide of menin all their wayes. A man finnes against his and repentance for to that it leads them. It is that tame it is easy, as the Philosopher call'dit: and therefore the Law, Rough, as is compared to an Husband, (so farre as it is written in the revealed in the heart) that as an Husband is the guide of the sin her youth, so is the Law to the heart. And whereas high in ruled by a bit and bridle, God he rules men by knowledge. It therefore if men be wicked, notwithstanding this light, they meeds sinne highly, seeing there is no other curbe for them, at they are men, but this: if he will deale with them as men, did the onely way; and therefore if that will not doe it, it is not the conely way; and therefore if that will not doe it, it is not the conely way; and therefore if that will not doe it, it is not the conely way; and therefore if that will not doe it, it is not the conely way; and therefore if that will not doe it, it is not the conely way; and therefore if that will not doe it, it is not the cone.

fed nothing will.

It is knowledge makes men capable of finne, which beating not: therefore the more knowledge, (if men be wicked all) the more finne must necessarily be reckoned to the God doth not fimply look what mens actions and affect but chiefly what their knowledge is, and accordingly in more or leffe wicked. I may illustrate this by that co which I may allude unto: That as in Kingdomes, Gal out the wickednesse thereof, and so his punishments acc principally, by the guides, the governours thereof, what and what they doe; as in the 5. of feremie, the 4. verfeit where first God lookes upon the poore people, but, hee them, thefe are foolifb, and know not the way of the Lord: fore God would have been moved to foure the Kined withstanding their sinnes. But from them at the 5. ver to view the Rulers, I will get me to the great men, for knowne the way of the Lord; and when he faw that broken the bands, then, how fhall I pardon thee for that his judgement towards a particular man: when G downe upon a man, and fees him in his courses excer and wicked, he lookes first upon those rude affect which are uncleane, prophane, debaucht, greedy of nesse; Ay but sayes he, these are foolish of themsel looke upon his understanding, and upon the saperi which are the guides of thele affections, and fee ctate to these unruly affections, to restraine them: finds that the guides themselves are enlightned, the way of the Lord, and that the will and the affect

nformed with much knowledge, yet breake all bands, then how had I berden thee? Thee, who are a knowing drunkard, and a howing uncleane person, & c. so as thus to sinne, aggravates and

much finne cost of meafure finfall.

Now that knowledge and reason is a mans guide, will further errate by this: That even erraneous knowledge doth out an rates, a bond, and a tie upon a man : which can be in no other but because knowledge is appointed to be a mans guide. has faman thinkes a thing (which is in it felf common and inifont) to be a finne, and forbidden, (as Rom. 14. 4.) although Le forbids it not, yet to him it is uncleanen though in Christ is not mucleans, that is, by the Law of Chrift. For, this his knowbeend judgement of the thing, hath to bim the force of a Law : wit propounds it to him as a Law, and as from God ; which reamothin. God hath appointed as his immediate guide : and the Misto follow nothing that is swill, which is represented to it, serill: this is the Law of meer nature in all conditions : thereweifs man should doe an action which is in it felfe good, if he house it to be evil, he should finne, and fo e contra, for he goes minithe dictare of nature. So that errencous knowledge, though of the law, is a law to me, though not per fe, yet per accident. therefore if to goe against a falle light of conscience be vet sine, though it proves that the commandement allowes the tingwas done, and was for it, then to goe against the true light othe law how finfull is it?

Ague, thirdly, the knowledge of the Law binds the person hunch the more to obedience, by how much the more he knows it so at though it would be a sinne, when he knows not the Law hungarse it, yet when he knows it, it is a greater sinne. The rendeed, that conscience and the Law, when they meet, make this work it, not two distinct Lawes: and therefore in sinning and hundringe, though a man doth not commit two distinct meet, yet the knowledge of it doth adde a further degree of since the tit: As a cloath is the same cloath when it is white, the man when it is dyed with a scarlet dye; yet then it hath the sins which is more worth than the cloath: when you sinne, not knowing the Law; the sinne is the meter subdunce, it would be if you had knowne it; yet that

That knowledge is to proved, in that an erroneous confcience bindeth

Knowledge layeth a further obligation to obedience,

KROW-

Laws come in force whe promulged.

knowledge dyes it, makes it a scarlet some, as Elay spel greater and deeper in demerit, than the finne it felfer ground of this is, because Lawes then come to be in force. are promulged, and made knowne : fo as the more they mulsed and made knowne, the more is the force of and ing, and fo the greater quilt. Therefore Dent. 11. 12.2.2.1 straitens the cords more, the binding force of the Law on those fewer consciences, to whom he at first person majesty had promulgated it, than upon their children upon theirs alfo. Now if all Gods Lawes, being made to Adam, binde us, and are in force, and this when we them not; then if we doe know them, or might know them, the binde much more: and still the more clearly we know then the obligation increaseth, and the guilt infuing with it; midrather, because now when we come to know them, they men new promulged, in a way of a peculiar mercy; we ha faced the knowledge of them in our fall.

There is the more contempt cast upon the LIW.

Fourthly, When the Law, being knowne, is broken, therein more contempt cast upon the Law, and the Law-giver all, fo a higher degree of finning. And therefore Wumber 1, 12 He that finnes out of knowledge, is faid to reproach the Land min deshife the Word. And therefore Saul finning against to Samuel calleth it rebellion: and though it were but in al thing, yet he parallels it with witchcraft. So also 706 241 are faid to rebell, when they sinne against light; because is added to disobedience: For knowledge is an Office kt the Law executed, and fulfilled; and makes God prefento conscience. Therefore Rom. 2. 14. it is called a win therefore in sinning against knowledge, men are said to the face of the Lord himself; now what a great contem Therefore also Pfal. 50. the hypocrite furning against is faid to cast the law of God behind his back : fo as therews tempt in this finning, which is in no other.

Fiftly, the more knowledge a man finneth against the will of the finner is discovered to be for some, as voluntarium est regula & mensura actionum morale neffe in finning, is the standard and measure of sinus! T more with fin, the leffe finne : fo much is cut off, the leffe the will as finne.

In fins against knowledge, the will of the finner closeth

; steadwife fo much is added, by how much the will is more at and therefore the highest degree of finning is exprest to us Mingh, and this after knowledge, Heb. 10. Now though ant man commits the act as willingly, as when Paul perand the Church, yet he commits it not confidered as finne, till both the knowledge of it: but then when it is discovered to fine, and the more clearly it is fo discovered, the will may be Her joyne with it as finne. Therefore the Apollie fayes, To that knower to doe well, and doth it not, to him it is fin, [am.4.17. beneby his knowledge the thing is represented as sin; and so tedofeth with it the more, under that notion and apprehension. Sinhly, In finning against knowledge, a man condemnes bimthe but when out of ignorance meerly, the Law onely doth emnehim. So Rom. 2. 1. A man having knowledge in that threin be judgeth another, he condemnath himfelfe. So Rom. 14. Non as felf-murder is the highest degree of murder, and an peravation of it; fo felf condemning must needs be reckoned. Colmoke it as a great advantage over him that hid his tabut that out of thine owne mouth I will condemne thee, thou wicked

The doctrine being thus proved, First, I will explaine, What it

in himougainst knowledge.

Scoodly, I will give the aggravations of it.

Thirdly, I will give rules to measure simes of knowledge by, and

Lally, The use of all.

Forthe first, what it is to sinne against knowledge. First, to

The first distinction. That it is one thing to finne with know-

beganother thing against knowledge.

There are many finnes doe passe from a man with his knowledge, which yet are not against knowledge. This is to be observed for the removall of a scruple which may arise in some that are gody, who esse may be wounded with this doctrine through a militare.

A regenerate man is, and must needs be supposed guilty of metaware sinnes, than an unregenerate man: and yet he com-

In finning against knowledge a man condemnes himself.

3. Things handled concerning fins against knowledge.

finne against knowledge explained.

1. Distinction.
To sinne with
howledge and
against knowledge, do differ.

A regenerate man guilty of more finnes knowne, than another.

First, I say, he is guilty of more known sinnes: For he tiken tice of every finfull disposition that is stirring in him, ex end, every contrariety unto holinesse, deadnesse to luctancy to spirituall duties: and when regenerated, h to fee and know more evill by himfelf, than ever be did h he fees as the Apostle fayes of himselfe, Rom. 7. 10, de cexce : and the holier a man is, the more he difcerns and his finnes : So fayes the Apostle, Rom. 7. 18. I know that in dwels no good thing. And ver. 21. I finde when I would be evill is present with me. And 23. I fee another law. All the faves, he perceived and found daily in himselfe: and the more holy that he grew, the more he faw them. For the pure an clearer the light of Gods Spirit things in a man, the more he knowes: he will fee lusts streaming up, flying in his ! like moates in the Sunne, or sparkes out of a furnance, which he had not feen: the clearer the Sun-beam is which is let the heart, the more thou wilt fee them.

Yet not of more finnes against knowledge.

But yet in the second place, I adde, that neverthelesele leffe against knowledge : For then we are properly fiid to against knowledge, when we doe take the fulfilling of a the performance of an outward action, a duty, or the li deliberation and confideration, and confider motives finne, or to the duty, and yet commit that finne, ye and nourish that lust, and omit that duty : Here now onely with knowledge, but against knowledge : because ! flept in, and opposed us in it, comes to interrupt and us: but now in those failings in duty, and flirring of regenerate afore mentioned, the case is otherwise: committed indeed with knowledge, but not against it: I not in the power of knowledge to prevent them : for mo primi non cadunt sub libertatem; but yet though i will arife againe and againe, yet fayes a good heart, the think to paffe uncontrouled and unfeene : Therefore kt 1 foules miltake me, as if I meant, throughout this of all finnes which are knowne to be finnes, but I finnes as are committed against knowledge: that is, ledge comes and examines a finne, in, or before then of it, brings it to the Law, contests against it, con

to a man approve thit, and consente the to it; when a duty and time are brought before knowledge, as Barabbas and Christ for Pilate, and the knowledge doth againe and againe tell for first a finne is a great finne, and ought to be crucified, and without tryell, let it goe, and so for the duty, it tels thee again a again it ought to be submitted unto, and yet thou omittelt it, as committed the sinne, choosest Barabbas rather than Christ, are fins against knowledge: now such sins against knowledge tak a mans peace, and the more consideration before had, the more the peace is broken.

The second distinction is, that men fin against knowledge, eiter direlly, or collaterally: objectively, or circumstantially.

First directly, when knowledge it selfe is the thing men alike, or sight against, becommeth the object, the terminus, the lattend marke shot at; this is to sin directly against knowledge selfe.

The second way, collaterally, is, when knowledge is but a circumstance in our sinnes: so as the pleasure of some sin (we know mbeasin) is the thing aimed at; and that our knowledge steps he in between to hinder us in it, and we commit it notwithboding, though we doe know it; here knowledge is indeed sindepins, yet but collaterally, and as a stander-by, but as a circumstance only, shot at per accidens, concomitanter, and by the by, some that steps in to part a fray is similaten, for labouring to hider them in their sin, as the Sodomites quarrelled with Lot: thy are both found in this Chapter, and therefore come fitly within the compasse of this discourse.

First, This collaterall kind of finning against knowledge is mentioned in the 21 Verse, where he sayes, They knew God, yet they strifted him not: there knowledge is made but a circumstance of this sinning; they sinned against it but collaterally. But then dutother kind of sinning directly against knowledge, is mentioned ver. 28. They liked not to retaine God in their knowledge: that is, they hated this knowledge it self, so as now they did not only love sinne, they knew to be sinne, but also they loved not the knowledge of it; so that because both are thus clearly instanced in we will speak of both more largely.

Now finnes directly against knowledge it selfe are many : I

2. Diffinction.
Men finne against knowledge, either objestively, or circumstantially
only.

What it is to finne direttly against knowledge.

What to fin against knowledg circumstantially only.

This diffinction explained out of this Chapter.

Sins directly against knowledg reduced to two Heads. I. In regard of

our felves five

knowledge to

help us to fin,

three wayes.

wayes.

will reduce the chief heads of them into two First, In regard of our felves. Secondly, In regard of other

First, in regard of our selves, five wayes we may thus

gainst knowledge it selfe.

First, when we abuse knowledge to help us to finne, and to plot and contrive a finne, as Judas plotted to betray his Me When we abuse fter, if he could conveniently; fo the text fayes, Mer 14.11. would doe it wifely : and thus those that came to intro Or with most cunning questions, did fin, and those who plotter the just, as Pfal. 37.12

So fecondly, when men use their wisdomes to tella on lye, to cover a finne; as Plate fayes, men of knowledge, forta mendacia potentiores & Sapientiores : whereas fooles, thous her

would lye, yet often tell truth ere they are aware.

1. To plot and contrive finne. i. To colour fins committed by lyes. To colour fins by pretence of religion, & ute their knowledg of religion to plead for & justifie their finnes.

But also thirdly, when they abose morall knowledge, vet, as Aristotle fayes, is least apt to be (I am fure should be be) abused, so as co make a shew of good precences to core he finnes, and diffemble them; not only by finding out force ning artificiall colour, as David did in the matter of Unio chance of marre (fayes he) falls to all alike : but when men us fo impudently hypocriticall, as to make use of reli texts, (as the Devill fometimes doth) as Saul, who Samuel, I have done the will of the Lord : and when S him of the cattell, oh, fayes he, they are for a facrifice ; w had expresly commanded to kill them all. But this in him out of his Kingdome, Samuel pronounceth him a ie, Rebellion is sinne against knowledge, there he knew it. T Jezabel coloured over the stoning of Naboeb with a fol So Judas fisheth for mony with a charitable pretence, The have been fold, and given to the poore. In fins against h usually the mind endeavours to find out a colour, and vokes God more than the fin, because we goe at him. We fee men cannot endure a shift, much lefe knowing God, not to be mocked: and we fee it h vince fuch an one. David was fain to be brought to ! he would confesse, when he had a shift a and men does thifts only in case of sinning against conscience: for

sere no need, they would be fure to plead ignorance, as Abideb did.

secondly, when men neglect the getting and obtaining of walder, which knowledge might keep and hinder them from and might make them expert in duties. This is as much sto have against knowledge, although the finnes be commitmost of ignorance : yet that ignorance being through their ane default, it comes all to one : when it may be faid of men. site Apostle doth of the Hebrewes, Chap. 5. 12. That for the in they have had to learne, they might have beene teachers; they Win need be taught againe the firft principles. If a man had an Apprentice, who through negligence and want of heeding, and ofering what he daily fees and heares about his trade, might her pot for his time much knowledge in his trade, whereby he might have faved his mafter much, which he now hath loft im, and rid and perfected much work, he daily spoiles him : ach circleffe blockish ignorance it is just for his master to cornathinfor, and to charge on him all that wafte and loffe, berate he might have knowne how to have done better. And herefore even they who thought ignorance in it selfe no finne (wherein they erred) yet the neglect of knowledge upon this er ground, they thought a great finne, and that it would k fo farre from exculing finnes, as that it would aggrame them. So here we see these Gentiles shall not onely keekoned with for the actuall knowledge they had attained m, and finned against; but also for what they might have had and have picked out of the creatures. For so the Apostle brings in this here in the 20. verse, that the power of God being cleerly. feminthe creatures, they neglecting to spell and read it, so much howledge as they might have got, God will reckon to them. and aggravate their fins by.

Thirdly, which is yet much worfe, when men refuse knowlige that they may fin the more freely; and fo stop the care, kil they should be charmed: As when men are loath, and afraid, and dare not read fuch a book as discovers, or might fin more freely Shover that truth to them, the submission to which would prejudice them, and this to the end that they may plead ignomer of their finne. Thus also those that assent not to truth

When men neglect to get knowledge tha might preferve them from finning, &c

When men re fuse knowled thar they ma

when it comes frongly upon them, but feeke to evade it I Cor. 14. 38. when the Apostle had clearly discovered in those things controverted, fo as who ever was firitual, or fully blind, might fee, and would acknowledge the truth: thuts up his discourse about them, ver. 27. If any being let him be ignorant : for it is wilfull, it is affected; he foet elsewhere, Revel, ult. it is faid, He that is unjust, let bim be (fill : that is, he that will be unjust, and refuseth to turnle) on. This is a great finne, for God, you fee, gives fuch a man one that is but neglectfull, or dull of capacity, God will paines with him, to teach him, and beare with him, as Chrifte with his Disciples : but if he be wilfully ignorant, he let hi in his ignorance, and yet will reckon with him, as if all his for had been committed against knowledge, because he refuse know.

Is to hate the light, & to entinguish it.

The fourth is to hate the light, and to endeavour to a guish it. This is yet much worse, when men hate the Word the Ministers of it, the examples of Gods people, and the deavour to ex- they carry with them (they shining as lights in a crossed tion, Phil. 2. 15. and yet they hate thefe, as theeves doe a to the night, and flie against the light, as batts doe, and as the did, John 3.20.) This Christ fayes is the great condemnis all others. So these Gentiles put Socrates to death fe ving them. And thus men finne also, when they bear tinguish the light in their owne consciences, and like men God in their knowledge, ver. 28. but would study the art off fulnesse: When men have put the candle out, and dras curtaines, that they may finne, and fleep in finne more free fecurely. Thus those also sinne in a higher measure, wh had a cleare conviction, that they ought to be thus the ought to fanctifie the Lords day, and pray privately, have loft this light, and thinke they need not be fo fire men continue not in what they were once affered of, as the speaks, 2 Tim. 3. 14. these sinne against their knowledge, at the worlt of fuch finners : and this effate Ariffolle hin statum maligni, the state of a wicked one, Namely, when of light are extinguisht or hated. For when any mans and turned into darkneffe by finning, then, as Christing

who do knesse? When good lawes are not onely not enacted and embraced, but repealed also, (it is Aristotles similitude, to shingsish an incontinent person, and a wicked man) this is an who had entered; they had extinguish tome of that light God are them. As some drinke away their wits, so some similar way their conficiences; and thus by degrees, they first sinne away the lebt of the Word they had, as they in Jude, who were reliposionce, and then they quench even that little spark of nature that is left. Also verse 10. corrupting themselves in what they know

sewally.

Fiftly, Men sinne against knowledge yet worse, when they bold opinion against their knowledge. So many are said to doe, in 17 m.4. 2. he foretels they should speak lies in Hypocrifie, and invent lies that should have a pretence of Holinesse; which they his to be a lye, or elfe they should not be faid to speak lyes in burife: but they doe it to maintaine their honour and greatrefe, which must downe, if their doctrine prove falle: and mouth many are given up to beleeve their lyes, 2 Thef. 2. II. as spenishment of their not loving the truth; yet others of them hall know they are lyes, and yet vent them for truths. Thus when men fashion their opinion to the times and wayes of prefement, and their dependances on Great ones, or to maintaine and uphold a fashion or out of pride, having broached an errour, mintaine it, though the pulling out that one tile doth untile all thouse. These are the two causes given of perverting the truth, 18in.6.4, 5. namely, pride and covetonfneffe, and supposing gaine palinesse, and so fashioning their religion accordingly: when mate Knights of the polt, that will write or speak any thing, whereby they may get gain and preferment.

Secondly, men sinne against knowledge in regard of others. First by concealing it: the Apostle indeed sayes in a certaine ale, Hast thou knowledge? keep it to thy self. He speaks it of opinions or practices about things indifferent, which might scandalie the weake; but if thou hast knowledge, which may edifie the brother, thou oughtest to communicate it. Socrates, knowing that was but one God, said, in his Apologie for his life, that if they would give him life, upon condition to keep that truth to

Whe men hold opinions against their consciences.

2. Men fin die rectly against knowledge it self in respect of others.

By concealing knowledge.

himfelf, and not to teach it to others, he would upon fach a condition : and I-remember he expretion in words very nigh the fame words the 4. 20. whether it be better to obey God than men. We cannot but teach the things we have heard and feen for knowledge is a thing will boyle within a man for cannot be imprisoned : It is light, and the end made, was to be fet up to give light. And Cheilt a apparent abfurdity to put a light under a bushell give light to all the house; Haft thou knowledge of G his wayes, thou canst not but speake (if withall then good heart) to all in the family, to thy wife in thy God tooke it for granted, that Abraham would reach dren what he should know from him : The fame dif in all the children of Abraham.

Men endevour to suppresse knowledge in others.

Secondly, when men endeavour to suppresse know the Pharifees, they kept the keyes of it in their hands not open the treasures of it themselves, nor let o neither. So they (Acts 4. 16.) rould was deny but a was done by the Apoltles (fay themselves) but the further, let us threuten them, and charge them, that the more in his name. And this they did against their co their own profession, we cannot deny it : as if they had could we would, but it was too manifelt it was the when Mafters keep their Servants from the me ledge, they are thus guilty.

When men goe about to make others sinne againft their consciences. Joh. g.

Thirdly, when we would make others finne against sciences. The Pharifees, when the blind man would not faid, they call him out; they would have had him fayt was a finner, when through the fmall light he had, he evident enough, that a finner should not doe fach as was never done fince the world began. And fo feath Judges and Witheffes finne against conscience, in both: and fo fome of the Gentiles, that would he dency with the Jewes, would have constrained the be circumcifed, Gal. 6.12. Those that knew that ci to be abolisht, yet they would perswade them to it gument, drawne from avoiding perfection, not

the Truth, or by reasons that might convince them, and is consciences: therefore he sayes, they confirmed them. thened, but they wanne little credit to their cause by for is the periwaders arguments were finited to fielh, fo the stelding was out of flesh, and fo they glery in your flesh and E. fayes he; as the Papilts urged Cramer, not by argubut threats and promifes to recant ; this is the greateft er in the world, to have a man murder himfelfe, flab his ence. To offend a weak conscience is a sinne, if but passivewhen thou dolt fomething before his face, which his confciresumint: but if thou makelt him wound his own confeiand to doe an act himselfe, which his owne conscience is & k is much worfe : as if thou beeft a Mafter, and haft a at who pleadeth conscience, that he cannot lye foethy adme in thy shop, or who will not doe unlawfull bufineffe on estate day, and pleads confcience, wilt thou fmite him, i whip him ? God will finite thee, then whited wall. How dareft in fine him, and fo cause him to doe that for which God whiphim worfer ? Shew mercy to those under you, enform 1, Generall tronkiences, wring them not, you may hap to break the Branch : shif you doc.

how for finnes committed collaterally, or per modum circumlane, (that I may so expresse it) against knowledge; they are rially against the other when particular acts of sin are committed, and duties knowledge. It is done,

hoten fin against knowledge. Or,

smally, in regard of a knowne estate of sinne and imminy persisted in; when men continue, and goe on in that against conviction of conscience, that such is their e-

in the first, because particular acts of sinne committed ledge. Particular instances being insparticulars, therefore I will not insist: Onely in particulars, therefore I will not insist: Onely in a instances being instances and instances of instances and instances of instances

Branch:
Sins commisted collaterally or circumstantially against knowledge. It is done;
Leither in particular acts of finning, or 2. In continuing in an estate of finning against knowledge. Particular instances being infinite.
A Distinction is given concerning them. T. Some finnes.

a. Some more permanent and continued, untill recalled, though but once committed.

Which are of all other most dangerous to commit, when against knowledge. extent of the act is finished with the committee no further : as a vaine oath, breach of the Sa acts cannot be repealed, though they may be re others there are, which though the act may be but ly and professedly done, yet have an habituall ed permanency, life, and subsistence given it, in till a man doth recall them, he may he faid co new those acts, and every day to be guilty of maintaine it, and so habitually to commit the with Lawes, which though made but once, are we acts of the State, whillt they fland in force unrepe in fome finnes. For instance, when a man doth rike his neighbour unjustly, the act indeed is done but on he reftores them, he may be faid to feal them : en hour, he continues to doc it habitually : So a man bed to falshood, or recanted the truth publickly the done but once, yet untill a retraction be fome he continues that act, and fo is daily anew guilty of man should marry one, whom it is unlawfull for h (as Hoved did) though that finfull act of election they entred into it, was foone dispatcht a yet till a lives in a continual finne. And fuch acts (of the meane), against knowledge are most dangerous to o cause to continue thus in them, though but oree co zards a mans estate; and therefore men find, when repent, the greatest fnare, and trouble, and difficult of fins ; to extricate themselves out of them by a repentance.

But as concerning the first branch of this diffiction of particular, acts committed against knowledge; had distinction briefly touched; I wil anon give you fercal tions and rules, whereby to measure the sinfulacitation acts so committed: but in the mean time, the feetal this former distinction must be insisted upon, and her bring in these aggravations and rules which contains acts, as distinct Heads, after I have briefly spokes which is. That

2. Going on in, a finfull effate against know-

lodge.

Secondly, those sinne against knowledge, who

at of finand impenitoncy, which they know to be daminable:

Throok Exod. 9. 27. Who confell, that he and his people confeld, and yet hardened himself in fin most dangerously:

I pe face forts of men may apparently be consinced thus to

those that keep out, and withdraw themselves from Christ and his wayes, and the fear of his name, out or feare of man, or loffe of preferment, or the like wends, when yet they are convinced that they are Gods and ought to be professed by them. I doe not fay, that to doe not come in to professe Christ, and that doe not themselves with his people, that they go on against knowfor many are ignorant, and miltaken about them: but per are convinced of the erach, and necessity of profesdesifeffing of it even unto falvation (as the Apultle speaks. and yet out of fear, or thame, keep fall on the ofile, drawing in their horries all together. Thele go on in me of impenitency against knowledge; for put all these he and it must needs appear to be so: As first, when they corneed that this is the truth, and that falvation and the rof religion is onely to be found in fuch wayes and men: frondly, that these are to be practiced and professed he thirdly, out of fhame, &c. keep still a loofe off, and Macontrary way : these must needes know, that they goe an effate of impenitency against knowledge. This was haf many of the Pharifees, who therefore finned highdev belteved, and were convinced, that Christ was the in; and so then to be confest, and followed, and to be tinto: and then also they must needs know, that his folsoully were the Children of God: Yet 705 12. 42. it is though they thus believed on him, yet they durft not confesse few of the fewer, and of the Pharifees, and of being put be Synangerses. At the latter day, Christ shall not need to fich from the reft as he will doe the theep from the goats; symlingly remain all their dayes amongst them, whom now to be goats, and refute the company, and fould, and markes of the flierp, which they know to be fuch! my spologize, and make faire with the Saints, that their

Three forte o

Such as for worldly ends forbear to professe Christ, & his ways, waich they know to be such.

to the fact

family golon

Pial. 125. ult.

hearts are with them, but they will be rankt at the ment, as here they ranked themselves, with the word Of these doth the Psalmist speak, Those that sure crooked wayes, them shall the Lord leave with the word.

Those also thus sinne, and are to be joyned with the know the tearms and condition of salvation, and how the part with all for Christ, and yet will not come to the part with all for Christ, and yet will not come to the part with all for Christ, and yet will not come to the part with all for Christ, and yet will not come to the part with all for Christ, and the condition, and he knew heaven was worth it, and wringed of the truth herein, that thus he ought to doe, it away forrowfull: now if he had not knowne that he we without happinesse, he needed not have been forrowful but he knew the bargain of salvation was not struck up, wise what it struck at, and yet still rested in his former coand chose rather to enjoy his many possessions: This me went on in his state against knowledge.

Those that defer repentance.

Secondly, as also those who upon the same or II fer their repentance, these goe on in a bad eff needes know they doe fo; for in that they pros hereafter, and take up purpofes to doe it, when t on a little while longer, to adde drunkennelle to doe thereby professe that there is a work of ence. must attaine to, cre they can be in the state of gra would not promife fo much hereafter, but that how, without fuch a work, they should be fived. fore fuch shall rest without present endeavouring they are judged in themselves to be in a bad ell When men know the curses due to their present fay as he, Deut. 29, 19. I will go on in the may shall have peace afterward. This man fins most fore Gods wrath smoakes against that man, and be that he will not be mercifull to him, in that place

Thirdly, funk and broken professors, such cappets a bad estate against knowledge, when either men are the practice and profession of what is good, white thought necessary to salvation; or when they come

Apostate professors goe on in an estate of finning against knowledge. and their profession in Hyperisse. Those that have escaped the train of the world, through the humbedge of Jesus Christ, but a sentenced to their vomit againe, some of these are ingested, and acknowledge both themselves false, and their present day not miserable, and yet goe on in it; and such are to be product yet are in a most dangerous condition. Saul when he massine away, yet had this ingenuity a while left, he desired Saulto pray to his God for him, and told David, that he was not righteous than he; yet still went on in his courses, and in seed (as some have thought) sinned against the Holy Ghost.

Anothers there are, who though they be faine from all the mird, powerfull and fecret performance of duties they once Meaffice, and from all conscience of finning, yet retaine their medion which they know to be but an out-fide; there of all healye; not onely to tell a lye in words, but to make a lye in eds. Now a lye is a finne of all others most against knowledge. al indeed against a double knowledge, both faction ingis; and fo the 1. That they professe themselves to be that they know they nesse 2. That they will not endeavour after that flate they they ought to get into, if ever faved. This is the condition dury, who being convinced of the power of religion, have and forth into a profession, and hoyst up faile, but now the hisfalne; the spirit withdrawne, the conscience of sinne exwhen in them; yet for their credit fake still beare their failes relates, still beare a faire shew, yea will seeme richer than minery, by purchasing lands, &c. Such a Professor was Judas. thegin feriously, and thought to have gone to heaven, and wasand in good duties at first : as they also, 2 Per. 2. 18. they men, or solur, escaped the pollutions of the world, through to become a graffe. provise, one that pretended the poore, when he loved the er; and on the fudden betrayed his Master, when yet the ples knew it not, suspected fudas as little as themselves; and of those also, in that fore-named place, it is faid to be buff then their beginning. Now because such sinne so highly. knowledge, therefore their punishment is made the regula.

regula, of all other wicked mens; as when it is funers hall have their portion with Hypocrites; as the gels ponishment is made the measure of mens; Gut the fire prepared for the Devill and his adaptive to such grosse Hypocrites, their punishment is made the the chief of all kind of torments, which sinners of the shall undergoe.

Application.

Now let me speak a word to all such as thus go on he impenitency against knowledge: this is a high kind of of all the most desperate, and doth argue more hard and despifing the riches of Gods goodneffe. For if. 2. 4. to goe on in finne, when a man [knower met] fiders not that Gods mercy leads him to repentance hone and effect of a very hard heart, treasuring a much more, when thou knowest and consideres impenitent condition, and halt many motions les repentance, is thy heart then to be accounted hard ? V commits a particular act against knowledge, he haply ftill thinks his effate may be good, and that he thall a utterly, or hazard the loffe of him ; onely his foirit fent empty of communion with him, he flealer Stolne pleasure: but when a man knowes his estate b he is without God in the world, and yet goes on, he cast away the Lord, and professeth he cares not for! communion which is to be had by him, as Efast d right.

David, though he despised the Lord, yet he did not call to the Lord, as Saul did: for Saul ventured unterly to lot he

knowing his estate naught.

David, when he finned, thought Gods eternal from the fill continue, though for the prefent he might lose to of it.

But when a man goes on in a state of finning, he some loss of Gods eternal love, and slights it, and knows to so when a man knowes that he is condemned about impenitent, and that all his eternal estate lyes upon payment of such duties of repentance, &ce. and that all all his sins will come in upon him, and that an execu-

sergors on, this is more than to commit one act sominft or whereby he thinks he brings upon himselfe but the that one finne ; and upon the committing of which he the morgage of all lyes, though it deserves it a herein thew themselves more desperate.

In the next place, I come to those rules, whereby you may meabe endermare finning against knowledge in any particular aft Whening : and they are either before the finne, or in finning : profether, which I make a fecond head, to explaine this do-Strine by.

First before.

Thefirst rule is. The more thou knewell, and didft confider tribes and confequents of that finne thou didly commit, the prethou finnest against conscience in it : when as in Rom. 1 is They knowing (fayes the Apost le) the those that commit facts ing me worthy of death ; that is, thou confidereft that Hell and Desertion is the iffue and defert of it, and yet committeff it : yea mithis when haply hell fire at present flasheth in thy face, and ye then goest on to doe it, in this case men are said to choose ach and to love is Prov. 3. 26. When a man confiders, that the to to the whore house are the wayes to death (as Solomon Speaks) hwhen thou a Professor considerest with the selfe before. This familiprove feandalous, and undoe me, disable me for fervice. almount of the hearts of good men, and vet dolt it. Thus that hold King was told again and again; fer. 38. 17, 18,19, that if kwould yelld to the King of Bubel, he should fave his life, and Cey, and Kingdome, and live there fill; but if he would not, he heald not escape : but as feremy told him. 2.23. Thou shalt cause the Cap to be burnt with fire, yet he would not hearken : This is the Bord of the Lord (fayes feromy) and he knew it to be for and ttleing a weake Prince, led by his Nobles, he would not follow Comfel : and thus Judas fully knew the iffne : Christhad faid time and againe, Woe be to him by whom the Some of man is beand and yet went on to doe it

The second rule is, the more consultations, debates, and mo- 2. Rule, to sprint it, did run through thee before thou didft it, fo much peter and more hainous. How often did mercy come in; dtell thee, that if thou lookest for any hope or part in it, thou COCCE **Shouldest**

2. Head : Rules where to estimate against kno cdee. Of two form Refore Ginnin 1. Before fin ning, 3. ru

I. The mor man confid the iffues an confequents a finne.

The more con fultations a debates before shouldest not doe such an evil? how often came that this, and fin against God? did any Scripture come in a gainst thee in the nick, did God fend in the remember a mercy palt, to perswade thee; or some mercies to co thou dependent upon him for? That which made Spin great, was fuch debates as these before : and this made in casting Daniel into the Lyons den, fo great he debared a himselfe, Dan. 6.14. he was fore displeased with himse bour'd to the going down of the fun to deliver him he o that he was as his right hand in all the affaires of his K and a man entrapped meerly for his conscience, and the m him to death was to facrifice him to their malice he ki be holy, and wife, worth all the men that fought after ver veilded; these considerations troubled him afores ter; infomuch as he could not fleep for them, v. 18. Now that every fuch confultation should fet an impression heart, and countermand the motions of fin, when theref doft it mangre all fuch debates & motives to the cont much against knowledge, and very heynous. Therfore the Luk. 17.30 are faid to have rejetted the counsel of God, us or against themselves : the words will bear either : In because they knew it, and tooke it into confideration, jected it : and against themselves, because it was their de

The third rule is, that the more confirmations are made had of the knowledge of that which he finneth in, a consagainft it, the greater finne againft knowledge it is a man hath had a cloud of witnesses in his observation againft and lar sinne, and yet doth it, and goes on in it, it is the more full. To goe on against that one witnesse, the bareign grudging of naturall conscience onely, is not so much it is further confirmed, and backed by the word written man hath read, and with testimonies, out of which a man with such places, wherein againe and againe in reading of a practice is condemned, and observes it; and then allow reproved in Sermons, and of all sinnes esse, heard conference that sinne spoken against also; yea hath it is not examples of others sinning in the like kinde, which had punished, yea haply himselfe also; yet to sinne against and

Rule, the more testinonies & warings against a inne.

line bainous. Sometimes God orders things fo, as a finne des great finne, by fuch forewarnings, fo he contrived cirlinces that Indas finned a great finne; for Indas knew befrethet Christ was the Saviour of the world; he knew it by all walrades he had feene, as also by his gracious words and conme and he professed as much in following of him; and he withe written word against it, Thon Shalt not murder the inne-But yet further, God to aggravate his finne to the highest, men it fo, that Christ should tell him of it when he was to goe best's, pronounceth a woe to him, John 22. 22. that it had been Wife that man that he had never been born, Mar. 14.21, and the Dicoles they were forrowfull at Christs speech, when he fuand one of them; and shewed an abomination and detellain of fich a fact, there was a Jury of eleven men, yea witnesses wind it : yea and Indes against himself, he asked if it were be : and Christ gave him a fop, and told him, then hast faid it, and what then doft quickly; which even then might argue to his percence, that he was God, and searched and knew his heart, whithe went out and did it immediately. How did he finne of the hair, as we speak, and how did all these circumstances cravate his fin ?

Buyet a more clear evidence of this is that inflance of Pilate, how God many wayes would have stope in his sinne of conlosing Christ, who examining him before the Pharifees, he and finde no fault with him, as concerning those things wherethey accused him, Luke 23. 14. and yet to allay their malice, willy kourged him, Verse 16. And further, when he fent him to Hord, as being willing to ridde his hands of him, Herodalfo find nothing worthy of death in him, Verfe 15. which was anohe witnesse might have confirmed him concerning Christs inmoney. Yea yet further, that the fact might be more aggravated a most notorious murtherers life must be put into the scale min Chiffs, and either the one or the other condemned : and then the people yet chose Barabbas, why (fayes Pilate) what fill bath he done? Verse 22. then he distinctly knew and confared, that he was delivered up through envy : Yea and when k was upon the bench, and ready to pronounce fentence, wit were, God admonisht him by his own wife, Mas. 27. 19.

whom

whom God himselfe had admonished in a dreame sham word she had suffered many things by reason of him and therefore bette neshing (sayes she) to doe middle yea he himselfe, when he condemnes him, washelf have bout, that God often and many severall wayes would be them off, and stops them in their way, as he did Balance had by some filent passage of providence, and not onely so, by his Spirit also standing in their way, with the throng ready drawn and brandisht against them, as the word with a drawn sword against Balaam, and yet they goe in the seaffull.

Two Rules to measure the finfulnesse of such acts. In finning, 3.

The leffe paffion or temptation to a finne against knowledge. There are 3. Rules also, whereby the finfullnesse of in his ag inst knowledg, may be measured, from what may be also in the act: as

First, the lesse passion, or inward violence or te a finne committed against knowledge, the greatest knowledge it is argued to be: For then the knowled clearer, paffiomor temptation being as a mill Burd when a man is not in passion, is to stumble at neondrunkennesse takes away reason, so doth passion (whi drunkennesse) cloud and mist a mans knowledg. And compares the knowledge of an incontinent person to ledge of one that is drunk. When Paer denved his M be had warning of it before, and fo it was againft ke it was by lying, an influenting, and for fwearing, wh of all other molt directly against knowledge, per he unexpectedly; and when that which might flir up fear to most in him, was in his view; for he was then in the Hall, where his Malter, just before his face, was an his life; and he thought he might also have pre brought to the barre with him, if he had been di have been his Disciple; so as his passion being ap diftempered, reason had little time to recover it felf fore though it was against knowledge yet the left ledge, because knowledge had lafam operationen its perfect work upon his heart : but now fully in

later, had not only warning before, but was not tempted to it, he ment of bimself, and made the offer to the Phosistes, fought to ment of bimself, and therefore it was (besides the hainous met of the act) more also against knowledg, and so the greater. To Broid when he went to slay Nabel, was in hot blood, as passion; but when he plotted to kill Oriet, he was in cold blood he was drunk when he lay with Bathsheba, but sober when knowledg the drunk; he went quietly and sedately on in it. And here we find David blamed only in the matter of Oriet, not so not for that of Bathsheba.

Secondly, the more forrow, renifies, or reluctancy, and remeting of minde there is against a sinne, it is a figne that the nowledge of it is the stronger, and quicker against it, and so the ine the more against knowledge: for that gain-faying and iblefare of the mind against it, ariseth from the strength and ment beating of the pulse of conscience, and opposition of it ain the finne, it springs from the greater and deeper apprehenmofthe evill of the finne in the action, which is then in doing : mithough that reluctancy be a better figne of the effate of the perfor, than if there were none at all; as there is not in those now past feeling, and commit sinne with greedinesse; whose cheistherefore worse, and more uncapable of repentance, yet that it felf is argued to be the more hainous, for it argues it to krainft ftrong, active, ftirring knowledge. This argued Herods habe much against knowledge (as indeed it was) Mar. 9. 26. te Text fayes, he was exceeding forrowfull: now that he could athrebeen, unlesse he had exceedingly apprehended what a for fine it was to behead John, who, he knew, was a just and shy men, ver. 20. and who was one that had a great place in idination, for he observed him, and was wrought much upon himminitery, and he knew that he did but facrifice him to the mice of a wicked woman; and in this cafe the finne is also heremide fo much the greater, in that Confeience doth ftir up a conby violent passion in the heart against the temperation, and feefore yet to doe it, when there is fuch a bank call up that telitit, yet then to break all down, fuch a fin walts the mescience much.

The more in ward regrees, forrow, and re luctancy, the stronger is th knowledge, an fo more again

H 2

The more hardnesse of heart in committing a sinne mown to be a sin, the greater the fin, as it is a sinne against knowledge.

Thirdly, on the contrary, the more hardnesse of and want of tendernesse, in committing that sinne. knowes to be a finne, it is argued thereby to be the against knowledge; not onely the greater finne, but finne against knowledge. For hardnesse of heart in f effect of having formerly finned much against kn fore. For as the light of the Sunne hardneth clay, for of knowledge and conscience, lightning upon mens to harden them, and doe make them in the end neft for therefore in I Tim. 4. 2. finning against knowledge is cause of a seared conscience, they speake tyes in H and therefore knowingly that they are lyes, and for damne others as well as themselves, which who beleeve are ned. 2 Thef. 2. 11, 12. and if fo, no wonder if it fo having their Consciences seared with an hot Iron. It is not as will fear their consciences, and make them insensible iron, a burning and a skining light, which once having hed their consciences, and being rejected, they begin to be and feared. For knowledge makes finnes and the an them, familiar to a man, and so lesse terrible and for end, as Bears and Lyons doe become to their keepen custome. Judas had a hard heart, when he came to Master, surely his conscience had smitten him at first nimming out of the bag, than it did now for this of could never have had fuch a hard heart, had he not kowledge: was it not a heart, that when he was d his face, he could fet a brazen face on it, and did ask the reft, Is it 1? when also Christ cursed him to his should doe it, and the Disciples all abhorred it : had lived under fuch bleffed and glorious meanes, and fi gainst knowledge, all this would have startled him, gered in his purpole: but he goes on as if it were when he had done it, his conscience was then ope when a man formerly hath been troubled with a fr than now with a groffe lye, which he can digel bette the other: or, when before, if he omitted pray him, now he can go a week without, and is not fer is a figne that his knowledge hath hardened him.

The having given fuch rules, whereby you may estimate the to of particular acts, I will now proceed to other waies, to finne against what kinde of knowledge is most heyand dangerous; and thefe are five, drawn from the feverall fications of that knowledge, and the light which men finne For the greater, or the more ftrong and efficacious the at and knowledge is, the greater is the finne of knowledge mommittest; and this I make a third generall head to exmethis doctrine by. All these five rules being applicable and son both to particular acts against knowledge, and also in an estate of impenitency against knowledge, and all oer purticulars which have been mentioned.

Frithen, to finne against the inbred light of nature, that is, in finnes, as though thou hadft wanted the light of the and in thou wouldst have knowne to be fuch : This is a high indeoffinning. Such the Apostle speakes of, Jude 10. What in they know naturally, in these they corrupt themselves, as brichafts, putting as it were no difference of actions, no more tinballs, no not in what nature teacheth them, and therefore breate as beafts: for it is the light of nature puts the first Memce betweene men and beafts; and in fuch kinde of finnes te Apolle inflanceth in this first Chapter, as namely, that of mawall uncleanuesse, in three particulars: as 1. felf unclean-Mar. 24. is saulois, that is, alone by themselves; fo Bezaand Total understand it, which he makes there the first degree muturall uncleannesse, which is therefore unnaturall, beat then destroyest that which nature gave thee for propagain, and perdis homo eft. Then 2. the uncleane love of boyes, enturing in lust with men, verse 27. be it discovered in what direct will, though not arifing to an act of Sodomie, doing be which is unseemly, verse 27. which he therefore sayes, is the proceeding the use and intent of nature, and so is a finne aal nature, leaving the natural use of women. My brethren, I a showed to speake of such things as are done in secret. These kind finnes, by the Apostles ranking them, are in a further deprofunnaturalnesse, than any other, because they are made to punishments of other finnes, which yet were against the light

3. Head. Aggravati drawne fre the kind of z knowledge finne again which are five The more frong the knowledge . the greater the finne

To fin again the inbred li of nature

light of nature also: namely, not glarifying God w him : yet that being a finne, the light of nature w in comparison of these, therefore these are me ments of the other, as being more against nature be disobedient to Parents, stubborne to them, and affection, as the Apostle fayes, ver. 30, 31, this is a even the instinct of it. So unthankfulneffe, and requi good, is against a common principle in mens minds. Gentiles doe good to those that doe good to them? your hear rife against such an one out of common humanity; or if one cruell and unmercifull, which is another reckoned a there being usually principles of pity in all mens natures. ture: therefore for one man to prey upon, and tyran another, as fishes doe over the small ones, as Habatato nethithis is against nature; which teacheth you to de a yes be done to. So covenant-breakers, and lying, and forfucar tioned ver. 20. inventers of evill, and truce-breakers, are gainst nature, and naturall light; lying is against a door both morall; both puris, which tels us fuch a thing one be done ; and falli, whilft we affirme a thing that a se knowledge of the contrary ariseth up in us against it there were no law forbade it; therefore of all finnes ele Devils lusts are expressed by two; lying, which is a fi understanding, and malice in the will, John 8. 44.

To fin against the light of cducation,

Hab. 1. 14.

Secondly, to finne against that light which thou did fell when thou wert young, to finne against the light of the atthis is an aggravation, and a great one. There is a cause a blessed Mother Bathsheba, which she taught Solomo that child, put in among the records of facred Writ, Proc. 31 when in the counsels him betimes, not to give his strength is she she fore-told him of that sinne: and because it is included Kings most, they having all pleasures at command, the particularly, it destroyes Kings: and so also not to be was another instruction there he was forewarded of gravated Solomon's fault the more; for, read the second of Ecclesiastes, and we shall find there, that he was made in the inordinate love of these two; but he had not becought up so, his good Mother had not they installed

and the sile when God would aggravate his owne peoples fin mothem, be recalls them to their education in their youth inwildernelle. So fer. 2.2. Goe and crie to them, I remember the the fe and toward line fic of thy youth: he puts them in minde Schen education by Wofes their Tutour, and their forwardof then. And fo Hof. 1 3. When be was a child, I loved him , and am God had their first fruits, verfe 3. this he brings to seprame their back fliding, verfe 5. Therefore the Apollie urgeth it as frong argument to Timothy, to goe on to perfevere in grace md soodneste, That he had knowne the Scriptures from a child: therefore for him to fall, would be more heynous. The reafor is because the light then infused, it is the first, a virgin light. slms callit, which God in much mercy vouchfafed to prewifefethe minde with, before it should be deflowed and dewith corrupt principles from the world; and did put it the to keep the minde chafte and pure : and this alfo then. the me mind was most fost and tender, and so fitter to receive bederer impression from it. And hence ordinarily the light thin then, feafons men ever after, whether it be for good. wherevill; it fore-stalls, and prejudgeth a man against other des: and though a man comes to have more acquired midge and reasons after put into him when he is come to mid age, yet the imall light of his education, if it were to the erry, doth bias him, and keeps him fixe, and bent that way. Swefee it is in opinions about Religion: the light then enter-Tiam a child in his Way and he Will not depart from it, Prov. 22.6. therefore against it, and to put out the beames of it, or theirand to weare out the impressions of it, how wicked is it. mi what a wretch art thou to doe fo ?

Many of you young Scholars have had a good Bathfletin that incled you, not to poure out your strength to Drinke or Women, but to pray privately, and to feare God, and love him; and when you come hither, you have good Turours also, who man youto pray; Ministers, who install blessed cruths into you, show which, one would thinke, you should never depart; yet

Thinkshow grievous this is; for if it is made an excuse for many

many a man in finning, that it answers his education never knew or saw better, as you say of many Papille, it needs on the contrary, be an aggravation of single as it was Timothies commendation, That he knew the from a child, so it will be thy condemation, that the better from a child, and yet rebellest against thy sight.

The more reall at experimencall light men fin against.

Thirdly, the more reall and experimentall the ligh finne against, still the more sinne; as when they have from examples of godly men, whom they have lived or the observations of Gods dealings with themselves and not onely from the word notionally. To finne light, this addes a further degree; not onely to finne bare light of nature, but also further, when nature he lighted her torch at the Scripture, and then when this, the reall examples and observations made of lings with a mans felfe and others, shall confirme all makes a mans finfulnesse much more grievous; for efficacius docent quam pracepta, so the knowledge got ments of mercies or judgments, is of more force Knowledge learnt by experience, is the most efficaci fore Christ himselfe, who knew all things already (in the schoole of experience) by What he suffered. fome knowledge distilled out of a mans owne of most precious, every drop of it; therefore the Ap on Timothie, 2 Tim. 3. 14. Continue in the things than and been assured of, knowing of whom thou hast le There is a two-fold motive, and both emphatical was affured in himselfe; and secondly, that which that affurance, and was a meanes to worke it, was of the holy Apostle, and of his owne Parents, Kas thou hast learned it : And so verse 10. the Apolile his owne example, Thou haft fully knowne my dollar ner of life; and then also brings to his minde the those his godly Parents, who instructed him. Hen 26. 10. it is made an aggravation, that in the land men deale unjustly. Thus light drawne from the Gods judgements upon others, it much aggravat to Belfhazzars charge, Dan. 5. 22. Thou knewest al

this father Nebuchadenezer. So forme of you come here, in a religious fociety, and fee fometimes one, fometimes of thy Coleagues turn to Christ, yea haply chamber felmovested from his evill courfes, and yet thou goelt on, this ing against a great light.

Forthly, the more vigorous, ftrong, powerfull the light is that indee, and more firring in thy heart, and joyned with a talte. greater the finnes committed against it are to be accounted. pore thou halt tafted the bitternesse of finne, and Gods and half been flung with it as with a Cockatrice, the thou hast tasted Gods goodnesse in prayer, and in the ormes, the more of fuch a knowledge, and yet finnest the of In the 5. of John, 35. Christs aggravates the Jewes unbefe himfelfe, and their prefent hardnelle, that John was to not only a finning but also a burning light; that is, they had howledge engendred by his ministery, as wrought joy and m, swell as light; therefore it is added, they rejejced therein rafigles. And thus their fall, Heb. 6. is aggravated, that it ich a light as had tafting with it. For to explaine this, you flow, that between ordinary nationall light, or that affena firitual truths which is common with men, from traknowledge living in the Church, that between it and thing light, or the light of life, there is a middle kind of light, is more than the common conviction men have, and leffe bring light: it is a light which leaves also some impressthe affections, makes them feel the powers of beaven and make affected with them. Now the more of fuch light fisinne, be it drunkennesse, or uncleannesse, or oppressimyet fallest to it againe, the worse. For this is a further at added to knowledge, and not common to all wicked And therefore as those fewes, who had not onely commeanes of knowledge, but miracles also, and yet believed 12.17. shall be more condemned; so those who have taking knowledge fet on by the Holy Ghost (which much as if a miracle were wrought, for it is above (1) Supernaturall work of the Spirit.) And therefore to fin fish light, and fuch only, is that which makes a man in en degree of fitneffe to fin against the Holy Ghoft. Fiftly,

The more this ning the lie is in the co science joyned with a tafte, the greater the fin. To finne against professed knowledge.

Fiftly, to finne against professed knowledge, is an on alfo, and an heavy one. To fin against a mans own which he teacheth others, or reproves or cenforeth in Titus 1, laft, Those that professe they know God, and yet these are most abominable of all others : For these are fo finne against knowledge as lyars do, in the 1 70kg 2. one is called a lyar in a double respect, both in that he hath that knowledge he hath not, it not being true, an also he denies that in deed, which he affirmes in wo frandalous finning. So Rom. 2. 24. the Jewes boafing of and of having the forme of knowledge in their braines, cased Gentiles to blafbheme, when they faw they lived clean thereunto: and therefore a brother that walkes in was to be delivered to Satan, to learn What it was to 1 Tim. 2. 20. That is, to learn to know how evill an thing it is, by the torments of an evill conscience, tol a course, as made God and his wayes evill spoken of David when he thus finned, Yea, a Cor. 5: 10, 11, th might keep company with a heathen, because he was professed not the knowledge of God; yet if a bret professed, and so was to walk by the same rules, those principles he professed, then keep him not ca did Saul finne. All the Religion he had and preten latter dayes, was persecuting witches : yet in the end gainst this his principle; he went to a Witch in his mity at laft. And thus God will deal with all that and fin fecretly against knowledge in the end. He fi go on against their most professed principles.

These are aggravations in generall, applicable both to my a

of finning, or going on in a known state of finning.

USE.

Now the use of all that hath been spoken, what is it, but to move all those that have knowledge, to take heed, of fraing than other men? and those of them that remain in their murall estate, to turn speedily and effectually unto God? For siming against knowledge be so great an aggravation of single them of all engagements to repentance, knowledge is the

greatelt.

First thou who hast knowledge, canst not fin so cheap as anoher who is ignorant : Therefore if thou wilt be wicked, thy witednesse will cost the ten times more than it would another. Her of much knowledge, and plentifull in the means of grace, redear places to live in finne in. To be drunk, and unclean, afer elightning, and the motions of the Spirit, and powerfull Semens, is more than twenty times afore; thou mightest have comitted ten to one, and been damned leffe. This is condemmice (faves Christ) that light came into the World. Neither canst butave fo much pleasure in thy fin as an ignorant person; For templience puts forth a fting in the act, when thou haft knowhig, and does subject thee to bondage and the fear of death. Wina man knows how dearly he must pay for it, there is an exwhile of judgement embittereth all. Therefore the Gentiles and with more pleasure than we. Therefore Eph. 4.18,19. the hele speaking of them, sayes, that through their ignorance, and brufe, and want of feeling, they committed fin with greedine ffe, mlowith more pleafure; they not having knowledge or hearts lable of the evils that attend upon their courses.

Scoodly, thou wilt in finning against knowledge be given up to pater bardness. If the light that is in thee be darkness (says Christ) in great is that darknesse? therefore the more light a man hath, and yet goes on in works of darknesse, the more darknesse that man mill be left unto, even to a reprobate mind in the end.

Thirdly, it will procure thee to be given up to the world of fins, now than another man; for God when he leaves men, makes one time the punishment of another, and referves the world for

How great an engagement or motive it is to men of knowledge to turn to God, and to take heed of finning.

Such an one cannot finne for cheap as others, their finnes are more coftly and charge-fable.

And will have lesse pleasure in finning.

Such are given up to greater hardnesse of heatt.

of fins, Such God
makes gives up to
the worft and
groffeft of fine

finners against knowledge. These Gentiles, when they bear they worshipped him not, God gave them up to the work whereof they were capable, as unnatural uncleannelle, thefe are not finnes great enough for thee, that art at the Christians; to be given up to drunkennesse, or ad otherwise than to discover thy rottennelle, these are too finnes; but thou shalt be given up to inward profaments (as Elan was, having been brought up in a good fur not to neglett holy duties onely, but to defife them; to the good Word of God and his Saints, and to hate and the appearance of it; thou shalt be given up to co God and his Judgements, to trample under foot the blad of venant, or else unto divellish opinions; those other ar fmall to be punishments of thy finne : For fill the end of an one must be feven times worse than the beginning, as Ch it shall; if thou wert a drunkard, a swearer, or an unck before, and thy knowledge wrought fome alteration in thou shalt not haply be so now at thy fall, but seven times profane, injurious to Saints, a blafphemer, or derider of 6 wayes and ordinances.

At death knowledge finned against, gives up to more horror and despaire.

Fourthly, when thou comment to lay hold on mercy a thy knowledge will give thee up to more despair than man. Knowledge, though when it is but newly revealed help; yet not made use of, turnes against the fool, to and to work despair; and this both because we have gainst the meanes that should have faved us, as also I as sinne against knowledge, sinne with more pres the more prefumption in thy life, the more defi apt to fall into at death. Therefore Efar 59. 11,12 fuch trouble, and rowings like Beares upon thefe that when falvation was looked for, that yet it was from them, in their apprehensions ? our iniquities (by fie to our face, and we know them. Now then fineste face, when our conscience took notice of them, faces, when we were committing them; and then fins themselves will again tellifie to our faces, when course for the pardon of them. Therefore then w on thy death bed, and that thou knowe ft them, will

went, that thou shalt not have mercy. As ignocarice is a for mercy, I did it ignorantly, therefore I obtained morey ; fo falls berougly, will come in as a bar and a plea against thee, sectors I shall not have mercy.

Fifty, both here and in Hell, it is the greatest executioner attormenter. In this fenfe it may be faid, & mi anget feientiam. In Hell it in an deleren : He that increaseth knowledge, increaseth forrow, creaseth toralians fpeakes: for knowledge enlargeth our apprehenflon dorguilt, and that brings more feare and cormency How they whenledge, who cate up my people? Tes, there is their fried (Aves Beid.) Therefore Heb. 10. 28. after finning after knowledge. here remaines not onely a more fearfull punishment, but a more furful expellation in the parties consciences. And this is the wer in bell, that gnawes for ever. Light breeds these wormes, bethen you will fay, it is belt for us to be ignorant, and to

impour felves fo.

Infwer, no: For to refuse knowledge will damne as much as bine it. This you may fee in Prov. 1.23. Te fooles (fayes Wiflone) ven that hate knowledge, Turne, and I will poure my first minus, and make knowne my words to you. Well, ver. 24. they reand would none of his reproofe: Therefore fayes God, I illush at your calamity : that is, I will have no pity, but instead din, God will laugh at you; and when your feare comes, I will wafter, because ye hated knowledge, ver. 29. fo as this is as bad. The remaines therefore no middle way of refuge, to extricate feleat, and avoid all this, no remedy but turning unto God: dervile thou canst not but be more miserable than other men: must this must be done speedily also: For thou having knowthe God is quicker in denying thee grace, and in giving thee phareprobate mind, than another man, who is ignorant. He will wait upon another that knows not his will & waies, twenty, tity, forty yeares, as he did upon the Children of the Ifrael tes hat were borne in the wildernesse, and had not seene his wonthin Egypt, and at the Red fea: but those that had, he soone face spainft many of them, that they foould never enter into his of Chif comes as a fwift wienes against those to whom the Goffel sprached, Mal. 2. 5. he makes quick dispatch of the treaty of gue with them. Therfore few that have knowledge are conver-

ted when they are old, or that lived long under the mean therefore you that have knowledge, are engaged to me to turne to God, and to bring your hearts to your hand and that speedily also, or else your damnation will not a more intolerable than others, but the sentence of it put more quickly against you. Therefore as Christ sayes, say while it you have the light, walke in it: For that day of G which is very cleare and bright, is usually a store one. And the men may live many natural dayes after, and cojoy the conlight of the sun, yet the day of grace, and of gracious extent to repent, may be but a short one.

AGGRA

AGGRAVATIONS SINNING

MERCIE:

By exaggerating the Riches of common Mercies men sinne against.

THO: GOOD WIN, B. D.



Printed by J.G. for R. DAWLMAN.

经是实验系统系统条件条件条件系统系统系统系统系统等的数据

为各个多点个自然中央各位。内容的产品 REMAYATIONS แล้ว กรายอรุษ อาสเริ่ม I for O o o our B.D.

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defect winter wine for

tot bath ferboom men.

of what these manifelisticus of



GGRAVATIONS OF SINNING

AGAINST MERCY.

Rom. 2. 4, 5.

whilest thou the riches of his goodness, and forbearance, and lung suffering, not knowing that the goodnesse of God ladab thee to repentance?

inginity hardnesse and impenitent heart, treasurest up musty selfewrath against the day of wrath, and revelation of the righteous judgment of God?



His is the last and most weighty aggravation which the Apostle puts into the measure of the Gentiles sinfulnesse (which in the former Chapter he had, verse 29. pronounced full before) to make it fuller yet: Their sinning against mercies, and despising the riches of Gods goodnesse, patience, and forbearance, the hatefull evil & iniquity where-

d, as be better no way fee off and illustrated unto mens con-

My purpose therefore is to unlock and carry you into that me common treasury of outward mercies, and leade you had be severall roomes thereof, all which doe continually had you must repentance: That then reflecting upon our unpartitionally, and abuse of so many mercies in thining thereby on more, every sinne, the least, may yet appeare more sinfull the mass are less than the least of salt these mercies. Know then,

K 2

that

Ephel. 3.7.

Pial. 104.24.

that besides that peculiar treasure of unforchalled laid up in Christ, the offer of which neglected and yet to all that sinfulnesse, a guilt as farre exceeds thall be spoken of, as Heaven exceeds the Barn, ther untold Mine of Riches the Earth is fall of a tells us, and the Apostle here, which these Genetic of, and which we partake of all as much as they riches of grace offered to you which can never be there are riches of patience spent upon you, which we spent out in the end; the expence of which cast up amount to an immense treasure, both of guilt in you ain God, as these words informe us.

To help you in this account, I will,

1. In generall, thew what Goodness, or Bounty, Palang Suffering are in God.

2. That there are riches of these spent upon all these

4. I will expollulate with you, and aggravate your in going on to despise all these by unrepentance, as there doth.

First, in that God is said here to be Good, or Born tient, or forbearing : 3. Long Suffering, they feel three degrees of his common mercies unto men.

First, he is a good, or a bountiful God: for to there used, I exegetically expound it: for there is goodnesse & bounty may differ; yet when riche of goodnesse & bounty may differ; yet when riche of god to be communicated, it imports the same, & is all one And such is God. And all those noble and royal or and properties which concur to make one truly full, doe meet and abound in him, in all those which he doth bestow; and are found truly in not so that it may, be truly said, that there is now to Christ sayes of him.

Now Bonney, in the generall, which is in God.

It is a feet, willing, and a large giving of who is looking for no recompence again.

To explain this, that you may fee, that all the

to true goodnelle, and all of them to be found in

u is Bountiful, he mole be a Giver, and Beltower of and all he beltows, it must be by way of gift, not by compence noto, or by defert from the party he bellowrs Therefore Christ fayes, Luke 6.33. that to doe good to those hire done, or doe good to me, is not thank worthy, nor is it Luke 6.33. But God is therefore cruely good, because he simply, enly, and absolutely gives away all which he bestowes : For mot, nor can any way become beholden to any of his move him hereunto ; fo Roma 11. 35. Who bath first given Rom. 11.39. thou, we were not capable of to much as receiving any good

He who is truly termed Good, or Bountifull, all that he primay must be his owne; And fo all which God bestowes, it threet. So Pfal. 24. 1. The Earth is the Lords. The ground sense on, the place we dwell in ; He is our Landlord. But shrall? for the house may be the Landlords, when the furniwithe Tenants : therefore he further addes , And the fulneffe who also: that is, all the things that fill the world, all thiniture, and provision of it both; all the moveables. (So Mic. 11-12.) The cattell and the fowls upon a thousand hils are Pial. 50.4 13.13 we lives he; and also all the standing goods, the corn and oyl (this you fet and plant) are mine, Hofiz.9.yea and the Pfalmift the line 24. Plalme, addes further, that they who dwell therein mildo: not the house and furniture onely, but the Inhabisthemselves. And this, by the most sure, and most soveraigne at can be, better than that of purchase, or inheritance, of finanother: for he hath made them; All is thine, because must thee, fayes the fame David, 1 Chron. 29.11, 12. And all we not onely [of him] but [through him] Rom. 11.36. that say annot fland nor subfilt without him. Even Kings (the rath and most bountifull of men) their bounty is but as that the clouds, which though they flower down plentifully, yet by firk received all from the Barth below them.

1. He mult give largely, it is not Bounty elfe. Now God is therefore:

Pfal, 24.1.

Chron 20

therefore faid to be rieb in goodnoffs, because he is So we find it, comparing Pfal. 33.5. with Pfal. 20. it is faid, that the earth is full of his goodness, which we may judge of, by what he layes in the 27. It is 104. Pfalme, of what an house he keeps, and what a feeds: All shofe (faith the Pfalmill) wait on the standing good. King Abasiners, and then openess they hand, and they are good. King Abasiners, to them his bountie, made a schiefe shopers, but it was but for halfe a yeer, and no some few halfe yeeres more would well nigh have been but God doth thus continually. The greatest and may full of men, when they would express the layer bountie, speak but of giving halfe of their Kingdomes, and he did but talk so too) but God bestowes whole as Kingdomes, as Daniel speakes, Dan. 4.35. and gives the

be please.

4. He that is bonniful, must give all he gives from

lingly. Which, though I put together, yet may in flinct things : As first, that he that gives , must be a it, who is at his choice, whether he would give my of no. The Sunne doth much good to the world, it large light, and even halfe the world at once is full of yea and all this light is its own, not borrowed, at Moon and Stars is ; yet this Sunne cannot be called god a tifull, because it fends forth this light necessarily, an and cannot chuse but do so; nor can it draw in its God is a free giver, he was at his choice, whether he made the world or no; and can yet when he pleafeth, his fririt and face, and then they all perish Pfal. 104.19. it must be willingly also; that is, no way constrain traction wrung from him, who is to be called Be ling minde in matter of bountie, is more accepted 2 Cor. 8.12. Now of God it is faid , Dan. 4. 23. d kingdomes of the world to whom he will, and none or can stay his hand, vers. 35. yea he gives all away So Pfal. 104. 31. having spoken of feeding every and of other the like works of his goodnelle, d Pfalme, he concludes with this, God rejects in

Pfal. 104. 29.

sehall the good he doth to his creatures with delight : anod (as it were) to fee the poore creatures feed. .

boking for no recompence for the time to come. This quitte in Bonney. Sayes Chrift, Luke 6.34. If you Luke 6.34. ve again, as finners do, this is not chank worthy : but sclodoth not your heavenly Father : For (fayes he) Do good, for miling again, fo foall you be like your Father, and then the wyonr felves true children of the [most High.] In mord, he infinuates a reason why God gives all thus behis fo great, & fo High a God, as nothing we doe can reach Devid Speakes, Pfal. 16.2. My goodneffe extends not unheistoo high to receive any benefit by what we do. And that thankfulneffe he exacts, he requires it but as an acknow-

s of our duty, and for our good; Deset. 10.17.

of much for the first, namely, what goodneffe and bountie al how God is truely good, and he onely fo. But this attribute is and the effects of it, he exercifeth towards all our fellow and did to Adam in Paradife. But now to m ward (as fle fpeaks) namely the fons of men, now fallen, he exand manifelts a further riches , namely ; of patience and firing, which the devils partake not of, the good Angels dereceatures that finned not, are uncapable of. For s hies, Luke 6.25. In what he bestowes on us, be is kind to Luke 6. 20. ware evil and untbankfull. Mercie is more than goodneffe, myslwayes doth respect milery : and because all the creato fubjell to a mifery , Rom. 8. 20, 21, 22. of bondage and vaexclore his sender mercies are over all his workes. But ve is a further thing than mercy, (as mercy is than goodneffe) mercifed, not towards miferable creatures onely, but tomer, and includes in it more three things further to-

a cally that those persons he doth good unto do offend, thin; but that himself also is exceeding sensible of all mongs, and moved by them, and also provoked to wrath tis not patience elfe. So in a Pet. 1. 9. It is not flack-(hyes he there:) God is not flack: that is, he fits not as one of the Idol gods, that regarded not what acts the berebelowe; or took not to heart mens carriages to-

Plal. 7.11.

wards him ; but is long Suffering, or patient ; that is, himfelfe wronged, is fully fentible of it; is anger every day, he hath much adoe to forbear, even bear, and letteth them alone; he exerciseth an attri towards them, namely, patience, in keeping in

which is as to keep fire in ones bosome.

But secondly, this is not all; he doth not simply fi restrain his anger, but vouchsafeth that sime he for that they might repent in it; and his mercies, as repentance. So it follows in that 2 Per. 3.9. B Suffering to us ward, and his long Suffering hath this in ling that any should perift, but come unto repente Revel. 2.21. it is called Space to repent. And all the vouchfafeth, he gives them as meanes and guides to to repentance as here. And Matth. 18.29. Have pair and I will pay thee all. That is, give me a longer da to pay the debt in and be willing to accept it when I let me lie out of prison, that I may be enabled to me

Thirdly, there is yet a further thing in his patience, waiting, and expectation that men would come in So Luke 13. 17. Thefe three yeeres have I come fee but have found none : There was an expectation, a lo fire it would bring forth fruit, Oh when shall it once be!

7er.13. laft.

In the last place, that other attribute of long fuffer is the third, is but as a further degree of patients; lengthened out farther, that is, when God hath been hath forborn and waited for their comming in, and d three yeers, but hapfy thirty, fourty yeers, and hill s not; his patience then begins (as we would think) to were) worne out, and his anger begins to arile, will forbeare no longer; (as it was towards that tree, W it the ground? (at it downe) yet he goes on to spare ther yeere, and many more yeares still after that; and with much long Suffering (as Rom. 9 22.) the weffel of 1 dures to wonderment, above measure, beyond aller patience, as it were ; this is long fuffering.

The second generall head is, that there are riche of

goodne ffe, &c. expended on us.

Revel. 2.21.

Matth. 18. 29.

Luke 13.17.

fle, patience and long fuffering : Rich in regard of their abundance, as they came from alfo in regard of their precious afefulnesse unto us,

proved by us.

themselves they are rich! if we consider what is exallthat while, He layes out, not fimply his power to pohold all things, and to maintaine us freely : fo to do to him. For whileft he doth but fo, nothing goes out or is detracted from him; (as I may fo fpeak) he the expence either of power, providence, &c. All this he words : For he apholds all , creates all by the word of Hebr. 1. Hebr. I. And thus to maintaine the Angels and to have all mankinde before they fell, had beene no more. beethren) when now he maintains us finners, nor fimply forth from him , but his glary is expended, and taken and for the while wasted, detracted from ; he loseth, at erry day infinitely by us, and he is fentible of it a every plary from him, robs him, as he himfelf complaines : that arrell,it would fall to pieces elfe, to nothing ; in whom John 1.10. as fiftes in the Sea, yea upon whom all live) that He we unknown, unthought of, unferved; yea differed, difin the world; and have this world loft to him, as it d finne, the Devill, wicked men, to have all the glory to be exalted, to carry the whole world afore them : daupon him, he had need of Riches to doe this.

ady, tonfider the multitude of finners, that thus fpend, monthese riches, no lesse than all the world . He had multitudes of patience in him : He forbeares not one but every one. We looke upon one man, and feeing him very we wonder God cuts him not off; we wonder at our dat God'did not cut us off before this, when once our sopmed : may then call your eyes over all the world, and ared at Gods forbearance towards it. Take the richelt terer was, to have millions of men in his debt, it would in foone. All the world are in Gods debt, and run still terry day more and more, and yet he breakes not, nay

Boot them.

Nay thirdly, to manifelt this abundance of not onely the multitude he forbeares, but it ic : to forbeare much , and to forbeare it in and beene out of purfe from the beginner men were upon the face of the earth, five the halfe already; and how long it is yet to the day o know not : And yet ye fee, He is as parient, to in the latter dayes of the world, as he was at the greatest convert that ever was that had not fived in his finfull efface (for he was young when he ! clothes that flored Stephen) and yet was the ! did he yet (as himselfe layes) thinke himselfe a fuffering , I Tim. 1. 16. chought it a great mate forbeare fo long? what is the whole world then? but one fmall poore veffell, was to richly lader wi Gods parience, how is this great bark of t fraught, that hath gone over fo vaft a guife of ti of thele his riches have been laden in it?

And then fourthly, adde to this the expensive of all these sinners in all ages; every sinner spends for how savish are men of outnes? All the thoughout from their years up, shey are will, and early coll, as how much then hath every man spent him? every in the second place, this is a rich goodnesse and

gard of the precion nelle and niefalmelle.

First, precious, in regard of what all these manifes goodnesse and forbearance cost, even the blood who as a Lord hath bought and purchased all wicked and their reprivall, all that time that here they have blesses and dispensations of goodnesse, which may be called the present which otherwise had said of all, that day the said so that as Christ may be called the wissess and the so also the patience and the long suffering of God sake, and through his meanes, it is exercised. Thew a drop of mercie, but for his Son. Which, I and clearly intimated, in that dealing of his was

3 Tim.1.16,

a Pet.3.1.

ompared with Ex.33.2,3.4.cc. Immediately after in the Law, (by the rules and threatnings whereof, er in his government was to proceed) & after they ed it. He there declares, that he could not go with Re (according to the rules of his government) be fould doew them mercy, for he was the purchafer of it and that n Angel,appears, in that God tels them, verf at that his in him, who also would deliroy them, if they turned not rations, fecondly, to us, in regard of the ufefulneft, this

fe and long fuffering tend and ferve unto. This makes this frime afforded you, by Gods goodneffe, to be riches it hat is is space to repent; not a time of reprivall onely, but Rev. 2, 22. recions indeed, that they are meanes, leading as by the Repentance. Rich it is, because if your eine be laid out as you may obtain those farre furpalfing riches of glary to whereafter : Win, and gain Christ by it, and all his a th richer. All things receive their worth and valuation histhey tend to, and from what depends upon them. the they might be put to. A Bond, a mans will, which in (mit is a piece of parchment) is not worth one shilling; this of many thoulands many lie and depend upon them, 6 time is not fimply precious in it felfe, but in regard eopportunities of it. And accordingly, in those ordinarie nof our lives, do we, more or leffe, eltimate and count time w, as the bufinefic allotted to it, is of more or leffe confewhen a matter falls out that concerns us, and requires d, and we are cast into straits of time about it, we count nite precious : so this time of ours (which is the chief ainte precious: 10 this 1980 to our hands by Gods pang pace to repent in, to gaine and trade for heaven in this respect every minute of it, is as much as heaven is and one houre of it may be as much as all the time you of for ever, after this life ended : every minute hath an into eternity. And how ever you may account it, yet tof the Sanctuary thus estimates your time, cals it

TR. 55.2.

this precious day of grace, and the thoughts, cure vours which are brought forth and minted in this is these are your money, you might purchase heaven it hath been esteemed by holy and godly men, who need to value it, having done the maine businesse it for. David in the 39. Psal. 13, being brought very spare me a little, ibat I may recover my strength, before and be seen no more. So Hezekiai, stat 38, how did be when he had obtained fifteene yeers, how did he wish what at the day of death thou wouldest account of a a moneth, a yeer? what others, who have lain galpin have given a world for time again, as I have heard one and night (call time again) or if not then, oh what

Acts 17.26,

The third thing I am to thew, is, that all this go and forbewance, is afforded towards you as a men to bring you to repentance. Alls 17.28. God (fay there) hath allotted to men, both their times to lis their places of abode and babitations, all richly bleffings to uphold their lives and beings. And to both thefe thus afforded ? That they might feel the groning after him (even as men in the dark) they him. But men being in the darke, and dellin bring them unto God, may yet be as far off finding Therefore adde but the words of my text, to what fayes there, and we fee, that this goodnesse of God to hand, and leads us to repentance; to turn from fin m fo to finde him. And thus led are you anto God, three feverall guides, which each after other sweets point you out to this.

First, all this goodnesse beares witnesse to pure gracious hand that extends it selfe in all these; there is a good God bestowes all things on you, at next doore of all his blessings, not far off. Yes the Apostle to the same Gentiles, All 14 16,) as of him, (though they went on in their came hand)

A& 14.16.

Sol left not bimfelfe withem wieneffe ; that is, an impreftheir hearts that his good hand bellowed all on them, le filed their hearts with foode and gladne fe.

cond, His goodnesse having brought thus God to mens its, then your owne conferences take you, and leade you ento your felves, and beare witnesse; that you by walka your owne wayes, doe nothing but provoke and offend

and God. So Rom. 2.15.

he then thirdly, there is an indelible principle common to m to love those who love them; which after the two former Lake 6. brought you hitherto, point you to Repentance, as the con-Shall we goe on to sinne against this good, so good? reend for good? Is not this a naturall necessary consequent of allthese, to say as they, Let us therefore foure the Lord, nincions the early and the latter raine, as it is fere. 5. 26.27. Jer. 5.26,27 shough men are faid not to know this, in the text, yet the meis, they doe not throughly and effectually confider thus in, to as thereby to be brought to Repentance, yet however withch a witnesse of, all this in all mens hearts, and thus are Idonunto Repentance, would they fee their way and fol-

meir guide.

here shall be an use of expostulation (as here the Apostle all this mercy : together with an aggravation of their finscheeby. Men, if young, doe usually take the advantage their precious time, (which of fo much long fuffering is thifted them) and of all those precious opportunities, and me they enjoy, to improve them onely, in reaping and gain to themselves the pleasures of sinnes; making the time afterwards : and then when old, after they have altojoyed a long and a faire Sunfh ne day to turne to God. and to have fowne much feed to the Spirit, the comfort. they might now have reaped; yet as they have altogether. del foto doe all their youth, fo they goe on to doe fo ftill, they fee they have any day left, be it never fo neare the and do choose rather desperately to venture their estate k world to come, upon the riches of his mercie pardoning,

(though without all care and endeavour to ch or lives) upon the experience they have had of a mercy forbearing them in this world, thinking to fame in both. With all fuch, let me reason a riches of Gods goodnesse, patience, &c. fpent upon the expostulate with them, for their impenitency, and them their finfulneffe, and alfo, if possible, prevail to goe on to despile it thus no longer. And if there ciple of common ingenuity, any sparke (I doe not but of goodnesse of nature) left unextinguishe. should affect you, and do some good on you ere I have

And to that end, confider a little, and compares loving kindneffes towards you and your unkind des

To begin at the beginning of thy beeing show goodnesse were there laid and buried in thy for first corner stone was laid, when thou were made the cost which hath been spent upon this building as thon art, even that very foundation was laid in b sies, in which thou wert conceived; and the very m and body, thou confilteft of, being tempered with stone in the wall, and beame out of the timber, cry or ment to God against thee, as Edom did, Rafe is, rafe;

verie ground.

Confider how but the other day thou wert meet when an infinite number that never were nor thall great apossibility of being as thou, (for when he ma he could have laid it alide wholly, and created n worlds) yet he chose thee to have a roome in this, (for he meanes to make no more) and this w flood without thee, and did before thon wert. thou art gone : yet he called thee forth out of n his Almightic power, bade thee stand forth whe need of thee. I fay he chose thee to have a bei an election of things that are to falvation, to ou were not unto being. And wretch that thou penteft not, thou destroyest what God hath better have kept nothing still, and never have pe

P[al. 137.7.

thy first nothing again, for thou are left, by

Confider yet more guidauffe. Thou mightest have mated into the lowest form of creatures, have beenes : but to be made a Man, created one of the States, Lords of the world the first house, admirred inco the order, crowned a King in the womb, as David fayes of Mal. & 5. maile a little longer than the atopale, but commed Plal. 8. 5. and honour ; made to have dominion over all the worker The one halfe of thee is more worth than a whole foul] as Christ fayes, that went to the price of fouls; God bath bestowed an eternitie of being, and made e of his face, his Image, when other creatures doc foothers. And the body the other pecce, and inthe Cafe, the Shouth, (as Daniels phrase, and the Chaldee in 7. 15.) of thee, what a curious worksmanthip is it? and foorfully made, as David Tayes, Pfalm. 139.15. morts in the lower parts of the rareb. So there he calls because as curious workmen, when they have fome isce is hand, perfect it in private, and then bring it forth hemen to gaze ut : So God out of a teure, a drop, he ned on the Epitome of the whole world the Index of destines. Sun , moone, flarres, are to be found in thee, Eccl. 12.2. cuetch as thon art, thou are with all the Boitome of hell. dinto the world with thet, the feeds and principles evillances, that have beene acted in the world, and if totell not, thou hadl better have beene a toud, or fercharefuleft of creatures; and wouldft change thy condiem one day.

being a man, halt chou all thy members that belong It it is because he wrose them all in his booke . Plake 29. the lad left out an eye in his common-place booke, thou med it; is not that a mercy / ask the blinde. If thou d these windows to looke out at , thy body would at dangeon, the world a prison. If a Tongue (which is of in care, thou hadft fived among men, as a beaft an. And yet when God gave thee all thefe, what did

Pfal. 129.19

he but put wespons into an enemies hand ? for half all thele, as weapons of amighteonfueffe ? Infomuch and one member, is called a world of iniquity by the A thou repentelt not , thou hadlt better (as Chrift fa tered into the world without an eye, an eare, a ton

Fourthly, when thou wert taken out of the w thou didft remaine, but whileft thou wert a fram

these goe for ever into Hell.

stately palace hath he brought thee into, Tthe world findest prepared, and ready furnishe with all maintenance, as Canaan wasto the Children of Ifras house thou buildedit not, trees thou plantedit not, ar spangled, spread as a Curtaine over thy head , he fet for thee to work by [the Snane] till thou at wear and then it goes downe without thy bidding, for it ing downe, verf. 19. then he drawes a curtaine world, that men may goe to reft, thou can feft de night, ver/. 20. An house this world is, so curious to every room of it, even to every poor village, as pipes to find thee water, So Pfal. 104. 10,11. of which house thou treadelt on, brings forth thy ! Bread for frength, wine to cheere thy heart, oyle to hine, verf. 15. Which three are there synecdochi all things needfull to strength, ornament, and del chambers of that house (as David calls them) & water the earth, verf. 13. He wheeles the heat

fo fpins out time for thee, every moment of forth fome bleffing or other, and no one is bar Pfal. 65.11. the yeer is faid to be crowned with you of goodnesse encircles it round: and yet thou world thou thus art brought into, with nothin as he hath done with bleffings, and half pl ven, and thou halt preffed all these armies of ble the world filled with, to fight against their Mal Devils banner, whom thy wickednesse fees up s World. And as the yeere is crowned with goodned with wickednesse, and no moment is barren nations are evil continually. Yea thou halt fit

Pfal. 104.23.

Pfal. 104-10.

and Subjetted the whole creation unto vanity, laden the Affiled it fo with wickednesse, that it grownes, the anelis even ready to crack under thee, and the ground thou Ron to fone thee out.

fire thou camelt into the world, what a long time God faffered thee to live in it ? he hath not spared thee three renely, (as he did the figtree) but thirty, forty. And when a madel bold to thrust forth thy trayterous head into the Death (which thy finne brought into the world with it) have arrested thee, and told thee, this world was no place be, for hell is only our own place, Alls 1.25. thou shouldest Ad. 1.25. bene executed the first day. And is not so much time of from punishment infinite mercy ? Cast but your thoughts the Angels that fell, that have beene in hell from the moof their finning; doe but thinke with your felv.s, what would give to have so much time cut out of that eternity seto run through, and to have it fet apart for eafe, and to of torment; if the rich man in hell, made it fuch a great and counted it for great a favour to have but one drop of which could but for a little while scarce more then a mobe cooled and eafed, not his whole body, but the tip ne onely) how much more would he have thought it to have lived fo many yeares againe as he had done free wment? what is it then for thee, to live fo many yeares athefalling of the least drop of that wrath, whereof valls should have been poured out many yeares agoe? Law was out against us, which was out against the An-The day thou eatest, thou shall die the death : what put the a Pet. 2.9. me the Apoltle tells us, his long-suffering to us-ward: hem: for in Chap. 2.4. he had told us that he ibared not light which fell, but posted, and threw them into hell, as en they had finned.

my, But further, in the 6. place; Is this all ? hath it beene same of ease given thee, a time of reprivall? No, it hath thore, space to repent, and so to obtaine thy pardon in, 1421. And as it hath bin more than ease of torment unto halfo confider it hath beene more than flackneffe in him the afforded it to thee, as the Apostle there doth tell us.

Gen,6.

It is not that he hath tooke no notice of thy office he is sensible of every idle thought, of every outh we as the Scripture tels us, he is pained at the very basic as he repents that ever he made thee; he is any basic day thou risest, every time he lookes on thee, whenever thee going into the Taverne to be drunk, the whorever thee going into the Taverne to be drunk, the whorever thee going into the Taverne to be drunk, the whorever thee going into the Taverne to be drunk, the whorever thee going into the Taverne to be drunk, the whorever thee going into the Taverne to be drunk, the whorever thee going into the Taverne to be drunk, the whorever thee going into the Taverne to be drunk, the whorever thee, and it should not need be any great stroke, or his arme about; if he did but blow on thee, thou were to To suffer thee to live, doth therefore cost him much patience; but to cut thee off, need cost him nothing; he that with ease. But further, all is joyned with a size thou shouldest repent, and not perify, as that place tells the

It were much mercy for a Teaytooto be reprired. lease of his life for twenty yeeres, though there nor meanes of obtaining his finall pardon after spent, and this also, though but for one treason. that time of his reprivall he carryes and behave fo obediently. But unto thee, this time hath been longer day of life, and putting off the execution (the guilt of that first rebellion should have been after a the womb) it hath been time to repent in : And yet time of thy reprivall made thee fo much the more re halt not thou spent all this time in making up to thine iniquity full? and hath it beene willingness that thou houldest not perish? yea more, formed alfo, when it should once be, thinking the time lo and defiring that thou wouldst repent, that he thee. Thus ferem. 13. last, God expresset it once be ? yea and confider how many dayes o beene fet, and how many promifes made, thee, and yet still he waiteth unto wonderment. T presse money at thy Baptisme, when thou di fake the devill and all his workes, and to begin to thou show!dft begin to discerne betweene good sooner did the light of knowledge dawne in the

to fight against him ; and thy first thoughts to this day concey and continually evill. And then (haply) in thy peres, before thou hadft rafted of the pleafures of fin, retice an inkling, by meanes of thy education, of his goodmardsthee, and of that happinelle to be had in him, and half the first offer of him, ere thy tender years were poylothe world; and he hath dealt with thee again and againe. whis Word and Spirit; not maired only, but moved ther, and ben a faiter to thy heart long : and I appeal to your hearts. may promifes you have made him, of turning from all your to him, after such a Sermon, which was brought ofdly home : In fuch a fickneffe, and in fuch a strain, thy conkinowes full well : And Itill God hath made tryalf of thee gen thee longer day; and though thou hall broke with him and againe, yet he hath forborne thee againe and againe. had waited this twenty, thirty, forty, fifty, fixty yeers, when m houldest come in , and be as good as thy word , and shift Infriled him. And yet behold and wonder, and frand conat the riches of his long fuffering, that after fo many expence and promises broken by thee, expectations failed and many mockeries of him ,-after all this he is yet wilto scept of the remainder, if thou wouldft fend the reft of left thee in the flesh , according to his will , as the Apolle 1 Pet.4.3. 1 Per.4.3. even to lose principall, use, and all, for what is a requires but the same composition was propounded the y; yea and not only fo but with promise to become a debthee, to bestow further riches on thee than ever yet thou for mable to conceive: yea and all this, when he could have alon worths out of thee another way, and lofe not one farthee, but by punishing thee in hel, recover all to the namest. least, feventhly, hath it beene barely and fimply an act of m m forbearance, though joyned with this willingnesse, bodd not perifh; or meerely a permiffive act of fuffertewlive. But God shewes forth yet more riches of goodin bim ge live, and move, and male, upon his cost and charges; I have bung upon thee arted from my mothers wombe. And confider what thy

life is, that of fo fmall a bottome, he fould fping thred ! had he not drawne it out of his owne powers doth her web out of her own bowels, it had he the fecond minute; to maintaine that radical wolfe that feeds the lampe, and light of thy life, that rates this is as great a miracle as the maintaining the orle in the the poore familhed widow. And further yet, hath be a thee only? Nay more, bath he not defended thee, tool protected thee, tooke thee under his wing, as the chickens, to shelter thee from those many dangers the beene exposed unto ? Otherwise, how many waves hadft thou beene fnatcht away out of the land of the thy cafe, the cafe of the figures onely, which before oned, that when God cryed, Cut it downe, another c it? but there have beene many have cryed . Con the God hath cryed, fore thee : there is never a minute. vils would have had a blow at thy life, as he longed to at Jobs. That thou, a poore lump of flesh, should !! and in the midlt of fuch an holt of fierce and en whose hearts are swelled with malice at thee, and fay to them all, concerning thee, as he did to La Pacob, Touch not this man. And yet if thou were their malice and power, yet confider how many casualties, besides, thou half beene kept in, and fre drowning, killing many wayes, how often have the death come whisking by thee, took away those near ly of thy kindred, brother, fifter, yoke-fellow, house, family with thy selfe) and yet have missed the we looke no farther than thefe dayes of mortality we in; two great plugues in this Kingdome, how have us all here forvived, and now the third is incredi upon us ? To have our lives in fuch deare years of to have our life for a prey is mercy enough, as ferron that these arrowes should flie round about us, one and miffe us I that Gods arrelts (bould feize upon talking with us, and spare us ! how often, many hath thy neck been upon the block, and the are yet hath fallen befides ! To goe no farther th

behanours thereof, if God should not restraine them, would not restraine them, would not be the state of the careth, if God all not fay to them , flay your proud waves. And when in a thefe they have been let out, yet God hath kept a flace, that Smuch should break forth, and no more, which should purge, and wash the body, and make it more healthfull, as the overflowag of Nilus doth. And when then thy body hath been brought enteron all fides, fo that all the Phyfitians in the world could have floor those Leakes; he hath rebuked winde and fea, hath mened, mended thee, and launched thee into the world again, awhole, as found, and ftrong as ever; and God hath faid, as Was, that Then fouldst not die. In a word, if thou confider but Job 22. but thy life is, and the dangers it is subject to, thou wilt acknowthe it is as great a wonder to preferve it, as to fee a glaffe that hin been in continuall use, gone through many hands, and hath be many knocks, and falls, to be kept for forty, fifty, fixty yeers mile and unbroken : God hath carryed thy life in his hand, as it researche in a paper lanthorn in a strong windy night, & kept affiling extinct, when as we often fee in many, that a little cold mes but in at a little crany, & blows their candle out, as fob fpeaks. And eightly, how have these yeeres and houres of thy time le filed up with goodnesse ? and with how many comforts? Im Traytor to live, though but upon bread and water all his what favour is it ? and fo hadft thou lived all this time. mer to miferably, though all thy dayes thou hadft eaten thy bread whenese, and hadft had much forrow with thy ficknesse, as Solorals.) Some there are, who, as fob speaks fob 21.15 die in Job 21.15. betternesse of their soules, and never eat with pleasure, scarce gagood day; and if this had beene thy case, yet this is inenercy. Even what soever is on this fide Hell, is mercy. 1 3.22. fay they in the worst cltate the Church was ever Lamen. 3.22 menth, It is thy [mercies.] not mersy onely, but multitude a nerces are showne us, that we are not confirmed, because his win serenewed every morning. If at the brink of hell, and win, it is mercy. But hath he not all this while filled thy heart indendgladneffe, as the Apolle speaks, All 14. 17 7 ft Ade 14.17.

Ecclef. 17

M 2

forts,

forts, which God vouchfafes men here : not halfe

Pial.41.3.

Pfal. 127.2.

Jer.31.26. Gen. 28.20.

Job.37,17.

Exod.15.26.

Pfal. 68. 10.

his goodnesse is yet told : It would require an are Inventory of them. Half a house in the world to in, and keep thee from the injuries of the weather? more than Chrift had) God he is thy Landlard, (e be thou payeft him no rent;) be it is that build the be T. Haft a bed to lie upon ? he makes it, especially in Pfal, 41.3. Haft thou fleep ? (which is the nurfe of parenthelis of all thy cares and griefes,) he rocks the every night; and as he gives thee a house, so he en It is God keepes off those gnatts of distracting care and thoughts, and terrors of confcience, would but a and keep one continually waking. And when the thy fleepe pleasant to thee ? Go ! makes it fo. Hall to cover thy nakednesse? reade old facebs Indentur and thou shalt see by them whose finding they are wilt give me rayment, that is one of his condine Yea, doe thy cloathes keep thee warme ? even th to him, fob 37.17. He fills thee, feeds thee, ferves thee, fills thy enp, as David describes his good and gives thee thy meat in due feafen; and buth not meales meat, but thou halt had it at thy appointed speaks. And hast thou health? which is the falt to all fings, (without which thou wouldft fay, they has them) He is the God of thy health, and keeps of 26. I will put none of those diseases on thee; I am the healeth thee; that is, preferve thee from them w feize on thee. And these mercies he vouchfaseth are the poorest, and load you with these and the like day.

But hast thou Riches added to these, and abundance? fing of God maketh rich, Prov. 10.22. Though thou hash birth, yet he made those friends, and parents of a feoffees in trust for thee: they were no more, it was bequeathed them, Eccl. 2. last. Or whether thou hince by thine owne industry, it is he gives the wealth, Dent. 8.18. Prov. 12.24. and out of a feed men great, 306 8.7. It is he by his providence but

Deut,8, 18,

the and draines of expense, at which other mens estates est; hath stope that hole in the bottome of the bag, as the specification. And with these riches hath he given these a beart delem. This, as it is a farther mercy, Ecclef. 5:19, and cha. 6.2. from him, as it is noted there.

Or haft thou credit (which is better than riches ? fo fayes Selo-200.22.1.) it is God who gives it, not thy wildom, parts, Prov. 22.1. worth : Eccl. 9.11. favour is not alwaies to men of skill : that is, exceptation of what they doe, without a farther bleffing God. Therefore befides the gifs of wifdome, he gave a furr promife of honour alfo unto Solomon , 2 Chron, I. 11. It is who fashions mens opinions. The Apostle prayes to God fruite might be accepted of the Saints , though no fervice was tabe more acceptable; for it was the gathering and bringing falmer and reliefe to them. It is he rules mens tongues, bids blife, as well as be bade Shimei curfe : and he hath kepe thee and groffe finnes, which as flies, would have entrified the of the good name, who also conceales those thou hast and bides thee from the Brife of tangues, 7 ab 5.21.

thou friends, or doe any love thee? (wherein much of fort of our lives confifts, and therefore David faves of 1 Sam. 1.26. Thon wert pleafant to me) it is God who 2 Sam. 2.26. from in mens eyes , So he did fofeph, Gen. 39.21. If any regenture doth thee a kindnesse, he toucheth their hearts, thaid of the men who clave to Saul) and vifits for thee : the Egyptians beyond all reason the Israelises friends, then favour in their eyes, as the text telsus. And hence 1110. Jacob fayes, He faw the face of God, in reconciled Gen. 22.10. fare, for Gods favour appeared in his look. He put you tercallings, ranks, and stations, gives you all your skill. mmem ; The meanest of trades, to for, and plough, and they are fro the Lord, who is wonderfull in working, (Elay 28. the ag. to the end) even as well as the skill of the most kenver, Limbner, or Embroyderer (as of Bezaleel) the tiges, God was his Master, taught him. Haft thou enare and gifts for higher imployments ? it is not thy trachath acquired them unto thee: feb 32.8.9. Great Joha 8.0. the alwayes wife , therefore it goes not by birth ; nor have

Job. 5-21.

the aged alwayes understanding, it goes not onely by countries in the inspiration of the Almighty. And hast a calling able to thy parts, to be a Scholler, and have thy mind and enobled with the best and choisest jewell the most wisdome and knowledge; whereby the minde is elevated above other mens as they are above beasts? God hath he great Tutor, The mind of man is Gods Candle, and he make than a mans teachers, as he did Moses in Egyptian learning miel, David.

To conclude, hast thou comfort in all these? in richesing, credit, wise, children, meat, drink, &c. He put the sugar, delight and pleasure that especially depends on even to fashion the heart to all these. As ayre lights not with Sunne, nor wood heats not without fire; so neither thy condition comfort thee without God. And therefore 14.17, it is faid, He filled their hearts, at with feed so with the

Ads 14.17.

And besides all these, consider the many peculiar past turnings of his providence towards thee for thy good the ing of things together, ever and anon to doe thee a good the packing and plotting all for thee, better than he have plotted for thy selfe; as thy relief in many surface in many businesses; He workes all our workes in m and for Esay speaks, Esay 26, hath he not taken such special care vidence of thee, as if he had regarded no man else in the

And now when thou hast considered all, bethink withall alittle of thy dealings towards him: what have effects and fruits of all this goodnesse? hold up thy holooke God in the face. It is well yet, that shame begins thee. How hath that his patience and long suffering, to thee space to repent, wrought with thee? how night to hath it brought thee? Such is the perversenesse of many solomon tels us, Eccles. 8. 11. that because sentence is not presently executed, therefore the heart of the penting; thou thinkest to spend the most precious of the strength in sinning, and give God the dregs, the bottom sands, thy dotage, which thy very self and friends are and all these bleffings and comforts which God

Ecclef.8. 11.

haft thou used them against him ? This oyle which been fuell to thy thankfulneffe, bath encreased the fulls, and thy lasts have confirmed them all, Jam. 4. s be hath given , thou halt made idols of, and facilified fl. morning, daily thoughts and affections unto, as polaines, Ezek, 16, from the 15, and fo on : [His meat] 19. verf. he calls it) thou facrificedit to thy belly, which and thy God; thy ffrength to women : the wealth he n ron, you have made use of, but to live at a high rate and to procure the sweetest bits, the daintiest and ly finnes; The edge of that fword of power God hath thy hand, thou hast turned against him and his, haply Children and Ministers ; fo that God, by giving thee hath but made thee more able to offend him, and hath ed an enemy, and by sparing thee thus long hath but more bold to doe it; all his mercies have but fortified against him ; Doe ye require the Lord thus , ye foolish peodade Mofes expolulates the cafe, Deut. 32.6. as Christ Deut. 22.6. le Jewes, For which of all my good workes doe ye stone me ? byou, for which of all his mercies is it, ye fin against at, to fight against him with his owne weapons ? to bele gives you into the devills, his enemies hands? What ld you ever finde in him, thus to deale? God will one day offulate his cause with you, and beape coales of fire woon had, (if that you turne not) because you have rendred for good: and all these mercies thus abused, will be as coales to make hell fire the hotter. And to reason this thirther with you out of the Text, and what arguments ford to work upon you.

ter, first, what it is thou doest; whilest thus thou goest want a Despifer of the Riches of his goodnesse: that which te to goodnesse, must needs be transcendently evill. or then evill, because God is good ! and so much the more how much more he is good, furely there must needs be alled treasure of wickednesse in thee , which will also thend a treasure of wrath in him, what and fin against patience, long fuffering, added to goodnesse ! of all at-, a the richest to the most glorious : for it is that he

glories intin the abusing of which therefore be think debased: of all attributes the tenderest; what his bowels? so are his mercies called; canst his him are there? to despite a mans wisdom, power, learning, it as to despite his love; what canst thou imagine we thee, when thou comment to die? what is it thou we to plead and cry for? O mercy, mercy; why we are, it is mercy thou hast sinned against. Rices patience abused, turnes into fury. I may allude to I Sam. 2. 25. If a man sinne against his brother, it judge him; but if against God, who shall plead for thou sinned against any other attribute, Mercy mine ed for thee; but if against Mercy it selfe, who shall? West, if thou goest on thus to doe so still, the

Efay 7.13.

3 Sam. 2.25.

Hof.11.6.

Mat. 5.46.

Efay 1,

beart ; it argues the greatest hardnesse of all or fecond. You we not (however it comes to pale) with the worlt of men, finners like to your felve that love you, you tender love again, Lake 6.33. and fo with God ? Is it a small thing to weary men, be God alfo? fayes Efay, 7. 13. He thought it infin men than God; but you carry your felves as men, to devills towards God; herein ye have not the hear you : not principles of common humanity. from beafts ; The cords of love are called the cerds of 6. the fpirit of man breakes, melts under kine deed ye use to prick with goades, but the cords of cords of love; no principle being more deeply e hearts than this, to do good to those who der good to jo Nay, would ye had herein yet the hearts of beaffs his owner, the Affe his mafters crib, but my people gainst me. A finne fo much against nature, the those creatures, who have no more than meete viz. the heavens to fland aftonisht at it. But as not grace rifeth higher than it felfe ; fo being po is cast below it felf; fins against it felf, and the begotten in and with it felfe; if it were not fo, I fible thou shouldest have him, who never did the to wound him, who weepeth over thee? and de

ich ferketo fave theerand load him with fine Amer 7.77. Amos 2.37. ther daily with his mercies, Pfd. 68.19.

to third confideration the text inggelts, to fnew the every minute finning and in impeniency, by despiting against mercy, of all other encreaseth wrath; thou treasures; for treasures spent. As thou lawishly spens of mercy, fo God will recover riches of glory out Bei God will not lose by thee , but will reckon with thee for every offer of patience fpent ; for every fand of bring that runnes out, he drops in a drop of wrath Valls, and it will prove a treafure, fuch a treafure as in an ecernal revenue of glory unto God, of all his i, and riches fpent, with advantage; fuch a treafure, as an eternity of time to be fpent upon thee, and yet emptied or made lesse; and the longer thou goest on, heap it will fwell unto. And doft thou know and show full this treature fills, and how much the longer ed on to adde to it. Still the more thou addest, Still the last more then all the years before ? every minutes impenitency to this heap and fumme, as new figures added in a fumme bodoe; the first is but one, the second makes it ten, the third dred, the fourth a thousand, and what a summe will this 501

Aybut thou wilt fay, Tufh, I am in profperity, in health, wealth, afe, and to day shall be as to morrow, and much more 2tt, Efar 56. 12. Well, but fourthly, confider out of the that there will come a day at last, the morrow whereof kady of wrath: It is treasuring up now, but is not brought the day of wrath, till which day thou mayelt goe on proper, as 306 giving us the reason why wicked men prothere, layes, Chap. 21. They are referved to the day of Wraths, ephrall, because treasures are laid up against then ; thou are are, because thy finnes are not yet full, and that treasure full, as the finnes of the Americas were not; and all this patent prosperitie fits thee but for hell. So Rom. 9. 22. they find to be vessells fired for destruction, by long fuffering. And fo Nahum tels us, they are but as flubble laid out in drying, till it be fully dry, Nah 1.10. that it mry be ter; and like grapes that are let to hang in the 5 be ripe, Rev. 17, 16, and fo thou for the minutes.

But thy fenfeleffe heart may hap to fay, Lice no and thefe are but threats, I thinke fo ; therefore it is Text, that it is a Treasure; which, as Treasures till that day comes, and then revealed, as the w though thou feelt not this day a comming, vet G heaven, fees thy day a comming, as David fayes, who is therefore faid to fee it, because himself fees is comming fafter than thou art aware of it, a Pet 24. Sumbereth not, though thou dreamest not of it : li hue and cry, it is fent out, and is on its course, an overtake thee, and that when thou least thinkest of in the night, when thou art affeepe, yet drea 2 Thef.s. when thou art least prepared for it, wine when they were eating and drinking : as God water childe is at the best and ripest, and then takes his watch thee to take thee for thy neglect, at the wo thee haply no time to prepare; they goe downe to ment, Pfal. 73.9.

2 Pet. 2.3.

2 Thef. g.

FIN IS.

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VANITIE

THOUGHTS DISCOVERED:

THEIR DANGER AND CVRE.

By Tho: Goodwan, B. D.



Printed by J.G. for R. Dawlman, 1650.

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The Contents of the Booke.

THE Heart compared to a house of	common re-
ort. of the as military opens of the 10	pag. I
The Heart must be washt, not swept of	nely. 2
Wemust not lie down with unclean Thought	
The vanity of our Thoughts.	Chall Sulla
Whitis meant by Thoughts.	ibid.
hinframe, or how conceived.	aria A
Therewas, and not the Devils.	2 10 13
mevil Thoughts oft-times are punishme	mts of the
meled of our Thoughts.	ibid.
big what, and how diverfly taken.	6
1. For unprofitablenesse.	ibid.
& For lightneffe.	ibid.
& For Folly.	ibid.
4 For inconstancy and frailty.	ibid.
5. For wickedneffe and finfulneffe.	5
luchs are finnes.	ibid.
1. The Law judgeth them fo.	ibid.
2. They are capable of pardon.	ibid.
3. They are to be repented of.	ibid.
lalons 4. They defile the man.	ibid.
in and made in the z	ibid.
6. They hinder all good.	1000000
7. They are the first motioners	or all c-
Witten to know our awalling in June	8.
tantandified, will (out of all objects the	at are put
othe Thoughts) distill holy & usefull medit	
A 2	The.
	A CONTRACTOR

The vanity and finfulnesse of the minde appears as unwillingnesse to entertaine holy medicates	
What a hardnesse there is to hely meditation.	
How little while we are intent in them.	l
	į
Not fledfaft, but like one looking on a Starrethorn	į
Optique glaffe, held with a Palfie hand,	į
We must watch, and that chiefly in Prayer.	l
The vanity of mind in good things, is, Tothin of	į
unseasanably.	ı
The difference of Christs, & Adams, & our Thought.	l
Of the positive vanity of our Thoughts, and when	į
discovereth it self.	l
And this is feen in five things,	Į
1. In its Foolishnesse.	į
2. In its Independencie.	
3. In its Curiofity.	į
4. In its taking thoughts to fulfill the hills of	į
flesh.	į
5. In its representing and acting over fines in	į
thoughts.	l
This representation of our finnes to on the	
doth three things,	ı
1. It makes the heart of man vaine and wyn.	
2. It maketh our defires impatient.	ĺ
3. It makes them finfull and corrupt.	į
The feeming comforts which men have info	ļ
lative enjoying of pleasure, appearing the	į
1. In things prefent.	
2. In things future.	
3. In things past.	
A. C. S.	
After way whereby to know our natural inclinati	ı

The Uses of the discovery of the

We s. To be humbled for them.	100 26
The Reasons why we should be hum	
Wis To make confeience of them.	
The Reasons why	ibid.
Remedies against vaine Thoughts.	à p.29. ad finem.

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Some and the second sec

The Scriptures that are enlightness in this Treatife.

GEn.6.5.	Pag- 3	Prov.17424-5 00 0 PIN
7, 40.14.	3	30.21. m agintes tal
Exed. 18.18.	33	30.21.1 ar al as 6
Deut . 6.6,7.	30	9.10.
I Sam.9.5.	-3	
2 Sam. 15.4.	24	56.12.
Fob 6.3.	27	66.18.
17.11.	11	Fer.31.19.
20.2,3.	4	Matth. 13.35.
21.14.	10	Mark 7.22.
Pfal. 39.3.	31	13.33.
50.18.	24	Luke 10.4. 33
62.9.	6	Ads 17.21.
92.1,2,5,6.		Rom.3.19. 16
138.17.	6	13.ult. 10
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144.4.	6	Ephef.4.26.
Prov.6.14.	430	Ephef.4.26.
6.22.	4	Hebr.12.13.
16.30.	II	Fam.4.13.



ged when to record to sel ?

VANITIE THOUGHTS

JEREM. 4. 14.

Imoloughall thy vaine Thoughts lodge within thee?



N these words he compares the Heart unto some house of common resort, made as it were with many and large roomes to entertaine and lodge multitudes of Guelts in; into which, before conversion, all the vaine, light, wanton, profane, dissolute thoughts, that poste up and down the world (as your thoughts doe) and run riot all the day, have

topen accesse, the heart keeps open house to them, gives them ag, cheerfull welcome, and entertainment; accompanies an unuils ore all the world for the daintiest pleasures to them with; Lodgeth, harbours them, and there they, like any Gallants, and Roysters, lodge, and revell it day and night desire those roomes they lodge in, with their loathsome filth tomits. How long, sayes the Lord, shall they lodge therein?

Whilst

whilf I with my Spirit, my Son, and traine of doore and knocks, Revel.3.20. and cannot finde which filthinese, &cc. the Heart this house the beart from wickednesse. Washi, not fwept one (as Mat. 19.42 the bonfe (the uncleane first re to be fwept of evils that lay loofe and upperm cleanled of those defilements which flick more corporated and wrought into the Spirit. And unruly guelts must be turned out of dores, without an they have staid there long enough; too long; How the time past may suffice; as the Apolite speaks, they a there no more. The honle, the foule is not in conver pull'd downe, but onely thefe quelts turned out : an kept out they cannot be, they will fall enter whill we are houles of clay, yet lodge they must not : if thoughts of revenge come in in the morning or day time they mult out ere night, Let not the Sun go down upon your trab, For fo you may come to lodge yet a world guilt in with them : Give not place to the Devill (for it follow bring feven Worfe With bim. If uncleane thoughts of to bed to thee, when thou lyelt downe, let them not thee. To conclude, it is not what shoughts are in and passe through them as what lodging they have difference your repentations: many good thoughts may passe, as Strong thorow a bad mans heart; wise multitudes of the houghts may make a thorow heart, as interruptions, as the cakings in upon the heart of a but still they loss to there; are not fostered hard. My scope in an ordinary course is, to discover

My scope in or ordinary course is, to discover nesse and vanity of the heart by nature win the heart but in the upper parts of it, the understanding, and ments thereof, which are to be washe out of it, and filement, which in my broken order I means to have the heart but is here specified, The Vanity of you Thousand discovery sake of which onely. I those this is ground; That is it, therefore, which I will chiefly subjett which, I confesse, would prove of all the

to travell over the whole Greation, and to take a fordist to travell over the whole Greation, and to take a fordist to travell over the whole Greation, and to take a fordist to travell over the whole Greation, and to take a fordistributed and account of all that vanity abounds in all the
traveller, was (as you know) the taske of the wifelt of men,
the flower of his fludies and labours: But the vanitie
themse varieties of vanities, than the Great. Our thoughts
the transmet subject to vanities, Rom. 8. 20. therefore themteste subject to vanity much more. In handling of them I
Then you, 1. What is meant by Thoughts. 2. What by vanity.
The me thoughts are vaine. 4. Wherein that vanity doth con-

behin the generall, and fome particulars.

Tit what is meant by thoughts, especially as they are the intenbjet of this discourse, which in so valt an argument I must mend all the internall acts of the minde of man, of what referrer, all those reasonings, consultations, purposes, resos, intents, ends, defires, and cares of the minde of man, as old to our externall words and actions, fo Ifay 66.18. All me divided into those two, I know their works and their what is transacted within the minde, is called the what thereof doe manifest themselves, and break out ines, are called works. And fo Genef. 6. 5. Every imaginadistinguis (omne figmentum) all the creatures the minde within it felfe, purpoles, defires, &c. (as it is noted in the a rewill : where by thoughts are understood all that Within the minde, (as Ezech. 11. 5. the phrase is) and so inme wlearly use it, and understand it, so To remember & s. to shinks of him, Gen. 40. 14. to have purposed a thing, we webt to doe it. To take care about a bulinelle, is to sake 1 Sam. 9.5. And the reason, why all may thus be called be, is, because indeed, all affections, defires, purposes, red up by thoughts, bred, fomented, and nourithed by no one thought paffeth, but it stirreth some affection of how care, griefe, &c. No, although they are thus largely re yet I intend not to handle the variety of them in lo similar present: I must confine my felfe, as strictly as be, to the vanity of that, which is more properly called the thinking,

thinking, meditating, confidering power of man, with understanding or spirit, that being the subject to Thoughts not being in this sense opposed onely to but unto purposes and intents, so Hebr. 4, 12, at pirit, so thoughts and intents seems to be opposed.

2, 3. Thoughts are appropriated to the Spirit of And againe yet more strictly, for in the understanding of the reasonings or deliberations in our actions but

onely in the Speculative part.

And fo, I can no otherwife expresse them to you Those fame first, more simple conceits, apprehension those families, meditations, which the understanding fame; frames within it felse of things; those whereon ponder and pore, and mufe upon things, thefe I I meane those talkings of our minds with the th as the Scripture calls it, Prov. 6. 22. those fame views, chattings, the minde hath with the things the things we feare, with the things we love. For a our mindes make their companious, and our the discourse, and have a thousand conceits about the by thoughts. For belides that reasoning power, power, whereby we aske our felves controul! doe ? and whereby we reason and discusse the inward closet, the Cabinet and privie bo there is a more outward lodging, that prefen entertaines all commers, which is the thinking. power in man, which suggesteth matter for confiltations, and reasonings, which holds view them, which entertaineth all that come of our affections.

2. I adde, which the mind frames mishin is followed their original to us, and their manners 6. 14. Frowardnesse is in his heart, fabricanar, being as a Smith doth Iron, hammers it out: and the materials of this frowardnesse in us; upon all are presented to us, the minde begets somethous ons on them; and as lasts, so thoughts are come

19.4 They conceive mischief, and bring forth iniquity, and contarios egges, and weave Spiders webbes. And verse 7. function in thoughts of iniquity, because our thoughts are egges of our owne laying,

the things prefented to us be from without.

this I adde to fever them from fuch thoughts as are inand cast in, onely from without, which are children of anobeetting, and often laid out of doores : fuch as are blafon thoughts cast in by Satan, wherein if the foule be meerly the (as the word Buffeting implies, 2 (or. 12.7.) they are of your thoughts, but his; wherein a man is but as one in a with another, where he heares another fweare and curfe, anot get out from him; fuch thoughts, if they be onely ident defile not a man. For wothing defiles a man, but What fre within, Mat. 15. 18, 19. or which the heart hath beaton it by the Devill, as thoughts of uncleannefic &c. methough he be the father, yet the heart is the mother bilden doe, and by that we may diftinguish them from the panely, when we have a foft heart, an inward love anto fothat our hearts doe kiffe the childe, then they are our orelic when the heart broods upon those egges, then our shoughts though they come from without.

inghthis is to be added, that even those thoughts, wherein their petitive, and which Satan calts in, which we doe no oppower, wherein he ravisbeth the heart, rather than begets more, (if there be not any consent to them in us, then it is a law, as in law it is not) I yeild those thoughts are punishment of neglect of our thoughts, and of our suffering manufact; as Dinich, because the went cunningly out, to the Daughters of the land, was taken and ravisht, though additional; yet it was a punishment of her curiolity; or else yet the punishment of the neglect of good metions of the in; which resisting, we thereby grieve him, and so he deales the save with our children, fusiers us to be scared with bugant to be grieved by Satan, that we may learne what it is manthly is selfe, or by the help of fancie, thus begets and

B 2

entertains, because there are no thoughts or likes at any time in our fancies, but at the same times understanding also reflected unto it: As when to glasses are placed opposite and nigh each to other, species appears in the one, doe also in the other,

Secondly, let us fee what vanity is, take it in all the on

1. It is taken for unprofitablenesse. So Eccles. 1.2.3. It became there is no profit in them under the San, the thoughts by nature, the wiself of them will not find stead in time of need, in time of temptation, distributed in time of death or Judgment, 1 Cor. 2. 6. At the state wise comes to nonght, Prov. 10. 20. The beart of the wise comes to nonght, Prov. 10. 20. The beart of little worth, not a penny for them all, whereas the thoughdy man are his treasure: Out of the good treasure he be brings them forth. He mints them, and they are his riches. Psal. 138. 17. How precious are they? he there our thoughts of God, as the object of them, thy though, (of thee) are precious.

2. Vanity is taken for lightnesse. Lighter than each used, Psal. 62. 9. and whom is it spoken of to fine, thing in them be lighter than other, it is their the fwim in the uppermost parts, float at the top, is at the heart; when all the best, and wifest, and deeped thoughts in Balthazar a Prince, were weighed, they

100 light, Dan.5.17.

3. Vanity is put for folly. So Prov. 12. 11. Vanity all one with men void of understanding. Such are or among other evils which are said to come un of the 7.22. dependent is reckoned as one, feelishnoss, that are such as mad men have, and fooles, nothing to of which there can be made no use, which a made whence they should come, nor whither they would dence.

4. It is put for Inconfiancy, and frailty, therefore fondow are made Synonomaes, Pfal. 144.4. fish are flitting and perifhing, as bubbles, Pfal. 146.4. 46.6 perifs.

lally, they are vaine, that is, indeed, wicked and finfull vanity Tex here, is yoaked with wickedneffe ; and vaine men, and of Belial are all one, 2 Chron. 13. 17. And fuch are our wer by mature. Prov. 24.9. The thought of foolifbreffe is finne. therefore a man is to be humbled for a proud shought, Prov. For fo laying band on the mouth is taken, as fob 29. 37. being vile in a mans owne eyes.

And because this is the fense I chiefly must infift on, in handwho wantie of the thoughts, and also men uspally thinke that king free; I will therefore prove this to you, which is the

Doctrine raised, that Thoughts are simes.

1. The Law judgest them, Heb. 4.12. rebukes a man for them. 10.14 35. and therefore they are transgressions of the Law : of halfo did Christ rebuke the Pharifees for their ill thoughts. 16.9. 4 which argues the excellency of the Law, that reacheth

a Because they are Capable of pardon, and must be pardoned. execunnot be faved, Alls 8. 22. which argues the multitudes

for compassions, seeing thoughts are so infinite.

1 They are to be repented of, yea repentance is expressed, as coin at them. So Elay 55.7. Let the surrighteous man forfake ideeles; and a man is never truely and thoroughly wrought dargues that they are naturally rebellious, and contrary to . And this also argueth the Power of grace, which is able to and to hobdue fo great an Army as our thoughts are, and mand them all, as one day it will doe, when we are perfectly.

4. They defile the man : which nothing defiles but finne . 16.15.15,16, 17. Out of the heart proceed evill thoughts, thefe

his mes ment and was end

5. They are an abomination to the Lord, who hates nothing but and whose pure eyes can endure to behold no iniquity, Prov. 15.16. agod Meditations are acceptable, Pfal.25, ult. fo, by the rule of etrity, badare abominable.

6. They binder all good we should doe, and spoile our best perminces. Vaine thoughts draw the heart away in them, that the aman should draw nigh to God, his Heart, by reason of his. his thoughts, is farre off from him, Efay 29. 16. A after his coveron neffe, when he should hear, as the Prophecause his thoughts thus run. Now nothing else his separate, and what doth estrange us from God, is so

mity to him.

7. Our thoughts are the first motioners of all the evil in they make the motion, and also bring the heart and obed gether; are panders to our lusts, hold up the object till he hath plaid the adulterer with it, and committed folly, in culative uncleannesse, and in other lusts, they hold up the ges of those gods they create, which the heart falls down worships; they present credit, riches, beauty, till the heart worshipt them, and this when the things themselve are sent.

To come now to those Particulars wherein this maiyof

thinking, meditating power of the minde confilts.

First, I will discover it in regard of thinking the how unable and loath &c. it is to good thoughts; in the in regard of the readinesse of it to thinks of evil and out to

For the first, first in a want of ability ordinarily, to raife and extract holy and ufefull confiderations from all ordinary occurrences, and occasions ; w fo farte as it is fanctified, is apt unto. A heart in whose affections true grace is enkindled, out of lings with him, out of the things he fees and heares objects are put into the thoughts he dilliter ho afefull medications; and it naturally doth it, and it, fo farreus it is fanctified. So our Saviour Ch of others which he heard, all accidents and occur raife and occasion in him heavenly meditations throughout the whole Gospels: when he ca ipeaks of the Water of life, John 4, &c. Many given; He in his thoughts translated the booke into the booke of grace, and fo did Adams he his Philosophie might be truely termed Drown, God in all; all raifed up his heart to drankful So now in like manner our mindes, to faire as fied, will doe. As the Philosophers Rome tornes

As the Bee fucks honey out of every flower, and a good theks out some sweet and wholsome nourishment out exertes anto it felfe : fo doth a holy heart, fo farre as Ged, convert and digeft all into spiritual usefull thoughts: to may fee, Pfalme 107. ult. That Pfalme gives many inmof Gods providence, and wonderfull workes which he doth the fames of men , as deliverances by Sea, where men fee his ders: deliverance to Captives, &c. and Rill the foot of the is. Oh that men would therefore praise the Lord for the wontowker he doth for the formes of men. Now after all thefe sees he concludes, that though others paffe over fuch occurmes with ordinary flight thoughts, yet fayes he, The righteene After it, and rejoice : that is, extract comfortable thoughts out which shall be matter of joy, and who fo is wife will observe derlings, that is, makes holy observations out of all these, and and principle of wisdome he understands Gods goodnesse all and to his heart is raifed to thoughts of praife, and thankde and obedience. Now compare with this the 02 Pfalme stefor the Sabbath (when in imitation of God, who that day this workes, we are, on our Lords day, full to raise holy full thoughts out of them to his glory, which he that penthat Pfalme then did, verfe 1, & 2. and) verfe 5. How great works! &c. A brutift man knowes not, nor will a foole usdebit: that is, he being a beaft, and having no fanctified iple of wildome in him, looks no further then a beaft into workes of God, and occurrences of things; looks on all mes things provided for mans delight by God: but he be feldome boly foirituall and usefull thoughts out of all, mu the art of doing it.

minde is much fanctified, raifeth other thougher our

21.23. Wifely confiders, &c.

So when outward mercies befall us, the next age to have, is to project eafe by our wealth, then many yeares; and when judgments befall us we are with thoughts of complaint, and feares, and cares out again. But what werethe first thoughts 706 had p of the loffe of all ? God bath given, and the Lard hal be the Lord for all.

Such thoughts as these (which all opportunities) good heart is apprehenfive of, and doth naturally owne ufe. So farre Barren as our thoughts are, fo farre

Secondly, the vanity and finfulneffe of the minde a loathneffe to entertaine boly thoughts, to begin to fe thinke of God, and the things belonging unto our of loath they are to this as School-boyes are to goe to or to bufie their mindes about their leffons, their he of play, fo loath are our minds to enter into ferio tions, into fad folemne thoughts of God, or death, as loath to think of death, as theeves of the execute of God, as they are of their Judge. So to goe over actions, in a review of them, and read the blurd w hearts, and to commune with them, at night in the e (as David did, Pfal. 119. 59.) men are as loath to School boyes are to perfe their leffons, and the fall have made, fob at. Depart from us (fay they in 700) from their thoughts they meant it for it follows we knowledge of thy waies : They would not thinke of them by their good wills; and therefore our m ftomack, are nauseated with the very scent of go Soone cast them up againe, Rem. 1. 28. They like a knowledge of God: let us goe and trie to winde up any time, to holy meditations, to thinke of what or what we have done, or what is our duty to do finde our mindes like the pegs of an infrument, I fingers, as we are a winding them up, and to fall againe, ere we are aware of it : yea, you hall for

the what may occasion such thoughts; even as men goe our the say, when they see they must meet with one they are to peake withall; yea men dare not be alone, for feare doughts should return upon them. The best shall finde a lock, for an excuse, by other occasions to knock off their that from what is good; whereas in thinking of vain earth-

houres palle away ere we are aware of it.

ally, the vanity and finfulnelle of the mind appeares in the that though they entertaine good thoughts, yet the mind will not be long intent on them. Some things there are, we are, and can be intent upon, and accordingly dwell monthem, and therefore in Job 17. 11. The shone has are the possessions of the heart, (fo it is in the originall, and in the margin) fuch thoughts as are pleafing, the heart conthem ; yea fo intent are we often, that they hinder our erestis faid of wicked men, They cannot fleepe for multitude Lantes, Ecclef. 5. 12. So, to devise fromard things, Solomon Prev. 16. 30. That a man fouts his eyes, that is, is exceedmentive, poreth upon his plots; for fo a man doth use to to flort his eves when he would be intent, and therefore it is merefied. But now let the minde be occupied and bufied good things, and things belonging to our peace, how Mysit? which things should yet draw out the intention the minde : For the more excellent the object is, the ftronger itention should be. God is the most glorious object our dican faften on, the most alluring. The thoughts of whom fore should swallow up all other, as not worthy to be feene ineday with him : But I appeale to all your experiences, thoughts of him be not most unsteady, and are, (that I (compare it) as when we looke upon a Starre thorow an time glasse, held with a palsie shaking hand: It is long ere wee bing our mindes to have ken of him, to place our eyes up-lin, and when we have, how doe our hands shake, and so tever and anon? So whilft we are in never fo ferious mith him, when all things elfe should stand without, and dere to offer entrance, till we have done with him, yet how thinkes are there in the heart, at which other thoughts come

come in? and our minds leave God, and follow the after our coverou/neffe, our credit, &c. as the Propher Exech. 33. So when we are hearing the Word, his minds ever and anon runne out of the Church, and gaine, and so doe not heare halfe that is faid? So what our callings, which God bids us to be converting all our might, Eccl. 9. 10. yet our minds like idle megligent servants, though sent about never so serious yet goe out of the way to see any sport, runne after a that crosse the way, follow after Batter-slies that bout us.

And so when we come to pray, Christ bids wast a Mark, 13, 33, that is, as if we were at every dore to gnard that none come in and disturbe and knock is of oft doth the heart nod, and fall asleep, and ran into world, as men in dreams doe? Yea so naturally are do to us, when we are busied about holy duties, that as come from men, when very weake and sick, era the ware of it; so doe worldly thoughts from us, and not ried out of that streame of good our minds was maintain.

fome by-creek ere we are aware of it.

Fourthly, the vanity of the minde appeares, in reg things, that if he dorn thinke of them, yet it doth it It is with your thoughts as with your freeches, their lies in their placing and order, Prov. 29. 11. If ful are as Apples of Gold in pictures of filver. And as bring forth actions, fo thoughts in due forfon; as the thefe buds should come out in featon, Pfalm. to. A ty of the minde appeares in thinking of some good d times unfeafonably; when you are praying you onely have no worldly thoughts come in, but no praying thoughts. But then haply fome notions of Sermon will come readily in a fo in hearing, a mi have good thoughts that are heterogeneall to the So when a man is falling downe to prayer, los man had forgotten, when it should have bee then come in, or what will affect a man much to him. This mifplacing of thoughts (Suppose they is

they should be welcome: we finde our minds roady to thoughts about any thing, rather then what God at pre-cultiunto. When we goe to a Sermon, we finde we could a find our thoughts more willingly about reading or happitarching our hearts; unto which at another time, when called a re should be most unwilling to. We could be content to mild over the fields of meditations and miscellanious and the should be about good, rather then to be tied to that

te and kept in one fet path.

is then and Christ no chought was misplaced, but though in use as many as the Stars, yet they marched in their confes, a her pheir ranks. But ours as Meteors dance up and downers. And this diforder is a vanity and sinne, be the thought milly never so good. Not every one that hath the best pare therefore first step up the Stage to Act, but take his right in Printing set the letters be never so fair, yet if not placed deir order, and rightly composed, they marre the sense. It is a promise to a Righman, that (as some read it) bis shoughts shall be ordered.

of b much for the first part, The private finfulncile in our

du; in respect of what is good.

his fittedly, I proceed to discover that positive varity, it is present in our thoughts in regard of what is evil. And this not to be expected, nor indeed can it be performed by ran, to reckon up the severall particularities of all those is thoughts which runne through mans heart; I will infift to more more generall discoveries, to which particulars

whereduced for a tafte of the reft.

ind, the vanity of them discovers it selfe, in that which he alls, Mark 7, 22. Loguerien, foolishmesse: that is, such the is mad men have, and sooles; which soolishmesseize which inthat unsetled wantonnesse and unstanged of the hinthinking, that like quick-silver it cannot sixe, but as suffices. Prov. 17, 24. A faoles eyes are in the ends of the he was the other, shooting and streaming, as those Meteors

you you

you fee sometimes in the ayre. And though indeed man is nimble and able thus to runne from one end to another, (which is its strength and excellent would not have this strength and nimblenesse; and in curvetting and trembling, (as I may call it) but it recting all our thoughts straight on to his glory, our tion, and the good of others; he gave it this nimblene away from evil, and the first appearance of it. A walke in Gods wayes he calls us to, fo every thought every action is a step: and therefore ought to be les Braight fleps to your feet, fayes the Apollic, Hebrens 17.18 ing not to the right hand nor to the left, untill we co journeys end of that bufineffe we are to thinke of thoughts, at best, are as wanton Spaniels, who thou they goe with and accompany their Mafter, and company their Mafter, and company journeys end with him in the end, yet doe runne Bird, and wildly purfue every flock of theepe they fee. fleadinesse, it ariseth from the like curse on the mind as was on Caine, that it being driven from the preferred it proves a vagabond, and so mens eyes are in earth.

This foolishnesse or apparorn is also feene in that I in our thoughts; they hanging oft together as rope of we fee more evidently in dreames: And not one when awake also, and that, when we would fer our most ferious, how doe our thoughts jangle and ring and as wanton Boyes, when they take pens in their ble broken words that have no dependence. The thoughts: and if you would but looke over the con which you write continually, you would finde as a in your thoughts, as you finde in mad mens speeche nesse and distemper is in the minde fince the fall (th peares not in our words, because we are wifer) ! were taken of our thoughts, we should find the grant, that we know not how they come in, nor came, nor whither they would. But as God doth weight, number, and measure, so doth his Imageina it is renewed. And, by reason of these two, the fall,

inherence of our thoughts, we bring our thoughts often to the, to no perfection, but wilder away our time in thinks (in you all to fay) of mething, and as Seneral fayes of mens to of Ships that are toft up and downe at Sea, it may be inherenced have beene toffed much, but fayled nothing; The like his respect may be said of the thoughts: Or as when men the imperfect dashes, and write non-sense, They are faid to with they doe not write: So, in these follies and independen-

we wilder and lofe our felves, we doe not thinke.

Be non the contrary if any frong luft, or violent puffion be then our thoughts are too fixed and intent, and run in fo far firth finfull objects, that they cannot be puld out againe, or may diverted or taken off: which is another vanity. For thoughts and our understanding part was ordained to mone, allay, and cool, and take off our passions, when they are ring over, to rule and govern them. But now our thoughts emielves subjected to our affections, and like fuell out ethem, doe but make them boile the more. And although thoughts doe first stirre up our fears, joyes, defires, &c. vet being ftirred up once, chain, and fix, and hold our thoughts those objects, so as we cannot loosen them again. Thereefives Christ to his Disciples, Why are you troubled, and why thurshes arise in your hearts? For perturbations in the aftons canse thoughts like fumes and vapours to ascend. Thus whim of fear be up, how doth it conjure up multitudes of ally thoughts which we cannot conjure down again, nor hide cres from? But which haunt us, and follow us up and m, where ever we goe, to as a man rups away purfued by wen thoughts, the heart meditates on terrour : As Ifar 22. 18. when forrow is up, how doth it make us study the crosse thicks upon us? which to forget would be an ease unto the id. But a mans passions makes his thoughts to con it, and to raby heart, over and over again, as if it would not have us stit. So when love and define is up, be the thing what it will, earetaken with, as preferment, credit, beauty, riches, it fets thoughts a work to view the thing all over, from top to e(as we fay) to observe every part and circumstance, that make it amiable unto us: as if a picture were to be drawn of

it. So when joy is up, we view the thing we rejo it over and over, as we doe a Book we like, and we tittle, we are punctuall in it; yea, so inordinate as often we cannot scep for thinking on them. Abundance of riches will not Suffer him to flees, for a thoughts in his head, speaking of a man who is con doe thoughts trouble the Belfhazzers and Not the world ? Dan. 4. 19. fo Proverbs 4. 16. They & they have done mischief; if their delires remain on doe diffurbe their thoughts, like froward children ! ing : fo as, often, thefe which men count free (as) thoughts) doe prove the greatest bondage and to earth unto them, and doe hinder fleepe, the nurle of out, and live upon the heart that bred them, we that when a man fall fay (as feb. 7. 13.) My bu me, by putting a parenthefis to his thoughts, and fa which he hath when awake, yet then they haunt am verle 1 4. terrifie him. A man cannot lay them afie his cloake: and when men die they will follow t and torment them worse there; your thoughts are greatest executioners there, even the worme that dies

Thirdly, the vanity of the minde appeares in carin ing, and itching to be fed with, and to know (and the ing to thinke of) things that doe not at all concerne experiment of this in Schollars (whose chiefe worker (hop) how many precious thoughts are fpent this curiofity of knowledge, as appeares by those the A rebukes, that affect, as 1 Tim. 6. 4, 20. appolition of fi foralled curiofities of knowledge of shings they So Collaff. 2. and I Tim. 4. 7. he calls fuch iffues of they dote on, eld wives fables : because as fables ple fo doe these their minds, and of that itch they have in as women with childe, in their longings, contest p with what the place affords, or the feafon, with had but often long after fome unheard-of rarry, or, it may be, not at all to be had: Thus men not c themselves with the wonders of God, discovered in of his Word and Works, they will launch into another

tof their own making, and there they faile with pleafure, or of the School men did in some of their speculations, and their precious wits in framing curious webs out of their

the mother instance also in others, who have leasure and much, they should ballast their hearts with the ideal and take in those more precious words and wisdome and knowledge to profit themselves and others, and to build their own fouls, and whereby they may be enabled to serve country, but now what doe their curious fancies carry auto, to be versed in, but Play-bookes, jearing Pasquills, units, fained stayes, which are the curious needle-work of thines, so as they load their heads with Apes and Peacocks are, instead of pearls and precious stones; so as a man may a salmon, Prov. 15. 14. The hours of him that hath modificates their cars and eyes to read: all these the stay pareciors (as it were) for food, for the thoughts, like action men live on aire and winde.

To kave them, how do others out of meer curiofity to know in the their thoughts, liften after all the newes that flies up to muthe world, from all the froth that floats in foolithmouths, and please themselves only with talking, thinking.

hearing of it ?

Menot condemne all herein: fome their ends are good, they can make ale of it, and doe as Nehemiah did, who intend how things went at ferufalem to rejoyce with Gods and mourn with them, and pray for them, and to know to fashion their Prayers-accordingly: But I condemne that much that is in them, when it is done but meetly to please thinder; which is much delighted with new things, though that me not; such the Athenians were, Alls 17.21. In loc some men long all the week till they have events and is ind make it a great part of the happittess of their lives, to have late more then their lown hearts, and affaires of their lives, to have late more then their lown hearts, and affaires of their lives, to have late more then their lown hearts, and affaires of their lives, to have late more then their lown hearts, and affaires of their lives, to have late more then their lown hearts, and affaires of their lives, to have late more then their lown hearts, and affaires of their lives, to have late more then their lown hearts the miseries of the Church of lives and the preach on where were they come. I speak of lives in just lay not to heart the miseries of the Church of

Chrift,

Chrift, nor help them with their prayers, if at a

happen.

The like curiofity is feen in many, in defiring to fecrets of other men, which yet would doe there no know, and who doe fludy mens actions and ends, not he or doe good to them, but to know them, and think thereof, when alone, with pleasure; this is curiofive perly a vanity of the thinking power, which it main and is indeed a great finne, when much of mens m thoughts are spent on things concern them not. For the we ought to know, and which doe concern us, are o take up all our thoughts alone, neither shall we have fpare; and thoughts are precious things, the immediate and buds of an immortall nature; and God hath given w to covne them, to lay them out in things concern our and of our neighbours, and his own glory; and the fpend them is the greatest waste in the world; can Corn you put in to grind, for God ought to have to Prov. 24. 8. He that deviseth evill shall be called as person, not alwayes he that doth a mischievous action, deviseth it : and verse 9. he aggravates it, a mini, f thought is finne, then a combination and conspiracy of thoughts is much more.

But 4. this is a worse vanity then this, and that in its mated' Rom. I 3. alt. Taking thought to fulfill the last of the regionar rotes [To make projects for it.] For though they that look out where the best markets are, the beloganities for sinning in any kind, the best bargaines for strike preferment, for riches, &c. For example, would a man his thoughts study the art of it, men frame their own his thoughts study the art of it, men frame their own his climb withall, invent wayes how to do it, though often as as to Haman their own Gallows. Would they be not doe they study? even all cheats and tricks on the same their own of the same their own frame their own that is, all the cunning tricks of the same the wayes of oppressing, defrauding, and going beyond the same their own of the winners, and those that same themselves should be the winners, and those that

the losers, Isay 32.7. It is said, That the Instruments of the sharlish are evill, and be devises he miched devices to detail the por: would a man undermine his opposite, as one of thanks in his light, and who hinders his credit? he'll digge of fall apioning, with his thoughts, his engine, in the night, toget pit, as the Scripture phrase is, and digge deep to hide his mately to blow him up in the end, and so as he shall not how who hurt him; and this is worse then all the former, this laid utificiall villary. The more devising there is in sinne, the work; therefore the sact about Uriah, not so much that of lablaba, is objected against David, because he used art in it; that thought for it, but in the matter of Bathsheba, thoughts whim.

Fally, the fifth is the representing or acting over finnes, in our whits and imaginations, personating those pleasures by imaion, which at present we enjoy not really, faining and gining our felves to act those finfull practises we have not cunity outwardly to performe : speculative wickednesse medoe call it, which to be in the power of imagination to k, is evident to you by your dreames; when fancy playes its most, and to allude to what the Prophet fayes, makes us tene we eat when we are an hungry, to drink when our foules are th. Ila 19. 8. But I mean not to speak of the power and imption of it, as in our dreames : it were well if, as the Adespeakes of Drunkennesse, that this speculative wickednesse meonely in the night. But corrupt and diftempered affections tealmen into fuch dreames in the day, and when they are nk, there are then (to borrow the Apoltles expression) filthy reme, Jude 8. that defile the flesh, even when awake : when, his biswanting work, their fancy erects to them a stage, and instruction imaginations and thoughts a work to entertaine his fifthy and impure defires, with shewes and playes of their mmking, and so reason and the intention of their mindes, sit secutions all the while to view with pleasure, till their or whatever else they have a mind unto.

tor defires and lults of interruption in their pleasures, so fin-

First, valo and empty it appears to be in this; for the pleasures of sin, when they are never so fully, solidly, resulting the state of sin, when they are but shadowes a meer out sigure, as the Apolitic calls the world. It is opinion of inner that casts that varnish of goodnesse on them, which is not in them. So Felix and Berniers pomp is termed remained but now this speculative enjoying of them onely in impact (which many mens hearts take so much pleasure in) the sour selves in the bare thoughts and imaginations of them, but a shadow of these shadowes, that the souleshould have embrace and commit adultery with clouds only this is to be bond all other vanities, that maketh us vainer then other tures, who though subject to vanity, yet not to such as this

Secondly, it argues our defires to be impatient, to be designed from, or interrupted of their pleafures. When the fooling found fo greedy, that when the heart is debarred or fooling from those things it desires, and wants means or opposite to act its sufts, as not being to stay, it will at least enjoy as imagination, and in the interim, set fancy to entertain the with empty pictures of them drawn in its own thoughts.

3. Thus they appear also to be exceeding finfall and come an animard act of finne, it is but as an act of where down to creature when ready enjoyed: But this is Inself, when you our souls and spirits with these imaginations and skeeting the are begotten in our own fancies, being the children of or on bearts.

And yet (my brethren) fuch speculative enjoying of plants, and acting over of fins the mind of man is full of, as will spec

in many particulars.

First, look what comforts men have at prefest in their personant at command, what excellences or endowments, not to be alone to study, and think of them, and when the at questred from the present use of them, yet they will againe and again recounting and calling of them up survey of their happinesse in them, applicating their out in their conditions. And as rich men that love mone, and looking on it, and telling it over; fo doe men to be up their comforts and priviledges they enjoy, which

ate ashow sich they are, how great, how they excell others pertiand gifts, &c. Oh how much of that precions fand of m houghts cons out this way! Thus he in the Gofoel, he ers an audit in his beart ; Soule (faith he) thou haft goods laid wany peres. So Haman, Efter 5. 11. takes an Inventory his bonours and goods, he talkes of all she glary of bis riches, dalle things wherein the King had promoted bine. So Nohn-Langer, Day. 4. 30. as it may feeme, he was alone walking tolking to himfelfe like a foole, faving to himfelfe, Is mor this mu Babel which I have built by the might of my pomer, for the naf my Majefty ?

at as thus upon their comforts, fo also upon their excellenastheir learning, wildome, parts, &c. Men leve to fland ingupon these in the glasse of their owne speculation, as a sit anifeth from the felfe-flatery is in men; fo alfo that micht keepe their happinesse fittl fresh and continued in me; which thoughts, when they raife not up the heart to nesse to God, and are not used to that end, but are belsoforide: they are vaine and abominable in the eves of du soperes by Gods dealing with those fore mentioned nothe one be fayes, Then foole, this night; the other, whilf and was in his mouth (giving him no longer warning) he ha with madneffe and brutishnesse: and Haman, you know, mikes Well that doth fivell before it breaker, and falls to me and decay.

broadly. This Been lative enjoying of pleasures, and acting or fine that in fancie, doth appeare in regard of things to come when we have in view, or any hopes of mens thoughts goe mafore to meet them, with how much contentment doe schoughts ontcotaine their defires; with value dromitings in possibility to be enjoyed. So they in Efoy wind up their harts thought and promised them, To morrow fall be as to had much mure advandant, Ifay 46, 121 So they Pain 41 15. Millery and in gaine. And the promite of this, and the thoughts

thoughts of it afore-hand feeds them, and keeps up their h comfort. When men rife in a morning, they begin to fore with much pleasure, what carnall pleasures they have the fion and promise of that day or weeke, as to goe to fach a ny, and there be merry ; to goe fuch a pleafant journe fatisfaction in fuch a luft, heare fuch newes, &c. And the ly men live by faith in Gods promifes, Hab. 2. 4. Ifa 18 By these men live, and this is the spirit of my life, faith H even What God hath foken, ver. 15. So doc carnall men! upon the promifes of their own hearts and thoughts ifo (for to this head of vaine thoughts, these vaine promising be reduced, Pfal. 49. 11. Their inward thought is, the Ball continue for ever, and this thought pleafeth them; pleasure almost is there, which a man makes much according but he acts it first over in private in his owne thoughts? doe men foolishly take their owne words and promises befoole themselves in the end, as feremy speakes, ferem. 12. take up before-hand in their thoughts upon traft, the pe they are to enjoy, even as spend-thrifts doe their rents or H their revenues before they come of age to enjoy their l that when they come indeed to enjoy the pleasures in ed, either they prove but dreamers, as Ifay. 29.6. they fe foules empty, or fo much under their expectation, and fo as they have little in them, that there still proves more in imagination then in the thing, which ariseth from the and greedinesse of mens desires, as the cause hereof; he makes them fwallow up all at once. So Hab. z. E desires as Hell, he beapes up all Nations, swallows the thoughts. So an ambitious Scholar doth all prefera in his view.

Thirdly, this speculative mickednesse is exercised in a towards things puss, in recalling namely, and revise thoughts the pleasure of sinfull actions passed; who runnes over the passages and circumstances of the since committed, with a new and fresh delight; who up their dead actions long since buried in the same were transacted in, and parley with them, as the world with Satan in Samuels likenesse. And whereas

has croffe lines over them, and blot them out through faith Orift Blood, they rather copy and write them over again their thoughts with the fame contentment. So an unclean perfacan fludy and view over every circumstance passed in such at, with fuch a person committed; so a vaine-glorious foller doth repeat in his thoughts an eminent performance of and all fuch paffages therein as were most elegant. And thus on thew the cud upon any speech of commendation uttered poters of them. And all this even as a good heart doth repeat things heard or read, with the remembrance also of what theffe they had in fuch and fuch paffages, and with what afthous they were warmed, when they heard them; or as a why man recalls with comfort the actions of a well-past life, Hirekiah did, Lord I have walked before thee with a perfett bet; and thereby doe also stir and provoke their hearts to the temper again : So on the contrary, doe wicked men ufe to all and revive the pleasingest sinfull passages in their lives to t new sweetnesse out of them : Then which nothing armore hardneffe and nickedneffe of heart, or provokes God ner. For,

Fift, it argues much wickednesse of heart, and such as when it inclinary with the heart to doe thus, is not compatible with sur: for in the 6. of the Romans, ver. 12. the Apolle showes in a good heart wieth to repeat no such fruit of sinful actions wh. But what fruit had you of those things whereof ye are now dond? The Saints reap and distill nothing out of all those hers but shame and sorrow, and sad sights: when Ephraim membred his sin, he was assumed and repented; and canst thou intythoughts, reap a new harvest and crop of pleasure out of

im seain and again ?

stendly, it argues much hardnesse of heart; nothing being suropposite to the truth and practise of repentance, the four-tim of which is to call to mind the sinne with shame and forms, and to recall it with much more grief, then ever there was laster in the committing of it: and whose property is to with appearance of it, and to enslame the heart with zeal and reage against it. And thereby it provoket's God exceedingly, when are thereby embrued in a new guilt, we thereby stand

D3

to, and make good our former act: even fo, by remember with pleafure, we provoke God to remember it with a new reflation of it, and fo to fend down new plagues; who if recall it with grief would remember it no more : we then wen delight to rake in those wounds we have given Christ ales to view the fins of others with pleasure, Rom. I. wit. is made then to commit them: But much more to view and revive on with a fresh delight : and therefore know that however may take delight here to repeat to your felves your old for that in Hell nothing will gall you more, then the rea of them; every circumstance in every fin will then be use at thy heart. This was the rich mans task and shudy in remember the good things he had received, and his finnes co ted in the abuse of them. And if godly men here bem possesse the fins of their youth with borrow, as fab, and to have ever afore them, as David, how will wicked men be contin affrighted with them in hell? whose punishment is in a part fet forth to us, by this Pfalme 50, 20, I will fet then and before thee.

Fourthly, the fourth thing wherein the peculation peares is in acting finnes upon meere imaginary fu men faigne and contrive to themfelves, and make a fas to themselves in their own thoughts, first of what the and then what they would doe. Men create fooles par themselves, and then walk up and down in them ; as money enough, what pleasures they would have; if in fuch places of preferment, how they would carry To allude to that Absolom faid, 2 Sam. 15.4. Oh if In in the Land, I would do this or that, &c. doing this with a of pleasure, almost as much as those that really enjoys may well be the meaning of that Pfalme 50. 18. hypocrite (who outwardly abstaines from große fi that he consenteth with the thief, and partaketh with the namely, in his heart and fancy, supposing himself with fo defires to be doing what they doe. Thus take one turally ambitious (whom both nature, parts and o ail made, but a Bramble never to rule over the trest, in a lower fphere, as uncapable of rifing higher, of be

whenth is of becomming a Starre in Heaven, yet) he will me upon him in his owne heart, faining and supposing himselfe be and then act the part of a great man there, creek a throne. offe downe in it; and thinkes with himselfe what he would he if a King or a great Men Sec. So take a man that is unclean be now grown old, and a dy tree, and fo cannot act his luft as femerly, yet his thoughts shall supply what is wanting in his hmethor opportunity. And he makes his owne heart both en that is naturally voluptuous, loves pleasures, but wants wine to purchace them, yet his inclinations will please themwith the thoughts of what mixture and composition of Whishe would have; he will fet downe with himfelfe his Bill dire how he would have, if he might with, his cup of pleafure moled, what ingredients put into it. So a man that is revengeall and yet wants a fting, yet be pleafeth himselfe with remeful thoughts and wishes, and will be making invectives al miling dialogues against him, he hates when he is not by. A minlove, in his fancy he will court his Paramour though abhe he will by his imagination make her prefent, and fo frame denne let freeches to her.

ha word, let mens inclinations and dispositions be of what life sever, and let the impossibilities and improbabilities be the serio great of being what they desire; yet in their fancies and hopes they will discover themselves what they would be.

The several serious ser

in this.

hill, which yet first is as great a folly as any other, imitating all the berein; for is it not childish to make clay pies, and to be as childing the parts of Ladies and Mistresses, and yet such the street is in mens hearts.

a And secondly, a venity also, because a man fets his beart

Prov. 23. 5. but to please themselves with supposition worse.

Thirdly this argues the greatest incontentation of may be, when men will in their owne thoughts put into another condition then God ever ordained for the

ufe 1.

Aving discovered the vanity of your thoughts and estates thereby, be humbled for them; This I grown on Proverbs 30. 21. Where Agar teacheth us to humble selves as well for thoughts as actions. If them has the felves as well for thoughts as actions. If them has the finiting up thy selfe, or if thou has thought evill, lay the hand they mouth. Now as smiting upon the thigh is put for reported and shame and sorrow in Ephraim, gerem. 31. 19. In the hand upon the mouth put for greater and deeper has the hand upon the mouth put for greater and deeper has the hand upon the mouth put for greater and deeper has the hand upon the shapped. Having nothing to say, not to prove excuse, that thoughts are free, and it is impossible to tends them, &cc. but as Ezechiel, 16. 65, To remember and to be founded, and never to open thy mouth more! to be vile, admit answer againe, as 90b 39. 27, 28. this is to lay thy hand on the mouth, that is, to humble thy selfe.

And indeed there is much cause, for your thoughts they the first begotten, and eldest sons of originals sin, and there the strength of it, as facob called Renben the sirst-borne; you and the Parents and begetters of all other sins, their botters and contrivers, and Achitophels, in all them fons and rebellions of our hearts and lives; the bellows and cendiaries of all inordinate affections; the Panders to all susts, that take thought to provide for the satisfying of the disturbers in all good duties, that interrupt and sport of the blow all our prayers, that they stinke in the mathilia

God.

And if their hainousnesse will nothing more you

fins to be in number more then the fands: the thoughts of mons heart were as the Sand, and so ours; not a minute,

when paffe from us, as in a minute fands doe in an obife. So that suppose, that taken severally, they be the find least of your fins, yet their multitude makes them and heavier then all your other. Nothing smaller then a of Sund, but if there be a heap of them, there is nothing . Job. 6. 3. My griefe is heavier then the Sand. Suppose methemselves, but as Farthing tokens, in comparison of defilements: yet because the Mint never lies still, sleeping witing, therefore they make up the greatest part of that of wrath which we are a laying up: and know that will reckon every Farthing, and in thy punishment bate ent one vaine thought. And that God lookes upon our he thus, fee but the indictment, he brings in against the old which stands still upon record, Gen. 6. when he proed that heavy judgement of destroying the old world, doth aledge their murthers, adulteries, and groffe defilements suche cause? Their thoughts rather; which because so maand so continually evil, provoked him more then all their for Goe downe therefore into thy heart, and confider well, to humble thee, to make thee vile, and if in one room treasure of wickednesse be found laid up, what in all those Chambers of the Belly, as Solomon calls them? confider to hamble thee, but not for all this their multitude to difthee. For God hath more thoughts of mercy in him, then A had of rebellion, Pfal. 40. 5. Thy thoughts to su-ward, aling of thoughts of mercy) are more then can be numbred. begannest but as yesterday to thinke thoughts of rebellion him, but his thoughts of mercy have beene from everlastnd reach to everlasting: and therefore in Esay 55. ver. 7. made mention of our thoughts, let the unrighteous man his thoughts, and he will have mercy on him; because this an of the multitude of them might come in to discourage from hopes of mercy, therefore purposely he addes, he miliply to pardon; and to affure us that he hath thoughts my to out-vie ours of fin, he addes, for my thoughts exceed 13. Heaven doth the earth.

uje 2.

Let us make for ever conscience of them, so fold did, last I made a covenant with mine eyes, why should the upon a Maid? Solomon gives in especiall charge, about a last constant with mine eyes, who should be upon a Maid?

keep thy heart, Prov.4.23.

First, thou art to keep the Lords day holy, thy self-admin of the World. To keep thy brother, to keep all the Commandence but above all to keep thy heart, and in it thy thoughts; for this to Great Commandences, because it extends it selfe (as the south tion) unto them all: for as in the same Commandences that murther is forbidden, a malitious thought is also, and so it rest; So in keeping the thoughts thou virtually keepel at the Commandencests: as originall sinne is said to be sortified all the Commandencests, so are the thoughts taken order in all.

Secondly, out of it are issues of life; thoughts and affiliate the spring, speeches and actions the streame: a recuthoughts, so are our affections; for these are the bellow issue our p ayers, so all, for they are in the soule as the spinish of

body, they run through all, move all, act all.

Thirdly, if you looke to God, our thoughts are the faced ground, which he proclaimes himselfe sole Lord of, and what one of his greatest titles, that he knowes them, and with his Kings attempt to rule your tongues, to bind your hind, at rule your actions; but God onely your thoughts. By them we chiefly sanctifie him in our hearts, by them we walk nut God;

and shall we not make conscience of them?

Fourthly, if you looke to the worke and power of great in lies it, But in bringing every thought into obedience, a Constantis is the glory of our religion above all other in the work wherein lies the difficulty of it, the strictnesse of it, what make it so hard a taske? but the observing and keeping the in bounds: wherein lies the difference between successions and others? but the keeping of our thoughts which all Religion is but bodily exercise. Papists my over their Prayers, hypocrites talke, but this is goding to

Fire, if we looke to things we have a care of ; if we have a ne of freeches, because Christ bath faid, we shall answer for every why not also for the fame reason, should we have a me of thoughts? which are the words of the mind, only they want there to be sudible to others, which the tongue gives them, for you must answer as well as for words, Heb. 4, 12. I Cor. 4.5. fonbe carefull what Companions you have, and whom you ag a your houses, and who lie in your bosoms, then much set of your thoughts which lodge in your hearts, which are not ambat Gods houles; built for himfelfe, and for Chrift and brid to dwell in : feeing also the things you think of, have the of seare intimate fellowship and converse with you. And herefore when you thinke of the Word, it is faid to talke with Prev. 6. If you be carefull of what you eate, because fuch you have, &c. then be carefull what you thinke, thoughts Pabulum anima, as Tully calls them. Thy words did [I eate] he fereniah, speaking of meditating on it.

Saily, if you looke to the issue of things: what shall be the state of that great inquest at the Day of Judgement? the sails and counsels, 3 Cor. 4. 5. And after the Day of Judgement mens thoughts shall prove their greatest executioners: the are the cords God lasses you with to all eternity? your methoughts; thoughts accusing, whereby you study over every see; and every one will be as a dagger, Isay 33.18. the Hypomotorment, is to meditate terroms, to study Gods wrath, and to saints blessednesse, and their owne sinnes and misery.

Remedies against vain Thoughts.

THE first is to get the heart furnished and enriched with good stock of sanctified and heavenly knowledge in spinial and heavenly truths: For a good man (saith CHRIST) has a good treasure in his Heart, Matth. 13. ver. 35. that is, which all graces, so many pretious truths which are as Gold in the Ore, which his thoughts, as the Mint, doth coine and beat and which words bring forth. A good man, out of the good training of his heart, brings forth good things. If therefore there know mines of pretious truths hid in the heart, no wonder if we thoughts coine nothing but drosse, frothy vaine thoughts,

for better materials which should feed the mind Therefore Solomon faith, Wicked men forge, min wickedneffe, Prov. 6. 14. fo Junius reads it : or if of naturall knowledge, and want spirituall usefull to themselves; although in company with others, they forth good things in speeches, yet when alone, their th not on them. For this take a place of Scripture, De which thewes, that laying up the Word in the heart, much conversant in it, and getting knowledge out of effectuall meanes to keep our thoughts well exercised are alone, for the end why those words of the Law are ded to be laid up in the heart, ver. 5. 6. is, as to teach the thers, fo, to take up our thoughts when we are most reti alone, and when a man can doe nothing, but barely ex mind, in thinking; for when a man is a riding, or walkly ing downe, and rifing up, (which are often and ufully retired times for thoughts, and are wholly fpent in them, many ride alone, and lie alone, &c.) yet then, faith le. th talke of the Word : which command he that is alone can therefore the talking there meant is not onely at outward conference with others (though intended as oc talking with others is given) as to talke to thy bedfellowed and to thy companion : but suppose thou halt none then to of it to thy felf, for thoughts are abyor de Stabelos, talking mind; and so comparing Prov. 6.22. with this place (w fitly interpret it) it appears; for Solomon exhorting to the duty of Binding the Word to the heart, ufeth this motive, w the fruit thereof, That when thou awakeft, it fall talke wi that is, by thy thinking of it it will talk with thee when t it art alone : So as thou shalt not need a better com will be putting in and fuggefting fomething.

Secondly, endeavour to preferve and keep up lively, holy, a fpirituall affections in thy heart, and fuffer them not to confide the from thy for Holow, nor feare, nor joy in God; or the half grown remifie, endeavour to recover those affections are, such necessarily must thoughts be; and they encline the minde to thinke of fuch objects as will please them, rather than others; there

David, Pfal. 119,97. How doe I love thy Law! it is my mediand might. It was his love to it made him thinke of it
himsently. So Mal. 3. 16. Those that feared the Lord, and
take upon his Name, are joyned: For what we feare we often
the of, and also speake of often; therefore it is added, Thoy
also four to another; feare made them thinke much of his name,
thinking of it made them speake of it: such affection, such
the signs, and such speeches, as they both are. And indeed
the standard affections are Sibi mutuo causa, the mutual causes
of each other: Whilf I mused, the fire burned, Pfal. 39. so that
the if they are enslamed, they cause thoughts to boile,
the often men newly converted to God, having new and strong
thios, can with more pleasure thinke of God than any.

Thirdly, of all apprehensions else, get thy heart possessed with a frong, and powerfull apprehenfions and imprefiions of Halineffe, Majesty, Omnipresence, and Omniscience. If any hisbe of power to fettle, fix, and draw in the minde of they are the thoughts of him. What is the reason that the gand Angels in Heaven have not a vaine thought to eternot a wry ftroke, his prefence fixeth them, their eye is neof him? Take a wanton garish loose spirit, let him be but in emelence of a Superior whom he feares and reverenceth, and mobildates him. Job made therefore conscience of histhis, that he durft not looke awry, 706 31.1,2, because God in faith he. This drew in and faltned Davids thoughts, 14.139. from the first to the twelfth, he manifests what con-Happrehensions he had of Gods Greatnesse, Majesty, and mipresence, and what effect had this? When I make I am even for thee, ver. 17. Look what objects they are, have most strong deep impressions in the minde, of those when a man awabethinks of first. Now such strong impressions had Davids ents of God, that still when he awaked, he was with him, therefore we finde it by experience to be a meanes to avoid ctions in prayers, to enlarge a mans thoughts in his prepasbefore, or at the beginning with a confideration of Gods ates and relations to us : and it will and doth make us

Fourthly, especially doe this when thou awaked, a nethere, when I awake I am still with thee: to prevent was ariseth from emptinesse, men use to take a good dramin a morning, which the stomack feeds; so to prevent morning, which the stomack feeds; so to prevent morning, which thoughts the heart naturally ingenders, and was arise from emptinesse; first fill thy heart with the thoughts God; Goe downe into his wine-cellar: observe it when you fill open your eyes there stand many suiton aim ding on you, to speake with your thoughts, even as Climb as Lawyers dores, many vanities and businesses; but speake his with God first, he will say something to thy heart, will still for all day; and this doe before the crowd of businesses upon thee. Of some Heathens it is said that they worship as as their God, for all day, which they first see in the morning so it is with the Idols of mens hearts.

Fiftly, have a watchfull eye, and observe they heart all and though they crowd in, yet observe them, let them know due they passe not unseen; if a man would pray aright, he man would pray aright, he man would pray aright, he man ward also, who comes in and who goes out: where strict watch all ward is kept, and Magistrates observant, the Marshall and Constable diligent to examine vagrant persons, you shall have for there; that such swarms of vagrant thoughts make their reals yous, and passe, is because there is not strict watch kept.

This is in a manner all thou canst doe, for they will pass however, but yet complaine thou of them, whip them, and give hear

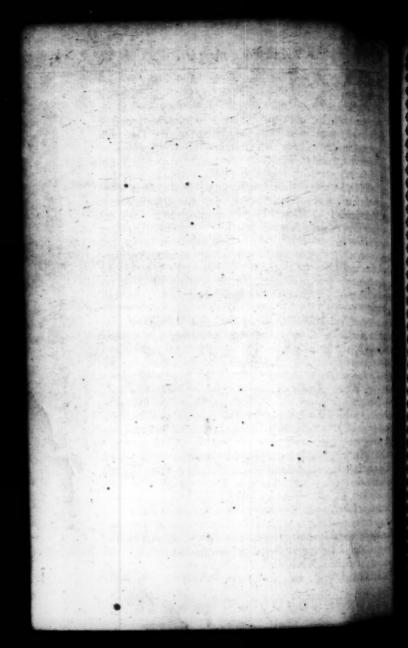
their Passe.

Sixtly, please not thy fancie too much with vanities and cons sights, this engenders vaine thoughts; therefore I have Chap. 31.ver. 1. That he made a covenant with his eye, less to fall thinks of a Maid, Prov. 4.25. Let thine eyes look right on

Seventhly, be diligent in thy calling; and what this land to doe, doe it with all thy might, as it is, Ecclefiafier 9.10. that putting to all the intention and strength of the minde that my be in it. Let all the streame run to ruine about thy Mill; a keeping thy thoughts to that channell, keeps them from one flowing into vanity and folly, 2 Thes. 3. II. Those that lake a are bushbodies. And I Tim. 5. I 3. Idle, wandring, design, they muot onely called desso; Idle onely, because not buse about the

hould, but disefor, as intent on things they should not : goe from house to house: so their bodies doe, because their hisdoe wander, having no center. When David walked alone, be carravagancie did his spirit run into? let the ground lie flow, and what weeds will there foone grow in it ? God hath cointed us our callings to entertaine our thoughts, and to them work, and to hold them doing in the interims, between beduties of his worship, because the spirit and thoughts of men mereflese, and will be busied some way; as therefore Kings ten those men that have active spirits in continuall imployment, Hitheir heads should be working and plotting amisse: so did God appoint even in Paradife the active spirit of man, a calling wheen him doing. God hereby hedgeth in mans thoughts, and in them to goe in a narrow lane, knowing that if they are unconfined and left at liberty, they would like wild Affes funffe up he winde, as feremy speaks, fer. 2. 24. onely take heed of encuming thy minde with too much businesse, more than thou canst whed with many things, Luke 10. 4. this breeds cares, usequea, mich diffracts the mind (to the word fignifies & 78 usei(4") as hime is, and fo cause wandring thoughts nothing more, so the minde is not it selfe. For this weakens it, enervates it, mithis being vanity, Exod. 18. 18. faid fethro to Mofes, when mombred with businesse, Thou wile fade away as a leafe, out of with the moisture is dryed up, even that juyce which should be Inforgood duties will be exhausted: as dreams come through mittude of businesse, Eccles. 5.3. so doe a multitude of thoughts has cumber of bufinesse.

Eighthly, in thy calling, and all thy wayes, for the successe and bywayes therein, Commit thy wayes to God, Prov. 16.3. Commit has unto the Lord, and thy thoughts shall be established, or orderal: that is, kept from that confusion and disorder, and those sumes of cares, which others are annoyed with: and thereby haves may be as well accomplished: a few thoughts of faith mild save us many thoughts of cares and seares, in the businesses regoabout; which prove therefore vaine, because they forward that all the businesses we intend. When such waves to set the last and turmoile it, and the winds of passions are up, if a few happens of faith come into the heart, they calme all presently.



CHRIST

As the

SET FORTH

Death,
Refurrection,
Afcension,
Sitting at Gods
right hand,
Intercession,

In his

CAUSE of Justification.

OBJECT of Fustifying Faith.

Upon Rom. 8. VER. 34.

TOGETHER WITH

ATREATISE

DISCOVERING

The Affectionate tendernesse of CHRISTS HEART now in Heaven, unto Sinners on Earth.

By THO: GOOD VVIN, B. D.



LONDON,
Printed by J. G. for R. Dawlman, 1651.

a of a delivery of the state of



TO THE READER.

Hat the scope of this treatise it selfe is the Title page and the Table that followes, will sufficiently informe you: I shall onely here acquaint you, with what was mine, in a few words. I have by long experience observed many boly and precious soules, who have

inely and wholly given up themselves to Christ, to be faved by him inem may; And who at their first conversion (as also at times of home,) have made an entire and immediate cloze with Christ infortheir fustiscation, who yet in the ordinary course and may their fivits, have beene too much carried away with the Rudinars of Christ in their owne hearts, and not after Christ himselfe: Inframe of their more constant thoughts and deepest intentions may in the channell of restetting upon, and searching into the grain hipselfions of their owne hearts, so to bring down, or to raise quete Apostles words are, Rom. 10.8.) and so get a sight of while them. Whereas Christ himselfe is night them (as the Aposition of they would but nakedly looke upon himselfe implicables of pure and single faith.

dualibough the use of our owne graces by way of signs and evilual so way derogatory be sail, if subordinated to faith; and so as that the heart be university in subordinated to faith; and so as that the heart be university in section of the second of the

(which

To the Reader.

(which is a kind of enjoyment of him,) or Recumbency

Adherence in pursuit after bim.

And yet the mindes of many are so wholly taken a some hearts, that (as the Psalmist sayes of God) Christ's saverall their thoughts: But let these consider what a commust needs be unto Christ's, that his traine and favouries (as so should have a fuller Court and more frequent attendant our hearts then himselfe, who is the King of Glory. As law has a shame also it is for believers themselves, who are his to looke upon their Husband no otherwise but by restelling as a cond hand, through the intervention and assistance of their owners ces, as Mediators between him and them.

Now to rectifie this errour, the way is not wholly to rejuit als of fuch evidences, but to order them; both for the lealon, a alle iffue of them : For the featon, fo as that the ufe of them por me fore, but still should follow after an addresse of faith first re and alls thereof put forth upon Christ himselfe. Thus w we would goe downe into our owne bearts, and take a viewe graces, let us be fure first to looke wholly out of our felt Christ, as our justification, and to cloze with them in and this as if we had no prefent, or by past grace to evil being in him. And if then whilft faith is thus immediately als about Christ, as fitting upon his Throne of Grace, we find other fent or fore-past graces comming in as Hand-maids, to estend witne [e to the truth of this adberence unto Chrift, (a die fingle and absolute acts of faith, it oftentimes falls out.) The b Ghost (without whose light they shine not) bearing witness our fpirits, that is, our graces, as well as to our fpirits. gaine, for the issue of them, if in the closure of all, we again our viewing and comforting our selves in them, or this mony, and begin afrest (upon his encouragement) to all fail Christ imediately with a redoubled frength: if the (19) make such evidences to be subservient onely unto fait makes Christ its A ptra and Omega, the beginning a all) this will be no prejudice at all to Christs glory or the m faith it felfe; for by this course the life of faith is fill alle tained, and kept upon wing in its full ure, and exercises alone for justification. Whereas many Cristians doe that onely but as a supposed or taken for granted prime

To the Reader.

line use, but have laid up for a time of need: But actually live win the view and comfort of their otone graces, and the gracious

ings thereof in the duties towards Christ.

The Reason of this defect among many other I have attributed shina Barrennes (as Peters phrase is) in the knowledge of plord Jefus Christ, and of such things revealed about him, as be matter for faith to work and feed upon : As also to a want all (whilft men want assurance) to bend and bow, and subjugate beste of a faith for meere adherence, all thofe things that they me me beare of Christ as made Instification unto us. It being in wiene a matter of the greatest difficulty, (and yet certainly fessable and attainable) for such a faith, as can yet onely mend saft it felfe upon Christ for justification, yet rightly to take al feto make use of all that which is or may be said of Christ Whose made righteon ne fe to us, in his Death, Refurrection, &c. thenchen and ftrengthen it felfe in fuch acts of meere Adherence. Afforance it selfe comes, for whose use and entertainement all whele more fair and directly to be received by it. They all ferve referright wind to Affurance of faith, to fill the fails thereof, and munith a more full and constant gale, (as the word used by the the for Assurance imports) whereas to the faith of a poore remt, they serve but as a halfe fide Wind, unto which yet, through the failes of such a faith may be so surned, and applyed towards succery a soule on with much ease and quietnesse unto Christ befred Haven; It notwithstanding waiting all that while, same faire and full gale of assurance in the end.

Most belo or instruct beleevers in that latter, namely the use of taskill is not so directly the drift of this Treatise, I having reserbite part (if God assist me and give leisure, and this find acceptation another about the acts of justifying Faith, wherein this amount in the acts of justifying Faith, wherein this amount is to be the maine scope. That which I have here instead is to set the maine scopes (whether they have been not) Christ as he is the Object of our faith as justifying and preparatory to that other. And to that purpose I manager some sem Arcicles of our Faith or Creed, as I sound in autogether in one bundle by the great Apostle, namely Christ, Death, Resurrection, Ascension, Sitting at Gods right hand incression, and have handled these no surther, then as in all

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thele be is made Justification unto us, therein having unto the Apostles scope. By all which you may (in the fee, what abundant provision God bath laid up in Christing of Instification) for all forts of beleevers to live upon: Even in Christ, whatfoever he was, or whatfoever be did with a voice Beaking justification unto us. You may fee alfo that Gelle in Christ justifyed us over and over; and thereby come to dife What little reason you have to suffer your bearts to be carried askin other comforters, and so be spoiled and bereft of shele more ately prepared, and laid up for ses in Christ himselfe. To have bed led all those considerations, which his obedience unto death of unto the justification of a beleever, and his comfort therein, in the Small traffate, would have made that part sou diffroportioned to the rest : it alone deserves, and will require a distinct Traff, which therefore I have cast into another method; and so in this Treat have toucht only upon what may for the present be sufficient to for nish that part, to keep company with its fellows. Onely when the thus presented Christ along from his Death, Refurrection, and Al cention, unto his Sitting in Heaven, and there performing the gree part of his Priefthood, the work of Interceffion, I judged it bet be mogeneall to all thefe, and conducing to the greater encouragement beleevers in the exercise of their faith, to subjoyne that other Trus tife, How Christs Heart new he is in Heaven stands affested to us finners here below. And a better token, (take the Arganine selfe, if I could have fully represented it) have to present min his Spoule I know not then a true character of her Husbands heart me he is in glory: And (but for methoods fake) I would have placed it fol. it being more suited to valgar capacities, whose benefit sime Now in that discourse I confesse I have not aimed to keep fo strick unto the matter of justification onely, as in the other I bereine But have more generally discussed it, and shewne bon his best feet towards us, under all forts of infirmities what forver, either of Since misery, yet so as it will serve for the matter of justification als. The Father of our Lord Jefus Chrift, grant us according to the riche of his glory, that Christ may dwell in our hearts by fait, and that we may know the love of Christ, which passeth know Amen.



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SECT. III.

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SECT. I. HE VV ING BY

of INTRODUCTION, that

CHRIST is the EXAMPLE, and O B i E C T of Justifying Faith.

Rom. 8. 34. aber that is rifen againe, who is even at the right hand 4 God, who also maketh intercession for us.

CHAP. I.

the supe of the se words: that they were Christs originally. Chut the highest example of Beleeving. Encouragesens to our faith from thence.

> Hefe words are a triumphing challenge, uttered by the Apoltle in the name of all the [Elell ;] for so he begins it in the 33. ver. foregoing, who hall lay any thing to the charge of Gods Elett ! It is God that justifies. And then follow thefe words, Who fall condemne? (namely, Gods

d.) It Christ that dyed, ore. This challenge we finde first by Jefus Christ himselfe, our onely Champion, Efay 50. (a Chapter made of, and for Christ) ver. 8. Hei Gifies me, who will contend with me? They were there, and fooken of Gods justifying him; and Beleevers words here, intended of Gods justifying is brought in there attering them as flanding at the Tribunall, when they far upon him, and buffered h when he was condemned by Pilate, then he exerc on God his Father, He is neere that inflifies me. A his condemnation he flood in our flead, fo in this h Fustification he speaks in our stead also; and as repre in both. And upon this the Apostle here pronounces, words, of all the Elect, It is God that justifies, who fall Christ was condemned, yea, bath dyed, who therefore a demne ? Loe here the communion we have with Chill a death and condemnation, yea, in his very faith : If ! God, fo may we, and shall as certainly be delin ferve wee first from hence by way of premise to all the lows,

Obser. Christ an example of beleeving.

Explained.

7. He had a faith for the justification of himselfe. That Christ lived by faith as well as we doe.

In the first of John ver. 16. we are faid to receive of high grace for grace: that is, Grace answerable and like unto high so (among others) Faith.

For Explication hereof.

First in some sense he had a faith for fastificati ours, though not a Justification through faith, as we have went not, indeed, out of himselfe, to rely on another for oulneffe, for he had enough of his owne (he being The Le righteonfueffe :) yet he beleeves on God to julifiel recourse to God for justification : He is neer (fayes he fifes me. If he had flood in his owne perfor mee his owne bottome only, there had beene ho occasi fpeech; and yet confider him as he flood in our f for what need of fuch a Jultification, if he had way neer a condemnation? He therefore mult fished here (in Efay) at Gods Tribunall, as we with all our finnes upon him: And fo the fame Chap. 53. 6. God made the imquities of us to me now made finne, and a curfe, and flood not in condemnation onely, but of Gods too, onleffe

Ande finnes. And when the wrath of God for finne came m him, his faith was put to it, to truft and wait on his Jultification, for to take off all those finnes, togethis wrath from off him, and to acknowledge himfelfe and him acquited. Therefore in the 22, Plal. (which de for Christ when hanging on the Crosse, and speaks beart was taken up that while) he is brought in as forth fuch a faith as here we speak of, when he called God, [My God my God] then, when as to his fense, he often him, [why haft thou forfaken me ?] Yea he helped with the faith of the Fore-fathers, whom upon their inhim God had delivered : Our Fathers (faith he) srufted in they trusted and thou didst deliver them : Yea, at the giver. whim laying himselfe at Gods feet, lower then ever any (id. [I am a worme] (fayes he) (which every man treads nd counts it a matter of nothing for to kill) [and no man] fallows ; and all this, because he bare our sinnes. Now his deace and justification from all these, to be given him at his driction, was the matter, the businesse he thus trusted in God on that he should rife againe, and be acquited from them. Md. 16. (a Pfalme made also for Chrift, when to fuffer, and kin the grave) ver. 8, 9, 10. The Lord is at my right hand, 1 in be moved: Therefore my heart is glad, my flesh also restetb , Or (as in the Originall) [dwels in confident surenesse] with met leave [my foule] in hell, that is under the load of fines; and thy wrath laid on me for them) neither will fifth thy boly One (in my body) To fee corruption. This is in seall one with what is here faid in this one word, He is the fullifies] one, for Christs Resurrection was a Justificahim, as I shall hereafter shew.

ther adid he exercise faith for himself only, but for us also; the more then any of us is put to it, to exercise for himself: the dying, & emptying himself, trusted God with the merit like inferings aforehand, there being many thousands of the laved thereby a long while after, even to the end of the laved thereby a long while after, even to the end of the laved and betrusted all that stock into his Fathers himself out in Grace and Glory, as those for whom he lated have need. And this is a greater trust (considering the number of his electes then yet to come) then any man

2. A faith for the juffifying of us.

hath

hath occasion to put forth for himselfe alone G Christ before he came into the world, and faved m of the Iews upon his bare word : And thea Chrift in trufts God againe as much, both for the falvation of Gentiles, that were to beleeve after his death. In He 14. 15. it is made an Argument, that Christ was a because he was put to live by faith like as we are Angels doe not) and to this end, the Apostle be words prophecyed of him, as spoken by him of hime tut my truft in him as one proofe that he was a man ns. Now for what was it that he trufted God ? Bythe C it appeares to be this, that he should be the fairnting Brethren and children, and that he foodld have a feed and tion to ferve bim, and raise up a Church to God to praise For this is made his confidence and the iffue of his for that fore-cited Pfal, 22, from ver, 22, to the end.

To draw on to faith, and encourage us therein.

How should the consideration of these things both design to faith, and encourage us therein, and raife up our hearts all doubtings and withdrawings of spirit in beleeving! Is this example of Christ we have the highest instance of h that ever was. He trusted God (as we have feene) for and for many thousands besides, even for all his elect; and he not thou the heart to trust him for one poore foule? Ye Christ thus trusted God, upon bis single Bond : but we for affurance, have both Christ and God bound to us, even C with his furety, Chrift, (for he is Gods Surety as well as A double Bond from two fuch Perfons, whom would it cure ? If God the Father and God the Son thus mutue one another for our falvation, whom would it not trust them both, for ones owne falvation, when as they must be damned that will not ? I. This eximple of may teach and incite us to beleeve : For did Chrift all his glory, and empty himselfe, and leave himse thing, but made a Deed of Surrendring all he l thers hands, and this in a pure trust that God wo by him, (as it is in Efay 53.) and shall not we le have, and part with what ever is deare unto us the like submission, in a dependance and hope of justified by him? * And withall 2, it may encourage

* Especially against the greatnesse of under the guilt of innumerable transgressions comming in, discouraging thee from trusting in him? Consider but what Orithad, (though not of his owne:) Christ was made (as Sader boldly (in this sense that we speake of him) speakes) the most similar that ever was; that is, by imputation: for the most sill Gods chosen met in him: And yet he trusted God to be dissed from them all, and to be raised up from under the with due of them. Alas, thou art but one poore sinner, and thy sith hath but a light and small load laid upon it, namely, thy one sinnes, which to this summe he undertooke for, are but as maite to an infinite number: God laid upon him the insquicies in d. Christ trusted God for his owne Acquitance from its singuistics of all the world, and when that was given him, he yet give further trusted him, to acquit the world for his satisfaction

Buthou wilt fay, Christ was Christ, one personally united to God, and fo knew that he could fatisfie him ; but I am a finfull well, but if thou beleevelt, and so art one of those who moewith Christ, then Christ speaking these words in the meboth of himselfe and of his Elect, (as hath beene shewed) inhifthe very fame ground to utter them that he had, and that encouraged him, may embolden thee, for he flood in thy let It was onely thine, and others finnes that put him in any ber of condemnation; and thou feelt what his confidence derhand was, that God would justifie him from them all : laifhe had left any of them unfatisfied for, he had not beene ifed; and withall in performing his owne part undertaken him, he performed thine also, and so in his being justified, thou untillified alfo : His confidence then, may therefore be thine mencly his was in and from himfelfe, but thine must be on him: the st by reason of thy communion with him in his both consim and justification, thou maylt take and turne all that holded him to this his trust and confidence, to embolden religinthine, as truly as he did for himselfe. Yea in this hull now a farther prop and encouragement to thy faith, blebad; for now (when thou art to beleeve) Christ hath promed the fatisfaction he undertooke; and we now fee oscified, acquited, yea crowned with glory and bonour, as the the peaks: But he, when he took up this triumph, was (as

B 3.

Elay

Efay here foretold and prophecyed it of him) by inditring upon that worke. The Prophet feeing the doctor raignement and Agony, utters these words as his; the way thoughts should then possessed his heart, when Pilas and Jews should condemne him, and our sinnes come in upon he God is never that justifies me, who therefore shall express with But now this comes to be added to our challenge here. I Christ HATH dyed, and is also risen agains; that he we condemned and justified, who therefore shall condemns?

fay, and fay much more.

But thou wilt yet fay, He knew himselfe to be the for but fo doe not I. Well, doe thou but caft thy felfe upon h be adopted and justified by him, with a giving up the faving thee his owne way, and (though thou knowed it thing is done. And as for that (fo great and ufuall) ment unto poore foules from doing this, namely, the and multitudes of fins, this very example of his faith, and fideration of it, may alone take off, and helpe to re more then any I have ever met with ; for He in bearing of his Elect, did beare as great and infinitely more fire the yea, all forts of fins what ever, for fome one of his ded ther, (for he faid upon it, that All (that is, all forts of) for forgiven unto men, and therefore were first born by bim fore and yet you fee how confident afore-hand he was, clearly justified from them all: And by vertue of but Stiffed from all forts of fins, thall all forts of finners in and him be justified alfo : and therefore why mayst not the to be from thine? certainly for this very reason our fu and alone confidered can be supposed no hindrance.

Thus we have met with one great and general encouragement at the very Porta il of this Text, which comes forth to interest ere we are entred into it, and which will await upon us throughout all that shall be said, and have an influence into our faith.

helpe to direct it in all that follows.

CHAP. II.

rescope and Argument of this Discourse, is either Direction a child as the Object of Faith, or Encouragement to Believes, from all those particulars in Christ mentioned in the Text.

The find the supports of it, or rather Christ, as by his Death and Refurrettion, &cc. he is the foundation of Faith, and the cof our Justification, is the maine subject of these words which therefore to handle more largely, is the intended fub-Adhis Discourse. And therefore as we have seene Christs le me fo now let us fee what our faith is to be towards him ; by take this along with you, for a right bounding of all that That the Faith (the object and support of which I discourse of) is only, Faith as justifying; for Justification properly here the matter of Christs faith for us, and is also erably here held forth by Paul, as that faith which Beleevers inhave on him. Now faith is called justifying, only as it hath Marin for its object, and as it goes out to Christ for Justifiim: So that all that shall be poken must be confined to this estheintendment of the Text. And concerning this, the in doth two things:

1. Rholds forth Christ the object of it, [Who hall condemne? Chiffhath dyed,&c.] And he being the sole subject of those markeniars that follow, as encouragements to faith, if needs be therefore the object here set forth unto our

is Chiff we have here all those foure things made matter of matter believers, to affore them they shall not be condemn-

1. Dyed.

Orift 2. Rose againe.

3. Is at Gods right hand.

(4. Intercedes.

Whit (for the generall) I am to doe two things: and therein

1. Dirett your faish to Christ, as to its right object.

Temmage your faith, from these severall actions of Christ

Two things in

1. Christ the object of faith for justification.

2. His Denb, Refurrestion, &c. matter of triumph unto faith

for m, and thew how they all contains matter of to faith in them, and also teach your faith how to trie each of them; and herein I am to keepe close to the propounded, namely, faith as justifying; or to I faith, seeking justification in Christ, may be exceed from each of these particulars, and supported by them, many pillars of it. So as although Christs Death, Refe &c. may fitly ferve to encourage our faith in many o useth to put forth, (as in point of Sanctification to be Christ, into which his Death and Resurrection have an yet here we are limited to the matter of Justification of is God that justifies, who shall condemne, seeing Christ hal and herein to fhew how his Death, Refurrection, &cc. doe afford matter of comfort and triumphing in point of fication, from all these. And thus you have the summe of words, and of my scope in this ensuing Treatife.

CHAP. III.

First, Directions to Christ as the object of faith. How in a the fold consideration Christ is the object of suffifying faith.

Christ the object of faith three wayes.

1. As in joynt

* Faith to eye

both God and

Christ in seeking justifica-

commission with Godthe

Father.

tion.

But ere I come to encourage your faith from thele land first direct and point your faith aright to its proper of a nuine object, Christ. I shall doe it briefly, and onely form may be an Introdction to the Encouragements from thek for particulars, the things mainly intended by me.

1. Christ is the object of our faith, in joynt committee

God the Father.

2. Christ is the object of faith in opposition to cur amb

3. Christ is the object of faith, in a distinction from hely

miles.

First, Christ is the object of faith, in joynt committee God the Father. So here, It is God that justifier, and Christeel. They are both of them set forth as the foundable Beleevers considence. So elsewhere, Faith is called a selient (namely, God) that justifies the angoldy, Ram. 4.5. Illeving on Christ, Act. 6. * Wherefore faith is to have an

for both doe alike contribute unto the justification of a finhe Christ that paid the price, that performed the righteby which we are justified; and it is God that accepts of diffoures it unto us : Therefore Justification is ascribed unand this we have, Rom. 3. 24. where it is attributed on them both together, Being justified freely by his grace, whithe redemption that is in fesies Christ :] Where we see, Godsfree grace, and Christs righteousnelle, doe concur to riffication. Christ paid as full a price, as if there were no bewee in justifying of us; (for mercy bated Christ noand yet that it should be accepted for us, is as free grace, s great, as if Christ had paid never a farthing. Now as both be meet to justifie us, fo faith in justification is to look at both te: So it followes in the next ver. of that 3. Rom. 25. [Whom Muh (et forth to be a propitiation [through faith] in his bloud.] in dough it be true, that God justifying is the ultimate obdefour faith, (for Christ leads us by the hand (as the word is, hef 118.) unto God: and I Pet. 1.21. we are faid by Chrift to ness God who raised him, that so our faith and hope might be Callyet fo, as under the New Teltament, Christ is made the reimmediate object of faith; for God dwelling in our nasimade more familiar to our faith then the Person of the deris, who is meerly God. Under the Old Teltament when if was but in the Promise, and not as then come in the flesh. nideed their faith had a more usuall recourse unto God. hald promised the Messiah, of whom they then had not so in (but onely confused) thoughts; though this they knew. in God accepted, and faved them through the Messiah: But wunder the New Testament, because Christ, as Mediator; not onely in a promise of Gods, but is come, and manifest teffelh, and is fet forth by God, (as the Apoltles phrase is) smad all our bufineffes for us betweene God and us. Hence knore usuall and immediate addresse of our faith is to be teunto Christ; who as he is distinctly set forth in the New ent, so he is as distinctly to be apprehended by the faith thevers. Te beleeve in God, (fayes Christ to his Disciples, faith and opinion of the Messiah was till Christs Refurof the same elevation with that of the Old-Testamentnets) beleeve also in me : Make Me the object of your trust

Yet God the ultimate object.

Christ, under the New Testament, the more immediate object.

114

for Salvation, as well as the Father. And therefore and Repentance come more narrowly to be diffi more immediate objects, it is Rependence some de God towards our Lord fefus (brift, Act. 20. 11. not that G Christ are the objects of both, but that Christ is more ately the object of Faith, and God of Repentance: So beleeve in God through beleeving in Christ first, and Christ by turning to God first. And this is there spoke they are made the fumme of Christian doctrine, and of files preaching : And therefore the faith of some be enlarged to the mercies of God and his free grace, way of supposition unto Christ, or in a taking for grant all mercies are communicated in and through Christ, yes their thoughts work not fo much upon, nor are taken to Christ; although this may be true faith under the New 1 ment, in that God and his free grace is the joynt object of together with Christ and his righteousnesse, and the one be without the other, and God oft-times doth more pitch the streame of a mans thoughts in one chancil ra in another, and so may direct the course of a mans the wards his free grace, when the freame runs leffe towards C yet it is not such a faith as becomes the times of the Go is of an Old-Teltament-straine and Genius: whereas now, should in the more direct and immediate exercise of be pitcht upon Jesus Christ, that through him (first app our faith might be in God, (as the ultimate object of it) as Apostle speaks. And so much for the first.

The second is, that Christ is to be the object of our find, in opposition to our owne Humiliation, or Graces, or Dute.

1. We are not to traft, nor rest in Humiliation, as many who quiet their consciences from this, that they have be troubled. That Promise, [Come to me you that are wear any laden, and you shall find rest] hath been much mistain, many have understood it, as if Christ had spoken peace as simply unto that condition, without any more ador; have applied it unto themselves, as giving them an interchain they are most apt to be discouraged) to come unto Christ. Whereas it is onely an invitement of such they are most apt to be discouraged) to come unto Christ.

2. Christ the object of faith in opposition to all in our felves.

1. Not to rest in humiliation.

emeir reft in being weary and heavy laden, and not come delifor it, they fit downe besides Christ for it, they fit men for Christ) to be the Messiah indeed, (as many of the indensht) that is, to thinke the eminent work of John Mibeheir attaining Christ himselfe. But if you be weary, you where reft indeed, but you must come to Christ first : For as, Withad dyed onely, and not arofe, we had been fill in om lists I Cor. 15. 17.) fo though we dye by fin, as flaine by (18 Paul was, Rom. 7. 11, 12, 13.) in his humiliation) yet if remine not to the resurrection of faith, (so the worke of faith is dd, Col. 3. 12, 13.) we still remaine in our sinnes,

freedly, we are not to rest in graces or duties; they all 2. Not in Duexterisfie our owne consciences, much lesse Gods Intice. If ties or Graces. simpleffe could have come by these, then Christ had dyed in BGal. 2. ult. What a dishonour were it to Christ, that hould there any of the glory of his righteoufnesse? were rayour Duties crucified for you? Graces and Duties are Durhters of Faith, the Off-foring of Christ; and they may ise of need indeed nourish their mother, but not at fielt be-

hethird place, Christs Person, and not barely the Proinfurgivenesse is to be the object of faith. There are many milaks humbled for finne, and taken off from their owne mne, who, like Noahs Dove, fly over all the Word of God, by out what they may fet their foot upon, and eying lem many free and gracious Promises, holding forth forgivethat finnes, and justification, they immediately close with to, and rest on them alone, not seeking for, or closing with Ordin those Promises: Which is a common error among more; and is like as if Noah Dove should have rested upon how fide of the Ark, and not have come to Noah within the the mere though the might reft for a while, yet could the not total flormes, but must needs have perifibed there in the In we may observe, that the first Promise that was given, wax a bare word simply promising forgivenesse, or other which God would bestow; but it was a Promise of Person as overcomming Satan, and purchasing those benefits,

. Christs perfon the object of faith, in a distinction from the Promiles.

nefits, The Seed of the woman shall break the Serpens

when the Promise was renewed to Abraham, it was be Promise of blessednesse and forgivenesse, but of the is, Christ, (as Gal. 3.16.) in whom that bleffednelle war In thy Seed shall all the Nations of the earth be bleffed Abrahams faith first closed with Christ in the Promite all fore he is faid to fee Christs day, and to rejoyce in en him : And fo all the succeeding Fathers (that were Bee did, more or leffe, in their Types and Sacraments as an I Cor. 10.1,2. And if they, then much more are we thur to at Christ, unto whom he is now made extant, not in Promifes onely, but is really incarnate, though now in hence. Hone our Sacraments (which are the feales added to the word of faith) doe primarily exhibit Christ unto a Beleever, and fo (a him) all other Promises (as of forgivenesse, &c.) are rathed and confirmed by them. Now there is the fame reason of the there is of the Promifes of the Gospell, (for they present Gospell to the eye, as the promise doth to the care) and there fore as in them the foule is first to looke at Christ, and on him as tendred in them, and then, at the Promifes tendred with him in them, and not to take the Sacraments as bare felled pardon and forgivenesse: So (in like manner) in receiving of or having recourse to a Promise, (which is the word of fich) w are first to feek out for Christ in it, as being the foundation of t. and fo to take hold of the Promise in him. Hence faith is the pressed by this its object, Christ, it being called Faith on forth Thus Philip directs the Eunuch , Alls 6. 21. Beleeve at Lord Jesus. The Promise is but the casket, and Christ the jend in it; the Promise but the field, and Christ the Pearle hid int. and to be chiefly lookt at. The Promifes are the meane by you believe, n ot the things on which you are to reft. And 6,2 hough you are to look at forgivenesse as held forth in the Pro mife, yet you are to beleeve on Christ in that Promife to obtain this forgiveness. So Act. 26.18.it is faid of Beleevers by Carl felf, that they may obtain for giveness of fins, by faith whichium And to cleare it farther, we must conceive, that the P

How the Promises are the object of faith. How Christ in the Promises.

And to cleare it farther, we must conceive, that the Provide of Forgivenesse are not as the Pardons of a Prince, which not containe an expression of his royals word for pardoning for we in seeking of it, doe rest upon, and have to doe and the

chil.

word and feale, which we have to shew for it: but Gods nifes of pardon are made in his Son, and are as if a Prince hold offer to pardon a Traytor upon marriage with his child, homin, and with that pardon he offers in fuch a relation : fo wall that would have pardon, mult feek our for his child; and hait is in the matter of beleeving. The reason of which is, becute Christis the Grand Promise, in whom all the Promises are Tuesd Amen, 2 Cor. 11. 29. and therefore he is called The Co-Elay 49. 8. So that, as it were folly for any man to thicke that he hath an interest in an Heiresse lands, because hee her got the writings of her estate into his hands, (whereas the interest in the lands goes with her person, and with the relation forriage to her, otherwise, without a title to her felfe, all the mitings will be fetcht out of his hands againe) fo is it with all the Promifes ; they hang all upon Christ, and without him there in interest to be had in them : He that bath the Sonne, bath life, hat 1, 5, 12. because Life is by Gods appointment onely in 11. All the Promises are as Copy-hold land, which when you would interest your selves in, you enquire upon what lad it holds, and you take it up of him, as well as get the Evibrees and Deeds for it into your hands; the Lord of it will ecknowledged for fuch in passing his right into your hands : Now this is the tenure of all the Promises; they all hold on Orift, in whom they are Yea and Amen; and you must take hem up of him. Thus the Apostles preached forgivenesse to men, All 13.28. Be it knowne that through this man is preached to you the forgivenesse of sinnes. And as they preached so we are to beleve, as the Apostle speaks, 1 Cor. 15. 11. And without this, to afon the bare Promise, or to look to the benefit promised withox eying Christ, is not an Evangelicall, but a Jewish faith, even he as the Formalists among the Jews had, who without the Mellian closed with Promises, and rested in Types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith, in them. This is to goe to God without Mediator, and to make the Promises of the Gospell to be as the Promises of the Law, Nebusbean, (as Hezekiah faid of the brafen Serpent) a piece of braffe, vaine, and ineffectuall : like the waters of Bethesda, they heale not, they cleanse not, till this Angl of the Covenant come downe to your faith in them: Therefore

Three forts of Promiles, and how Chrifts Person is the object of faith in applying them all. fore at a Sacrament, or when you meet with any promit.

Christ first downe by faith, and then let your faith propose what it would have, and you may have what you will of her.

There are three forts of Promifes, and in the applying of

thefe, it is Christ that your faith is to meet with.

I. There are absolute promises, made to no Conditions a when Christ is said to come to save somers, &cc. Now in these is plaine, that Christ is the naked object of them: so that if you apply not him, you apply nothing, for the onely thing held some in them is Christ.

2. There are Invising Promises; as that before mentioned [Come to me you that are meany] The promise is not to wearnesse, but to comming to Christ; they are bidden Come to him, if

they will have reft.

2. There are Affuring Promifes; as those made to fact and fuch qualifications of fanctification, &c. But ftill what is it the is promifed in them, which the heart should onely eye? It is Christ, in whom the soule rests and bath comfort in, and notin its grace; fo that the fight of a mans grace is but a backto let faith in at, to converse with Christ, whom the soule k Even as at the Sacrament, the elements of Bread and W but outward fignes to bring Christ and the heart together then faith lets the outward elements goe, and closeth, and immediately with Chrift, unto whom thefe let the foole in Grace is a figne inward, and whilst men make nie of it o of a bare figne to let them in unto Christ, and their rejo is not in it, but in Chrift, their confidence being pitcht upon and not upon their grace; whilft men take this course, there and will be no danger at all in making fuch use of fignes : mdl fee not, but that God might as well appoint his owne work o the new creation within, to be as a figne and helpe to con nion with Christ by faith, as he did those outward eler the works of his first creation; especially, seeing in nature, the effect is a figne of the cause. Neither is it more derogatory to fin grace, or to Christs honous for God to make such effects of our union with him, then it was to make outward fig his prefence.



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SECT. II.

CHRIST the object and support of faith for Justification, in his dead.

Rom. 8. 34. Who [hall condemne ? Christ hash dyed.

CHAP. I.

Home Christs Person simply, but Christ as dying is the shield of fait as justifying.



tin

O come now to all these foure particulars of or about Christ, as the object of faith here mentioned; and to shew both how Christ in each is the object of faith as justifying; and what support or encouragement the faith of a Beleever may fetch from each of them in point of Justi-

inton, which is the Argument of the maine Body of this Dif-

Fift, Christ as dying is the object of justifying faith, [Who shall minus? Christ hath dyed.]

for the explanation of which, I will

1. Give a direction or two.

3. Shew how an encouragement, or matter of triumph, may

1. The first Direction is this, That in seeking for givenesse or thation in the Promises, as Christ is to be principally in the rolyour faith, so it must be Christ as crucified, Christ as thing, there is made. It was the Serpent as lift up, and so looked that bealed them. Now this direction I give to prevent a

Explained,

1. By two Di-

r. Direction.

miltake which foules that are about to beleeve, doe of into : For when they heare that the person of Christin ! object of faith, they thus conceive of it, that when or first to believe, he should looke onely upon the personal lencies of Grace and Glory which are in Jelus Chrift, when low upon the Hypoftaticall Union; and fo have his heart in unto Christ by them onely, and close with him under apprehensions alone. But although it be true, that therein radicall disposition in the faith of every believer, w lencies, abltractively confidered, worth lofe with C chem alone, as feeing fuch a beauty and fuitablenesse in a ofe with O the first view with an humble soule always doch, and it to of him, is of his being a Carrion, made finne, and a cost, an obeying to the death for finners. He takes up Christ in his fight of him, under the likewelle of finfull fleft, (for lo the Gol first represents him, though it holds forth his personall en cies alfo) and in that reprefentation it is, that he is made a fit of ject for a finners faith to trail and reft upon, for falvation, which in part diftinguisheth a finners faith whillt here on earh town Christ, from that vision or fight which Angels and the men have in heaven of him. Faith here views him not an rious at Gods right hand, (though so also) but as crucifies finne, and a curle, and fo refts upon him for pardon but ale ven we shall fee him as he is, and be made like unto him. The Christ in his personall excellencies simply considered, and with them propounded as an Head to us, and he might have been a fit object for Angels and men even without fin to but closed withall; and what an addition to their happinesse would they have thought it, to have him for their husband I but yet, he confidered, he should have been, and rather is, the object of law, then of faith or affiance. It is therefore Christ that is this cacellent in his person, yet farther confidered, as clothed with is garments of bloud, and the qualifications of a Mediator and Reconciler : it is this that makes him fo diffreable by in a fit object for their faith (which looks out for julification to his other excellencies to allure their hearts to him, and a their choice of him. Yea I fay farther, that confider faith a

Rom. 8. 3

that is, in that act of it which jultifies a finner ; and fo. token onely or mainely in his Perforall excellencies, exnse properly be called the object of it : But the Formalis ratio. or respect or consideration that maketh Christ the obdefaith as justifying, must necessarily be that in Christ, which whindeed justific a finner ; which is, his obedience unto death. totheast and object of every habit or facultie, are alwayes and similar each to other; and therefore Christs justifyand needs be the object of Faith justifying. It is true, that be snothing in Christ with which some answerable act of dinus doth not close; and from the differing confideratiander which faith looks at Christ, have those several acts of surious denominations : As, faith that is carried forth to friend his personall excellencies, may be called uniting faithe which that goes forth to Christ for thrength of grace to fabrine, may (answerably to its object) be called fantlifying in and faith as it goes forth to Christ (as dying, &cc.) for fration, may be called justifying faith : For faith in that act what in Christ doth justifie a finner; and therefore briconfidered as dying, riling, &c. doth in this respect bethe most pleasing and gratefull object to a soule that is bled; for this makes Christ suitable to him as he is fire, under which confideration he reflects upon himfelfe, inte is full humbled. And therefore thus to represent Christ lekevers under the Law, was the maine scope of all the Sains and Types therein, All things being purged with blond, and Hat blend there being no remission, Heb. 9. Thus did the Apo-In their Sermons. So Paul in his Epittle to the Corinindemed by the matter of his Sermon to have known nothing Chift, and him as [crucified,] I Cor. 2.2. as Christ above all, Will, as crucified above all in Christ, as fuiting their condimaket whom he endeavoured to draw on to faith on him. lain his Epistle to the Galatians, he calls his preaching among to, the preaching of faith, Chap. 3.2. And what was the maine by of it, but the picturing out (as the word is) of Christ crucitired him, and so they began in the spirit, ver. 3. And thus bloe the seales of the Promises (the Sacraments) present hito a Beleevers eye; as they hold forth Christ, (as was in

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in the former direction observed) fo Christ, a cracifed scope being to them forth his death till he come, 1 Cor. 11. 26. Bread fignifying Christs body broken, in the fufferings of &. the cup fignifying the fufferings of his foule, and the m forth unto death. And hence likewise, as faith it felfe is Faish on Christ, (as was before observed) so it is called Fa his blond, Rom. 3. 24, 25. because Christ as shedding he for the remission of sinnes, is the object of it : So the there are, [Whom God bath ordained to be a propitiation faith in his blond, to declare his righteousnesse for the re fins. 7 And look how God hath ordained and fet forth (in the Promise, under that picture of him doth faith at fell with him. And one reason similar to the former, may be my ed on the 24. ver. of that 3. to the Rom. Being juffified for his grace, [through the redemption that is in Christ] And shewed before, in the reason of the former direction, that Promises hold of his Person, as being Heire of all the Pre fo the speciall Tenure upon which forgivenesse of fins don of him, is by purchase, and by the redemption that is in hi that, as the promise of forgivenesse refers to his person, for to this redemption that is in him. Thus both in Est. I. and Co In whom we have redemption through his blond, even the fi ne [e of finnes.] His person gives us title to all the pro his bloud shews the tenure they hold on; a purchase, an price, artikureer, an adequate price) I Tim. 2.6. And as for frength of the Law, and of the threatnings thereof; to Cl Satisfaction is the strength of all the Promises in the Conel. in word, an humbled foule is to have recourse to that Christin now alive, and glorified in heaven, yet to him as once on and made finne. He is to goe to Christ now glorified, as the In fon from whom he is to receive forgivenesse, &c. but with him as crucified; as through whom (confidered in that co he then was in) he is to receive all.

CHAP. II.

au Chifts death, faith seeking justification, is especially to eye

Towthen a fecond Direction for faith towards Christ as thing, is, Faith is principally and mainly to look unto the money, and intent of God and Christ in his sufferings, and inply at the Tragicall story of his death and sufferings. It is at, and mind, and intent of Chrift in Suffering, which faith ereth, and which draweth the heart on to rest on Christ When a Beleever fees that Christs aime in fuffering for finers, agrees and answers to the aime and defires of his and that that was the end of it that finners might have forskand that Christs heart was as full in it, to procure it, as the mheart can be to defire it; this drawes his heart in to Christ, mon him: And without this, the contemplation and mion of the story of his fufferings, and of the greatnesse of will be altogether unprofitable. And yet, all (or the flue which the Papifts, and many carnall Protestants make Orils fufferings, is to meditate upon, and fet out to themthe grievoulnesse of them, so to move their hearts to a reg, and compassion to him, and indignation against the afor their crucifying of him, with an admiring of his notradheroicall love herein: and if they can but get their hearts uffeled, they judge and account this to be grace; when as more then what the like tragicall story of some great and personage, (full of heroicall vertues and ingenuity, yet anely and ungrately used) will work, and useth ordinabwork in ingenuous spirits, who read, or hear of it: yea althroft-times, though if it be but in the way of a fiction: Mich when it reacheth no higher, is fo far from being faith, the it is but a carnall and fleshly devotion, springing from any which is pleased with such a story, and the principles of inmity flirred towards one who is of a noble spirit, and yet ahed. Such stories use to stir up a principle of humanity in men, macompaffionate love; which Christ himself at his suffering and fault with, as being not spirituall, nor raised enough in kwomen who went weeping to fee the Messiah so handled;

2. Direction.

Faith is especially to look at Christs end and mind in dying.

Namely, that finners might have forgiveneffe.

Without this, the meditation of the flory of his Paffion, unprofitable. Weep not for me, (fayes he) that is, weep not fo med for this, thus to fee me unworthily handled by those for when I dye.

And therefore accordingly as thefe ftirrings are hor for the flesh, so humane inventions, as Crucifixes, and lively fentations of the Story of Christs Passion unto the fight of doe exceedingly provoke men to fuch devotionall me and affections: but they work a bare historical faither floricall remembrance, and an historicall love, (as I mente them.) And no other then such doth the reading of the it in the Word, work in many, who yet are against fach C fixes. But faving, justifying faith chiefly minds, and is no up with the main scope and drift of all Christs fufferings; is that in them, which answers to its owne sime and which is, to obtain forgivenefic of finnes in Christ crucil God looks principally at the meaning of the Spirit in pri Rom, 8. fo doth faith look principally to the meaning of in his fufferings. As in all other Truths a Beleever a have the mind of Christ, 1 Cor. 2. ult. fo especially he min was the mind and heart of Christ in all his fufferings, And fore you may observe, that the drift of all the Apolites is to shew the intent of Christs sufferings; how he was fet forth to be a propitiation for sinne ; to bear our fin tree : to make our peace, &c. He was made finne, that me made righteonfneffe of God in him. As in like manner, of the Evangelists is to fet forth the story of them, fort necessary to be known also.) And thus did that Hy Prophet Isaiah chiefly fet forth the intent of Chrifts! for justification, Elay 53. throughout the Chap, as Den had done the flory of his Passion, Pful. 22. And thus to the use and purpose of his sufferings, was the scope of all the poftles Sermons, holding forth the intent of Christs puffint the justification and falvation of finners : This is a faithful for and worthy of all acceptation, that Christ came into the wallto finners, I Tim. 1. 15. and they still fet forth what the plat at which God by an ancient designment aimed at, in the rings of Christ, which was an end higher then men or he thought on, when he was put to death. And thus faith t up, and looks at it. And upon this doth Peter (in his

(112) pirch their faith, where having fet forth the hainouf. effor their fin in murdering she Lord of life, then to raife up hir hearts again, (that fo feeing Gods end in it, they might be home to believe) he tells them, that All this was done by the perminate counfell of God, ver. 23. and that for a farther end he they imagined, even for the remission of sins through his Name, as in the clofure of that Sermon he shewes. It was not demalice of the Jewes, the fallenelle of Judas, the fearfulnelle diller, or the iniquity of the times be fell into, that wrought beeth, fo much as God his Father completting with Chirft facelf, and aiming at a higher end then they did: there was elether matter in it; it was the execution of an ancient conbirment and agreement, whereby God made Christ Singe, and belog fins upon him. God was in Chrift, (not impairing our fins mak but) making him finne, 2 Cor. 5. 20. Which Covenant Orificame (at his time) into the world to fulfill : Sacrifice and bent offering thou wouldft not have, (Heb. 10.5.) Loe, I came to in the will, and that will was to take away finnes, ven 4. 10,12,14. 1816. These words Christ spake when he took our pature, and when he came into the world, clothed with infirmities like unto moners. Rom. 8.3. God fent bis Son in the tikeneffe of forfull fleft. affer finne condemned fin the flesh : Mark that phrase for fin] a there put for [propter] as fol 10.33. i well zant spyn wifer agood work : That is, not because of a good worke, or for and works fake. So here, For finne that is, because of finne : fine was the occasion of his taking the likenesse of furful flash : the to encrease it? no, but to condemne it, as it followes: intis to cast and overthrow it in its power and plea against s; that inflead of fins condemning us, he might condemn fin, ud that we might have the right confuelle of the Law, ver, 5. Thisphrale [for finne] is like unto that in Rom. 6. 10. [He dyed that is, for finnes cause; for so the opposition that Mowes, evinceth, [In that be liveth, be liveth unto God] that is, fr God and his glory. So he dyed meerly for fin, that fin might meits course in Justice, and for its sake suffered death, so puting to filence the clamour of it. The death of Christ was the mutelt and strangest designe that ever God undertook, and and; and therefore furely had an end proportionable unto it. God that willeth not the death of a finner, would not for any inferiour D 3

feriour end will the death of his Sonne, whom he loved then all creatures befides. It must needs be fome great for which God fhould contrive the death of his Sonne. fel fo innocent, and feparate from finners : neither wild it ber other matter, then to deltroy that which he most hated that was, Sinne: and to fet forth that which he most de in, and that was, Mercy. So Rom. 3. 25, 26. And accor Christ demeaned himself in it, not at all looking at the Jen their malice, but at his Fathers command and intent in it. therefore when he was to arise to goe unto that place whereh should be taken, and carried to flaughter, Ai the Father save commandement, (layes he) fo doe I : Arife, let us goe heme, le 14. 21. And when Inda went out at Christs owne provoca of him. What thou doeft, doe quickly, (faves he) the Some of opeth as it was determined; he lookt to his Fathers purpoleine When he went out to be taken, it is faid, John 18. 4. Jofin b ing all things that should befall bim, Went forth. And when he m in his Agony in the Garden, whom doth he deal with, better Father? Father, (fayes he) if it be possible, let this cup passe: and God made his Paffion of to great necessity, that it was even in possible that that cup should paste. Indeed, had Christ ! in his own flead, it had been an easie requelt, yea, julie to grant it; and so he tells Peter, that he could command m of Angels to his refcue; but he meerly fubmits unto his Fa Not my will, but thy will be done, for God had laid upon him the iniquities of us all, Efay 53.

Let our faith therefore look mainly to this defigne and plot of God and of Christ in his suffering, to satisfie for our sins, and to justifie us sinners. When we consider him as born shelh and bloud, and said in a manger, think we withall, that his meaning was to condemne sinns in our sless, Rom. 8.4. So when we read of him sulfilling all, or any part of righteousnesse, take we immind in withall, to be, that the Law might be suffilled in m, with sollowes there, who were then represented in him; and so the sulfilling of it is accounted ours. Behold we him in his life time, as soon the Baptist did, even as the Lamb of God, bearing sales king away the sins of the world: and when upon the Cross, except saith behold the iniquities of us all met in him: [Sareth is last borne our sorrowes] [bearing our sinnes in his body on the treat

Christ in all that he did and fuffered, is that welcome newes. of the very fpirit of the Gofpel, which faith preys and feifeth "I meed and i pure - were finnered

> of matter, they to differ in where Color some some continues

CHAP.OIII.

the support or matter of triumph Christs death affords to faith for Infification. Vaccing the sent of the sent of the sent of the

of "Lis on law adventuring for TOw having thus directed your Faith to the right object, N Chrift, and Chrift as dying ; let us secondly see what matmof support and encouragement faith may fetch from Christs both for Justification. And furely that which hath long agoe wifed God himselfe for the sios of many thousand soules now alearen, may very well ferve to fatisfie the heart and confciare of any finner now upon earth, in any doubts in respect of remit of any fins that can arife. We fee that the Apoltic here. firthat large discourse of Justification by Christs righteousness. the former part of this Epiftle to the Romans, and having leved how every way it abounds, Chap. s. he now in this 8. Chap. ich seit were fit downe like a man over-convinced : as ver- 21. What then fall we fay to thefe things ? He fpeake as one fatisfied, meren aftonished with abundance of evidence; having nothe to fay, but only to admire God and Christ in this work; & terfore presently throws downe the Gauntlet, and challengeth sofonte in this point with all commers : Let Conscience, and and reason, Law, and Sinne, Hell and Devils bring in all their length, Who is he shall lay any thing to the charge of Gods Elect? had condemne ? Paul dares to answer them all, and carry it with these few words, [It is God that justifies, It is Christ that out:] And (as in ver. 37.) [We are more then conquerours in all his It was this that brought in the Prodigall, that in bis Fathe bufe there was bread [enough.] And so likewise he (who morethe was) who was the Author of the 130. Pfal. when is folle was in deep distresse by reason of his fins, ver. 1, 2. yet tis wait that fetled his heart to wait upon God, that there was Intent redemption with him. Christs redemption is not meerly iniures, a price or ransome equivalent, or making due fatisfaction

The fulneffe of Christs fatisfaction.

faction according to the just demerit of sinne; but it redemption; there is an abundance of the gift of right Rom. 5.17. and unsearchable riches of Christ, Ephel 1.1 Tim.1.14. [the grace of our Lord (that is, of Christ, as very significant was abundant] but the word in cheth) farther, it was over-full, redundant, more then enough to yet (sayes Paul, ver. 13.) I had sins enough to pardon, (un would thinke) that might exhaust it, I was a blassland. But I found so much grace in Christ, even more then I are

what to doe withall.

How Christs farisfaction may be set against the guilt of any sins, and so made use of by faith.

I shall not infift so largely on this first Head of Christ as upon those three following, because it is the maine fo another Discourse, (which, through Gods grace, I is publish, though in another method) Onely (for a rife stance in some few particulars, shewing how Christs for may be opposed, and set against the guilt of a poore fi fences. What is there that can be faid to appravate fi generall, or any mans particular fins, that may not be an out of this, Christ bath dyed? and something be confident which the confcience may oppose thereto? So that we evill, which according to the rules of spirituall reason of the righteous Law proceedeth by, and containeth as the dation of its righteoulnesse in condemning or aggrava a mans conscience may snggest to be in finne; opposi unto, may a mans faith, according to the like rules of tuall reason, thew a more transcendent goodnesse to have in Christs death, (which the Gospel reveales) and so pose the one to the other, and have as good reason to the finne should not condemne (from CHRISTS death) science can have, that the Law may condemne,

r. Agains the hainousnesse of fin in the generall.

As first, Is sinne the transgression of the Law? Child you the Law maker, was subjected to the Law: and will not to make amends? Is fin the debasement of Gods glory, make amends? Is fin the debasement of Gods glory, me fested in his Word and Works? Christs dying was the debasement and emptying of the brightnesse of his glory in debase measure, who was God personally manifested in the last one of them is but as the darkning the shine or lister of the South Sins highest evill lies in offending God, but Christs and the shine of the South Sins highest evill lies in offending God, but Christs and the shine of the South Sins highest evill lies in offending God, but Christs and the shine of the South Sins highest evill lies in offending God, but Christs and the shine of the South Sins highest evill lies in offending God, but Christs and the shine of the South Sins highest evill lies in offending God, but Christs and the shine of the South Sins highest evill lies in offending God, but Christs and the shine of the South Sins highest evill lies in offending God, but Christs and the shine of the shine of

en (oppositely) the righteoufnesse of God bimselfe; or Jeboan righteonfueffe : So that God in our finne is confide. fis the Subject from whom, and in whom this righteousnesse en, and is feated: And fo his God-head answerably gives a to in action of its owne, that proceeds from it, is nearer what which an object hath, against which the action is com-

Or secondly, what peculiar aggravations or circumstances are the finnes, to weigh there down : with which fome cir- aggravation of finces in Christs obedience and death may not be paralleld.

off thee up againe ?

As full. Is it the greatnesse of thy sinne in the substance of the Hommitted ? hath there been lewdnesse in thy wickednesse? the Prophet fpeaks) Confider what guilt of how hainous God fuffered to be laid to Christs charge by profune men, the was made an offering for finne. He dyed as a Traitor Prince, and a blasohemer of God in the highest kinde of theny, as making himselfe equal with God; an Impoltor, when, yea a Devill, yea a Prince of Devils, then whom a deer was efteemed more worthy to live. Which imputathough by men unjustly charged on him, yet by God were butered as just, in respect of his bearing our finnes. For him was holinefic it felfe, to be made the greatest of finners, nube made finne, and the worlt of finnes, and accordingly to from God and men; what greater fatisfaction for the the of fins away can be defired or imagined?

Officendly, doft thou aggravate thy fins by the naughtinesse day heart in finning, and faylt that the inward carriage thereof inken much worse then the outward? Look thou into the ent of Jefus Christ dying, and behold him struggling with his then wrath, thou wilt find the fufferings of his foule more anthose of his body, and in them to lie the soule of his fuffe-

Ridly, may thy finne be aggravated, in that thou didlt mixit with fo great delight and greedinesse, and pouredit why heart unto it? Confider that Christ offered himselfe mwilingly then ever thou didft fin : Loe I come (fayes he,

2. Against a particular fine.

r. Againft the greatnelle of the act of any particular fin what ever.

2. Against the badneffe of the heart in fin-

3. Against the delight and greedineffe in

Pfal. 40.) I delight to doe thy will; and bow and frame be accomplishe? Luk. 12. 56. And though to frew how evill and mifery it was in it felfe, he shewed an avertor it; yet as it was his Fathers will for our salvation, he he embraced, and drank off that cup unto the bottome.

Fourthly, didit thou fin with much deliberation, and thou mighted have avoided it? There was in this circums in Christs fufferings to answer that, that he knew all be want for

fer, and yet yeelded up himselfe, as John 18. 4.

Fifely, Hast thou sinned presumptuously, and made a connant with death and hell? Christ in like manner offered a himselfe by a covenant and complot with his Father 6 to doe.

Sixtly, are there any especiall circumstances of time, and

place, &c. that aggravate thy fins?

As first, that so great a person in the Church should some lize the Name of God in sinning; Why, how great a Person with Christ? even equall with God the Father; and yet how god humbled? even to the death; his offices of King. Prich as Prophet being debased with him: how great a name has as Heb. 1.4. which notwithstanding was dishonoured near the ever any mans.

Or 2, that thou finneds at such a time, or in such a company which sometimes serve to make a sinne the more hairous. Consider how God contrived to have the shame and afficient his Sons death aggravated by all these circumstances. It was of deaths the most accorded; At a time most soleme; he place most infamous; With company most wretched.

Thus might we find out that in Christs suffering and stricts on made, that would fitly answer to any thing in our sine and so thereby we should be the more relieved. And they the whole body of his sufferings doe stand and answer so whole bulk of our sinnings; yet the consideration of subparticulars will much conduce to the satisfying of an humbled as dejected soule, about the particulars of its sinnings.

Therefore (to coriclade) get your hearts and confidence flinctly and particularly satisfied in the all-sufficience of we and merit which is in the satisfaction that Christ hat satisfaction that christ hat satisfaction that men corner to

4. Against deliberatenesse in sinning.

s. Against presumption in sinning.

6. Against aggravating circumstances of person, time, place, &c.

with a generall apprehension and notion that they are en, and so never become throughly humbled; so is it a dehis their faith, that they content themselves with a superficiand generall conceit, that Christ dyed for finners ; their hearts tene particularly fatisfied about the transcendent all-fuffience of his death. And thence it is, that in time of tentation. tentheir abounding finfulnesse comes distinctly to be discoand to them, and charged upon them, they are then amazed, mitheir faith non-pluft, as not feeing that in Christ, which settanswer to all that finfulnesse: But as God faw that in Orifts death which fatisfied him; fo you fhould endeavour by hinto fee that worth in it which may fatisfie God, and then pur faith will fit downe as fatisfied alfo. If a man were to diber for his life some hard and difficult controversie, wherein memany great and strong objections to be taken away; he meld be fure to view, and study, and ponder all that might be Monthat other part which he were to hold, in way of answer whem, and to get fuch a cleare and convincing light, as might methe truth of his Polition apparent and manifelt through the clouds of objections that hang in the way. Now you will abethus called one day, to dispute for your foules, (fooner or bel and therefore fuch skill you should endeavour to get, in Orils righteousnesse, how in its fulnesse and perfection it anfreth to all your finfulneffe ; that your hearts may be able to mole it against all that may be faid of any particular, in or agrour finnes; that in all the conflicts of your spirits, you ayfee that in it, which could cleare your whole fcore; and rif God would but be pleased to impute it to you, you might Houst presently come to an account with him, and cut fors with his Law and Justice.

Thus much of the first thing made the object of faith; namely, Christ as dying.

E 2 SECT



SECT. III. FAITH Supported by Christs RESURRECTION.

Rom. 8. 34.

Yea rather, that is rifen against

CHAP. I.

Christs Reservection Supporteth faith two mayer:

1. By being an evidence of Jour Justification?

The needstry of Christs Refurrection, for the proming a Pustification.



He next thing to be lookt at in Chril, a be the object of jultifying faith, (and from who our faith may beke fetch support and continued in the matter of Jultification) is Chris to rection; upon which we see here, the And putteth a [rather] Yearsther that we see

There must therefore be some speciall thing in the Resumment of Christ, which it contributes to our faith and justification, so which it should have a [rather] put upon it, and that compantively to his death. Now to shew wherein this should be, consider how the Resurrection of Christ serveth to a double us an end, in the matter of Justification.

First, as an evidence to our faith, that God is fully fitted by Christs death: his Resurrection may give us full assess of it.

Secondly, it had, and hath an influence into our Jul

Some speciall thing in Christs Resurrection for our Justification.

It ferveth to a double use to support our faith. the yea and as great an influence as his Death had. In both the affects it deferves a [rather] to be put upon it, and Paul when both in his eye, when he writthele words. So as first, from the an account of his faith, and a reason of his so triuming assumption, be alledgeth his Resurrection to confirme it, childrelen. Or

standly, if you would have a reason of the thing, how it musto passe, that we who are Beleevers cannot be condemnal; Christianism, sayes he: He alledgeth it as a cancethat hath in influence into Justification it selfe, as it makes all sure

DOE IL.

1. By way of Evidence: Although Christs obedience in his Land his death palt, doe slone afford the whole matter of minification, and make up the fumme of that price paid fem (as both been flown) fo as faith may fee a fulneffe of and and merit therein, to discharge the debt : yet faith hath mafortable figne and evidence to confirme it felfe in the bethe of this, from Christs Resorrection after his death : It may hhatishe our faith, that God himfelfe is fatished, and that he mins the debt as paid : So that our faith may boldly come to But and call for the Bond in, as having Christs Refurrection when for it, that the Debt is discharged. And hence the Apoheaves Villoria over Sin, Hell, and Death, upon occasion of wis the Coronis and conclusion of that) his large Discourse led Christs Refurrection, 1 Cor. # 55, 56, 57. O death, where in fine? that is, Sinne, and the power of it: for so it folno. Thesting of death is sinne: and O grave, where is thy villa-Al Thanks be to God who hath given us victory, through Jefins Chif we Lord : namely, as rifen again; for of his Refurrection. mof that chiefly, had he fooken throughour that Chapter.

a. But surely this is not all, that it should onely argue our lifetation by way of Evidence: This alone would not have kneed such a [rather] to be put upon it, if Christs Resurrectional to that some farther reall causall influence into Justifiand, it selfe, and been more then simply an evidence of it to a uprehensions. Therefore secondly, in Justification, although traterials, or matter of it, be wholly the obedience and death state it, yet the act of pronouncing us righteous by that his telience, (which is the formals of Justification) doth depend

I. By way of Evidence.

Faith thath a visible figne of it, that God is farisfied.

2. By way of Influence.

Though the matter of our Justification be the price of Christs death, yet the act of pronouncing us righteous, depends on the Resurrection.

upon Christs Resurrection. Ordinarily there but be expressed concerning this dependance, then that the on of Christ justifies by working actual faith, to by his what Christ hath done in his life and death, which is applying of it, (of which more anon.) But that spece 1 Cor. 15. 17. feems to import more, If Christ be gaine, [ye are yet in your fins, [and your faith is in va is, although you could suppose faith to be wrought in the merit of Christs dying, yet it would be in vaile, were not rifen againe; for your title to Jultification a would be void : You were yet in your fins. Which is faid. his Refusection was it, whereby fins (though fatisfied for in death) were taken off, and they acquited from them : take to be the meaning also of that Rem. 4. ult. He was for our fins, [and rose agains for our fustification.] When postle faves, for our fins he was delivered, he means he down that which was the price for them, a fatisfaction for which his death was : And in that fense, He died for that is, his death stands in stead of our death, and fo 6 finne. But yet still that upon which the act of Gode in and his discharge given us from our fins, and whereby neth us justifyed, that depends udon his Refurrection. againe for our Justification. Note that Justification there the act of imputation, and reckoning us just, which he had of in the verfes immediate fore-going, ver. 22, 23,24.

In a word, to the full diseaser of a Debt, and freeing the Debtor, two things are requisite: 1. The payment of the deta.

2. The tearing or cancelling of the Bond, or receiving an Armitance for the freeing of the Debtor. Now the Payment of the Debtor words to the Payment of the Debtor.

debt, was at, and by his Refurrection.

menner, where is dere to him. (a being

developmention of both these is showne, how Christ Sustained a blevelation; First, of a surety for us; Secondly, of a Comperson in our stead: The difference of these row, and the shall be shall be shall follows, in this whole Discourse.

Now the better to explicate both these, you must consider, how that Christ in almost all that he did [for sea] (as the sea here, and is to be annexed to each particular) did stand the season of the

1. Of a Swrety, bound to pay the debt for us, and to fave our

berling his Lord, and in as name, is manifeld Of a Common person, or as an Attorney at Law in our fread. both thefe as they have a diffinet and differing confiderain themselves, so those severall considerations of them will ine to the understanding of those two things fore-menti-Las wayes and arguments to thew how the Refurrection of Ord may support our faith, both by way of evidence that the Heipaid, and by way of influence that we are thereby acquitand cannot be condemned. The notion of his being rifen, who Serety, clears the first, and that of his riling as a Common willuftrates the other. And I shall here a little the largelyer mon the explication of these two relations, because their effection will be of use through all the rest that follows, to fate thereby the influence that his Afcention, and Sitting at led right hand, &c. have into our Justification; and fo I shall an them along throughout this Discourse. A bank and the rol

If A Surety is one that undertakes, and is bound to doe a singler another: As, to pay a debt for him, or to bring him like sich or such a place, or the like; so as when he hath distinged what he undertook and was bound for, then the party is shown he undertook is discharged also.

a A Common person with, or for another he goes for, is one thereferes, personates, and acts the part of another, by the themse and warrant of the Law: so as what he doth, (as that memon person, and in the name of the other) that other than he personates, is by the Law reckoned to doe: and in like

r. To be a Surery, what.

z.A Common

manner,

manner, what is done to him, (as being in the oth roome) is reckoned as done to the other. Thus an Attorney appears for another, and money receive is reckoned as received by him whom it is due unto giving possession of an estate, a re-entry made, and taken of land, &cc. if done by, and to a man who is Attorney, it stands as good in Law unto a man, as if in person it had been done. So Embassadours for Prince fent their Mafters : what is done to them, is reckoned as the Prince : and what they doe according to their Con is all one as if the Prince, whose Person they represent it himselfe. In like manner also the marriages of Pro transacted, and solemnized by Proxie, as a Common pe presenting his Lord, and in his name, is married to a Prin her Fathers Court; and the Lawes of men authorize it and the marriage is as good, as if both Princes themselves had been me fent, and had performed all the Rites of it. And thus to be Common Perfon, is more then fimply to be a Surety for it is a farther thing : and therefore thefe two relations be diffinctly confidered, though they feeme to be fomen a like nature. Thus an Attorney is a different thing from a ty: A Surety undertakes to pay a debt for another, of but a Common person serves to performe any con which by the Law is reckoned, and virtually imputed to he ther, and is to frand as the others act, and is as valid, wife done it : So as the good and benefit which is the con fuch an act, shall accrew to him whom he personated, an whom he stood as a Common person. Adam was not a 8 for all Man-kind, he undertook not for them, in the mentioned ; but he was a Common perfon representing kind; So as what he should doe, was to be account had done it. Now the better to expresse and make stification in and by Christ, according to all forts of I equity of all which God usually draws up into his d God did ordaine Christ both to be a Sweet form, Common person representing us, and in our stead. The tooke all other relations for me, as of an Huband Brother, King, Prieft, Captaine, &c. that fo the

love might be fet forth to us, in that what is defen

The difference betweene these two.

mon person, but not a Surety.

Christ ordained to be both, and the reason why. indicerelations, is supplyed and expressed by the other: Even said God ordaine Christ to take and sustaine both these relies, of a Surety and a Common person, in all he did for us, subject on make our justification by him the more full and legisted in the subject of the subje

CHAP. III.

Refunction affords to faith; explained by two things. I. By from bow Christ was made a Surety for us. 2. How his Refunction as a Surety bolds forth this evidence.

Concerning the first of those two Heads at first propounded, namely, the Evidence which Christs Resurrection affords moor faith in point of non-condemnation: I have two things hadde in this Chapter to make this out: First, how Christ mande a Surety for us, and what manner a Surety he did benee: secondly, what the consideration hereof will contribute had evidence which faith hath from Christs Resurrection.

For the first. Christ was appointed by God. (and himselfe

Forthe first, Christ was appointed by God, (and himselfe soundertook) to be our Surety. This you have, Heb. 7. 22. It was made Surety of a better Testament, or Covenant; namely, six New. The Hebrew word for Covenant, the Septuagint Standlated [Asa Inc.] Testament: the word in the Hebrew logofa large signification, and comprehending both a Covenant and Testament; And so in the New Testament it is used maistically for either: And indeed, this new Covenant of basis both. Of this Covenant Christ is the Type the plighter should for it, the Surety, the Promiser, the Undertaker. The libits comes of, is in yould, [promistere] which comes from the surety is triking hands, or giving ones hand, as a figure

S. 1. 1. How Christ was made and became a Surety for us. Suretiship not onely used in matters of debt, but in criminal! causes punished with death 3 and is put for being a pledge for another.

Christ undertook as a Surety for both, to staisfie God,& to work all in us also.

A strange difference between Christs furetiship, and that of men for others on carth. * God makes the Covenant of Grace principally with Christ for us. figne of a covenant; and fo, to bargaine with, or m covenant. Prov. 22. 26. Be not thou one of them that Bri or of them that are sureties for debes : Which whole w Septuagine reads, Give not thy felfe eis ex fuir, to Sweet fame word that is here used by the Apolitie. It was the both of the Jews and Romanes also, to make Coveni Briking of hands: And in Testaments, the Heire and Exemp shook hands, or the Executor gave his hand to fulfill it. And the word [in funda] is used, not onely in promiting to paya det for another, but also in becomming a pledge for another, forth undergoe death, or a capitall punishment in anothers rooms: as in that famous story of friends, namely, Enophense and Es critus : Eucritus did [helwosr in funoad] willingly become a furety for Enephenus, when condemned to dye by Dienfante tyrant. This very word is used by Polyenus, the Historian of the fact. Now fuch a Surety every way did Christ become into Go for us, both to pay the debt, by undergoing death in our line and so to satisfie God; and then as the Heire to execute in Will and Testament : He became a Surety of the whole Core. nant, and every condition in it, take it in the largelt fenfe; me this of all, both on Gods part, and on ours. For us be mide took to God to work all our works, and undergoe allows nishments; to pay our debts for us, and to work in us all the God required should be done by us, in the Covenant of Grace, And thus to be a Surety, is much more then fimply to be an is tercessour, or Mediatour, (as Pareus well observes.) Gol & (as it were) fay to Christ, What they owe me, I require it i at your hands : and Christ affented, and from everlating hands with God, to doe all for us that God could require, undertook it under the penalty that lay upon us to bave gone. Yea, Christ became such a Surety in this for us, as i to be found among men. On earth, Sureties are wont to com into one and the same Bond with the Creditors, fo as the Co ditour may feize on which of the two he will, whether on the Debtour, or on the Surety, and fo (as usually) on the De first, for him we call the Principall; but in this covening, would have Christs fingle Bond: and hence Christis not called the Surety of the Covenant for us but The Con 49.8, and elsewhere, * God making the Coverant of C

with him, and with him as for us, thereby his fingle Bond we was taken for all, that fo God might be fure of fatisfactie: therefore he laid all upon Christ, protesting that he would middle with us, nor fo much as expect any payment from us. feb was his grace.) So Pfal. 89. 19. where the mercies of the Coment made between Christ and God, under the Type of Code Covenant with David are fet forth, Thou feakeft in wision win bely One, and faidlt, I have laid help on one who is [mighty.] hil God had faid, I know that thefe will faile me, and break, electer be able to fatisfie me; but you are a mighty and fubbrill person, able to pay me, and I will look for my debt of mand to confirme this, (then which nothing can give fronger montion, or more advanceth Gods free grace) when God int about the reconciling the world in and by Christ, and dealt Christ about it; the manner of it is expressed to have been. in God took off our fins from us, and discharged us, (as itmeaning never to call us to an account for them, unleffe Brithould not fatisfie him, and laid them all on Christ, fo sk would require an account of them all from him first, and khim look to it; and this he did to make the Covenant fure. Ima (or.5.19. it is faid, (the Apoltle fpeaking of Gods transtim of this bufineffe with Christ) that God was in Christ, namekfrom everlasting, reconciling the world (of Elect Beleevers) to infilfe, not imputing their trefpasses to them; and made him fin who on fin. Observe, that as he laid our fins on Chrift, so withall, klikharged us, in his compact between Christ and himselfe, at imputing their trespasses to them.] So then, all laid upon Orit, and he was to look to it, or elfe his foule was to have me for it. This is not the manner of other Creditours; they twcharge the Debt on both the Surety and the Debtour : winthis Covenant (of Grace namely) Christs single Bond is med, he alone is The Covenant: fo as God will have nought by to us, till Christ failes him. He hath engaged himselfe to require fatisfactions at Christs hands, who is our Mety.

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Now then 2. for to make use of this notion, for the clearing depoint in hand. It might afford us matter of unspeakabe more, onely to hear of Christs having been arrested by God how debt, and cast into prison, and his Bond sued, and an Exe-

God requires payment of our debt from Christ first.

2. How the confideration of this is a strong evidence to faith, of Justification from Christs Refurrection.

cution

ention or Judgement ferved on him, as the phrases are, B/9 52. For thereby we should have feen, how God had beam w our Surety, (as minded to let us alone) and that it lay on him discharge the debt, who was so able to doe it : And thereby at might also see, how he was made sinne for su, and therefore se might very well have quieted our hearts from fearing any arrele or for Gods comming upon us, till we should heare that or Surety were not sufficiently able to pay the debt, (as you have heard he is.) But yet our hearts would still be inquificine (fire all that) to heare whether indeed he hath perfectly latisfied God or no; and would be extreamely folicitous, to know whether he hath fatisfactorily performed what he undertook; and how he got cleare of that engagement, and of being made finne for a And therefore the Apoltle comforts Beleevers with this, dat Christ shall the next time appeare without sinne. * Unto them that look for him he shall appeare the second time without sinne, unto fal vation. One would think it no great matter of comfort to a to hear that Christ should appeare without fin ; for who would imagine that it could be otherwise with The boly One, The Lot of Glory? there is no wonder in that : Ay, (but fayes the Ans. ftle) your very falvation is interested in this, as neerly asis postble : It is well for you that Christ is now without finne, forth having as your Surety undertooke to fatisfie for fin, and having accordingly beene once made sinne, when on earth, and arele for it by God at his death; in that now he is got cleare of that engagement, (which could be no way, but by farisfaction, which he undertooke) this doth plainly evince it, and ascertain you that you shall never be condemned for it : for by the Law for Surety hath discharged the debt, the Debtour is then free, And

therefore no news would or could be more welcom to finers,

then to have a certaine and infallible evidence given that the

Surety were well come off, and had quitted all, to fatisfiche

Now then to evidence this, serveth his Resurrection; Children Nothing so sure. Therefore certainly the debt is discharged

and he hath paid it to the full, and fo is now without our fi

and fully got cleare of it. For God having once arreled On

and cast him into Prison, and begun a tryal against him,

had him to judgement, he could not come forth, till be had p

the very utmost farthing. And there is the greatest realis

* Heb. 9. 28.

It declaring unto faith, that Chrift that was in this death made finne for us, hath now discharged all, and is without finne.

And so that God will never come upon the finner.

How strong an evidence Christs Resurrection is, that the debt is paid, and God fatisfied. mascertain us that can be: For he was under those bonds and late, which if it had been possible would have detained him in the mre, as Alt. 2.24. The ftrength of fin, and Gods wrath, and the ore spainst fin, (Thou fhalt die the death) did as cords bold him, (athe Pfalmilts phrase is.) Other debtours may possibly breake their Prisons; but Christ could not have broke through this, for the wrath of the All-powerfull God, was this Prilon, from with there was no escaping, no baile : nothing would be taken whethim goe out, but full fatisfaction. And therefore to heare the Christ is rifen, and so is come out of Prison, is an evidence the God is fatisfied, and that Christ is discharged by God himfife: and so is now without fin, he walking abroad again at libeny: And therefore the Apostle proclaimes a mighty victory obtained by Christs Refurrection , over Death, the Grave , the frogth of sinne, the Law, I Cor. 15. 55, 56. and cryes out, Thenks be to God who giveth us the victory through Iefus Christ our Lind ver. 57. you may now rest secure indeede, Christ is rifen, whetherefore shall condemne?

CHAP. IV.

Refurrection hath into Institution. Two Branches of the Demonfration of this. First, that Christ was a Common Person, reresenting us in all he was, or did, or suffered, handled at large. More especially a Common person in his Resurrection.

Now fecondly, to come to that other Head propounded, the Influence Christs Resurrection hath into our Justification. The demonstration or making out of which depends on withings put together: The first, how Christ was appointed by 6d, and himselfe acted the part of a Common person, representing in what he did, and more particularly in his Resurrection. Of this in this Chapter.

The second is, how from that consideration ariseth, not onemendence to our faith, but a reall influence into our justification al non-condemnation. So as, Who shall condemne? because construirs for againe, as a Common person, representing us-

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That Chift was a Common person, proved.

by a parallel with Adam,

the Type of Christ herein.

For the first of these, to illustrate and prove it in the that instance of Adam serves most firly, and is indeed made in the Scripture, to that end. Adam, as you all know, was re ned as a common publique person, not standing singly ora for himselfe, but as representing all Man-kinde to come of So as by a just Law, what he did was reckoned to his post whom he represented. And what was by that Law threated or done to him for what he did, is threatned against his po alfo. Now this man was herein a lively type of our Lord Chil as you have it, Rom. 5. 14. [Who was the type of him who was come. Unto which purpose, the titles which the Apolite these two, Christ and Adam, I Cor. 15, 47, are excent observable; he calls Adam the first man; and Christour L The second man: and both for that very purpose and re which we have in hand : For, first, he speaks of them, as if the had never been any more men in the world, nor were ever to be for time to come, except these two : and why? but because the two betweene them, had all the rest of the sons of men him at their girdle; because they were both Common person, that had the rest in like (though opposite) considerations included and involved in them : Adam had all the fons of Men borne in this world, included in himfelf, who are therefore called early men, ver. 48. in a conformity to him the earthly man, ver. 47. m Christ the second man had all his Elect, (who are the first born, and whose names are written in heaven, and therefore in the fine ver. are oppositely called heavenly men) included in him. You ke how he fummes up the number of all men in two, and secker but two men in all; these two, in Gods account, standing form the reft. And farther observe, that because Adam was in this is being, a common person unto his, the shadow and the line Type of Christ, who was to come after him; that therefore les called The first man, (of these two) and Christ The focund man, as typified out by him.

Now if you aske, wherein Christ was a Common perfor, specienting us, and standing in our stead; I answer, If in any task, then in all those conditions and states wherein he was, in what did, or befell him, whilst here on earth especially: For he had so other end to come downe into this world, but to suffer on persons, and to act our parts, and to have what was to have been

done to us, acted upon him.

Particularly:
In what things
Chrift was a
Common perfon
Especially in
what he was,or
did upon earth

Thus first, in their two severall conditions, qualifications, and hats, they both were Common persons: That is, looke what state a condition the one or the other was made in, is by a just Law whe pur upon those whom they represented. So the Apostle relians from it, ver. 48, [As] is the earthly man! (namely, the falmin, Adam) [such are the earthly:namely, to be earthly men swell as he; because he who is a Common person representing then, was in his condition but an earthly man: And oppositely, bythe same Law, it follows [As] is the heavenly man, (namely, the second man, Christ) [such] are and must be the heavenly, who personate to him, because he also is a Common person, ordained upersonate them: and Adam, who came after him, was therein in his Type.

And as thus in this place to the Corinths the Apossle argues bristo be a Common person, in respect of his condition and he, by an argument of parallels taken from his Type, Adam; Secondly, in that 5, to the Romans, he argues Christ to have hea Common person, in his actions which he did on earth; althis also from the similitude of Adam, whom ver. 14, he herin makes to have been Christs Type. And he speaks of the there, as a Common person, both in respect of what he did, mach, his [sinne;] and also in respect of what be fell him for his hammely [Death,] and condemnation. And because he was withtee not to be considered as a single Man, but as one that min him, by way of representation: Hence, both what he his, they are said to doe in him; and what condemnation or this was deserved by his sin, sell upon them all, by this Law of histing a publique person for them.

1. For what he did: He finned, you know; and ver. I 2. All are like here finned, namely, in his finne; Yea, and according to he words in the Greek [2, 2] which are added there, you have that fentence (and the Originall bears it, and it is also need in the Margent) thus, [In whom] all have finned; namely, all have finned; namely, as in a publique person. Their act was included in his,

truse their persons were included in his.

And a for what befell him for fin, that befell them also by hime Law of his being a person representing them. Hence ver. a Durb is said to passe upon all men, namely for this, that Adams was considered as theirs, as it there followes. It is said to

S. 2.

I. Adam and Christ Common persons, in their conditions, and qualifications, and states.

2. Chrift a Common perlon, in respect of what he did, or what he suffered, illustrated by the parallel of Adam.

Common perfon, in what he did.

2. Adam a
Common perfon in what befell him for
what he did, as
in death and
his condemnation threatned.

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Rom. St

paffe, even as a fentence of death paffeth upon a condemned M lefactor. And ver. 18. Indgement is faid to come by the mans offence, upon all men, to condemnation. Now in Gen. 1.13. the threatning was spoken onely to Adam, as but one man, he day that thou eatest thereof, thou shalt surely die: And Gen 2.10 that fentence feems onely to passe upon him alone, Tumb then [halt returne.] Yet in threatning Adam, God threatned all; and in fentencing Adam to death, he fentenced my The curse reacheth us too; Death paffed upon all men then, a therefore by a just Law Death raigns over all, as ver. 14. and 19 because Adam was in all this a Common person represen us, and fo in our flead; and fo all this concerns m, as truly and neerly as it did him. I fay by a just Law; for indeed the Scrie upon the equity of this Rule, pronounceth a Statute out all men, that they should die, Heb. 9.27. Statutum eft, It is ted by a statute Law, that all should die. Now if you scarce for this Statute, when and where enacted, you will find, that Originall Record and Roll is that in Gen. 3. 9. spoken onclied Adam, but holding true of us, [To duft thou Balt returne,]

Answerably Christ ordained a Common person, both in what he did, or was done to him.

Just thus the matter stands in the point of our justification in falvation, betweene Christ and Elect beleevers; for Adm herein his Type. Christ was considered and appointed of Gola a common person, both in what he did, and in what was down him: So as by the fame Law, what he did for us, is reckoned or imputed to us, as if we our felves had done it; and what was a to him, tending to our justification and salvation, is reckned done to us. Thus when Christ dred, he dyed as a Common per fon, and God reckoneth that we dyed also. When Christ of he rose as our Head, and as a Common person, and so the God accounts that we rose also with him. And by vertical that communion which we had with him in all those action his, it is, that now when we are born againe, we doe all rife both from the guilt of fin, and from the power of it; even as by we of the like communion we had with (or being one in) Al come to be made finfull, when we begin first to exist as men and to be first borne.

Exemplified byone instance in his dying.

Thus in his death he was confidered as a Compan perform God reckoned us dying then, and would have us recken to all & Rom. 6. 10. the Apolite speaking of Christ, faith, Inches to the 4.2.17

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whed anto finne once, but in that be liveth, he liveth unto God. Im or. 11. speaking of us, he sayes, [Likewife reckon] you your Gu to be dead unto finne, but alive unto God through fefus Christ Led. The meaning whereof is plainly this, that whereas reperate men are for the present in the reality but imperfectly fed and dead to finne, as confidered in themselves, and in med of the worke of it, as wrought in them; yet that being Hered in Christ as their Head, and a Common person remening them, they may xoyi (er, they may truly by a way of in reason or recken themselves wholly dead, in and through As Christour Lord; in that he once dyed perfectly unto fin, si Common person representing them. So as what yet is wantin the work of Mortification, in their fense and experience of they may supply by faith, from the consideration of Christ Head, even themselves to have dyed, when he dyed. The polic, I fay, would have them by reason conclude or inferre who the word [soyi (&) fignifies, as Chap. 3.28. therefore we milele, core, it is the fame word) from Christs death, that they mind: which Conclusion cannot be made, unlesse this be one the Propositions in this Argument, That we dyed in Christ, in be whed; and so though in our selves we are not yet wholly hato finne, nor perfectly alive to God; yet through fofice Christ w Lord and Head (layes he) reckon your felves fo; in that (as m. 10.) be dyed, and now lives; and you were included in him. Indindeed, this Confideration the Apoltle fuggetts unto our his both as the greatest encouragement against imperfect morfiction begun; that yet we may comfort our felves by faith, anticoning our felves wholly dead in Christs death, and so may thre our felves, we shall one day be perfectly dead in our selves wente of it; and withall, as the strongest argument also and mircunto Mortification, to endeavour to attaine to the highest gre of it: which therefore he carryes along in his Discourse broughout that whole Chapter. He would have them by faith upirtual reasoning take in, and apprehend themselves long facedead to finne in Christ, when he dyed; and so should think the greatest absurdity in the world to sinne, even the least sin, nebting deed long fince, and that wholly, when Christ our had dyed: And both shall we that are dead to sinne, live any mertherein? And ver. 7. He that is dead, is free from finne; and

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and how then shall we doe the least fervice to it? N he puts upon Christs dying, and our dying then with [Knowing this, that our old man is crucified with him, (he was crucified) that it might be destroyed one day in and perfectly : Christs Body representing therein as a person, the Elect, and their body of sinne conjunct with as thus by faith they are to reason themselves wholly finne in Christ, and to use it as a reason and motive to themfelves not to yeeld to the least finne. I ufe this of being wholly dead, because if he had spoken meerly imperfed mortification begun in us, the argument would no been a perfect motive against the least finnes. Two whom how shall we live in finne,] or yeeld unto the least finne! might be faid, Alas, we are but imperfectly dead ; and he imperfect death could but an imperfect argument and drawn. But the Scripture elsewhere tells us, that Chil death bath [perfected] for ever all that are faultified ; to H So as in his death they may reckon themselves perfectly faith, and perfectly fanctified, though yet the worke be a ally and fully perfected.

And all this communion with Christ as a Common performance preferring them in his death, he there instructs them to be represented and sealed up to them by their Baptisme; so were, 4. How

I shall shew afterwards.

Now as this place holds forth Christ as a Common period Death representing us; so other places hold forth the skell Resurrection. In the 1 Cor. 15. 20. the Apostle argues, that Beleevers must and shall rise, because Now Christ is risinfrated dead, and is become the first-fruits of them that sleep. See the so of this Argument founded upon this notion and considerate that Christ was a Common person representing all the resist this strongly presented in that expression of his being the fruits, in allusion to the Rite in the Levitical! Law. The saves in a field being unholy of themselves, there was one sheafe in the name and room of all the rest; (which called the first-fruit,) which was lift up, and waved be at Lord; and so all the sheaves abroad in the field, by that to this one sheafe, were consecrated unto God, (Lav. 1910).

by vertue of that law. The meaning of which Rite,

More particularly, how Chrift was a Common perfon in his Refurrection, and therein reprefenting us.

alledgeth Rom. 11. 16. [If the first-fruits be holy, ide lamp is holy ablo,] Thus when we were all dead mthe Firff-fruits rifeth, and this in our name and flead. thwe all rife with him and in him. And although the Saints and are not, in their owne persons, as yet risen, (as we all are now alive, are not in our owne persons yet dead) yet in mene time, because thus they are risen in Christ, as their Afraits: hence, in the very words following, he faith, they seleep, He is become the first fruits of them that sleep, they remaine alive in Chrift their Head, and shall rife one because [in him] they virtually are already rifen; and this adsaccount in as true and just a fense, as we (though persovalive) are yet all recknoned dead in Adam, because he as a on person had the sentence of death pronounced on him, me of which we must dye; and this by the force of the law, even of that which we have inculcated of being a person, representing us. And indeed, so it followes, thargues this to be the Apostles meaning) ver. 21. For a Him all die, even fo in Christ shall all be made alive. His atent lies thus: Adam was the first fruits of them that dyed ; of them that rife. Hence therefore we are elsewhere faid chin respect to another life) to be rifen with Christ, Ephel. (And (which is yet more) to fit together with him in beaven : miche as a Common person representing us, fits there in 'our und flead, as you shall heare when I come to it in the Text, beneat Section.

CHAP. V.

before the control of the control of

Now then to come to the other branch of the Demonstration, namely, how this relation to us as a Common Person plaing as in his Resurrection, hath a reall influence into our ficates: And this is the point I drive at; and for the clearing

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of which that large and generall discourse by way of distinct the former Chapter was but to make way for.

I shall absolve and dispatch this Branch by shewing the

1. That Christ himselfe was justified, and that at his afterestion.

2. That he was justified then as a Common person, repeting us therein, as well as that he rose as a Common person; and in that we were then justified in him and with him; and by the meanes it is that by that AH then done to him, our Justification is made irrepealable for ever.

For the explicating of the first: As Christ was in his deals made sinne for us, and so sustained our persons in his satisfies for sin by his death, (which is the matter of our rightcoulies so in and upon his Resurrection he was justified and acquire from our sins by God, as having now fully in his Death sin fied for them, which I make forth by these three things participated:

First, in reason, if that Christ were made sinne for us, andistisfied for it, there must then some All passe, whereby Ori should be pronounced acquit of our sinnes, and fully class of them, and so be himselfe tormally justified, in respect of the fins, for which he undertook to fatisfie. For according to the course of all Proceedings, if a charge of guile be forms there must be as formall an Act of acquiting, and of Quietus est: There is no man but for his owne discharge curity would defire it. Nor is there any wife man that payers debt for which he is legally fued, that will not have upon the payment of it, as legall an Acquitance. Paul, when he was of into prison by a publique Act of Authority, he stood up have a publique Act of Release from the same Magillrate, would not goe forth of prison privily, though themselves set to him so to goe out, Alts 36.37. Now God himselfe did ! iniquities of us all upon Christ, Efay 53. 6. and had bim to and Judgment for them, ver. 3. There must therefore it passe from God, legally to take them off from him, to ing him discharged, to deliver him from Prison and J.

And De fatto it is evident, that there was some fach All parties from God; for as we read, that Christ while he lived, and

S. 1.

1. That Chrift himselfe was justified at his Resurrection.

Made forth by three things laid together.

1. There must have been fome A & passe from God, when Christ was acquited and justified from our fins by God.

That there was fuch an Act paffed.

Death, was made finne and did beare the finne of many, as the neis, Heb. 9.28. So we read in the very next words, that and appeare the fecond time [without fin,] which must needs be when in a direct opposition to his having born our finnes, and poearing then with all our finnes laid to his charge. He apperred charged with them then, but now he shall appears as anwently and as manifeltly to be without those sinnes, (for of our are it must needs be meant) and so to be discharged of them sfully, as ever he appeared charged with them : For it is faid. He hall [appeare] Without finne ; and therefore to the judgeants of all it shall be made manifest, that that God that once darged him with them, hath now fully discharged him of them. The Apolle speaks of it as of a great alteration made in this rehelbetween Christ whilst on earth, and Christ as he is to apsare the fecond time, and is now in heaven. And this afteratimor discharge must necessarily be made by God; for he is the Creditour who followed the Suit, and therefore he alone can grethe Acquitance.

Now secondly, from hence it will follow, that there must be forecime when this alteration was first made, and discharge in; when Christ from being finne, as he was made, should some without sinne, through Gods acquiting of him; and his lay I, was at his Resurrection. It is not deferred as then to khildone, when he is to appeare the fecond time, though then topewer indeed, but it is really done before; for he comes hato judge others for finne. Now in reason when should this Amitance or Jultification from our finnes be first given to and legally pronounced on him, but when he had paid helast farthing of the debt, and made his fatisfaction compleat? hich was then done, when he began to rife: for his lying in Regrave was a part of his Humiliation, and fo of his fatisfactimus generally Orthodoxe Divines hold. Now therefore when began to rife, then ended his Humiliation; and that was the moment of his Exaltation. His Acquitance therefore bears

Dite from thence, even from that very house.

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Hence thirdly, we read, as that Christ was condemned, fo that 3. That this kwis justified. Thus I Tim. 3. 16. God is faid to be manifest in hele, and then that this God-man was justified in the first : liks, whereas God was manifelt or appeared in flesh to con-

be some seale of time, wh this dischar from our fi was firft me unto Christ

must needs and was first made to him hisRefurrelli

demne sinne in the flesh, as Rom. 8. that same God man was justified in the spirit from all those sinnes, and so received up to 77, as it follows there: And not to goe far, the very this my Text, [It is God that juftfies] are taken out of E 8, 9, and as there, they are first spoken by Christ of his then, when he gave his back to the finiters, in his death, (as inthe verses before) and was put to death as a condemned man, he co forts himfelfe with this, [He is neere that juftifies me, who a condemne ?] And when was that done, or to be done, but at Refurrection? So the phrase in Timothy imports, if you or pare it with another in Peter, I Pet.3.18. Being put to death the flesh, and quickned in (or by) the spirit.] Paulhe fayes, [?] fied in the forit :] Peter, he fayes, [Quickned in the forit both meane one and the fame thing. By [Spirit] is meant a power of his God-head, and Divine nature, whereby he was once both railed from the grave, and from under the guilt of together. He was at once both quickned, (or raised) and justice alfo. And that by [Spirit] they meane his Diving nature, opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes; for it is opposition in both places evidently implyes. to his [Flest] or humane nature. Now because he was ned (or raifed) by the power of the God-head, and at the fing him, he was justified also by God, and declared justified that Refurrection, (as he had been declared condemned death) Hence, to [be justifyed] is put for his Resurrellies; that was his justification, to declaration of all the world, t was justified from all the fins laid to his charge. And that place I cited out of Isaiab, bath the fame meaning allog Christ there comforts himselfe against the Jews conde him, and putting him to death, with the hopes of Gods just of him, when he should have gone through that work. Christs meaning there is this, God will raise me up, and acq though you condemne and kill me. In the other Prophers shall finde Christ still comforting himselfe against his con tion at his death, with the thoughts of his Referrection V fore-faw as shortly to follow after it ; as here in Efg forts himselfe with these hopes of his being justified after condemnation of him. For instance, Plat. 16. 9. My fee rest in hope, thou Wilt not leave my foule in bell, nor suffer One to fee corruption. Which words (you know) Peter

sudeth twice interpret of Christs Refurrection. In like manwhere in Elay, against his death and condemnation he comsahimfelfe with the hopes of Gods jultification of him at his Linction, He is neere who justifies me, (and be (ball belp me) & full condemne ? And further, to confirme and frengthen innotion, because his Resurrection was the first moment of is his justification from our finnes, therefore it is, that God mithis first begetting of Christ, [This day have I begotten iel fpeaking manifeltly of his Refureection, Acre 13.35. And region of his fo calling it, is, because all the while before he movered with finne, and the likeneffe of finfull fleft ; But now bing fung it off, he appeares like Gods Son indeed, (as if newly motten.) And thus also he commeth to be the fuller conforbetweene Christs justification and ours ! For as our justifison is at our first being borne againe, fo was Christs also at this ift glarious begetting. He was under an Attainder before : me was the Act of Restitution first passed. And as at our Conwhich is to us a Refurrection) we passe from death to life; he is from an estate of death and condemnation, unto justimion of life) fo did Christ also at his Resurrection, (which to inwas re-begetting) paffe from an effate of death and guilt Monhim, to an estate of Life and Glory, and justification inguilt; and fo shall appeare as the word is, Heb.9. ult. (as he mow in heaven) without finue; for he became to be witha fine from that very moment. Thus I have shewne how Oil was justified at his Resurrection.

Now then in the 2. place, I am to show that this his justification, and pronouncing him without sin, thus done at his Resurration, was done to him as the First fraits, and as to a Common pubearing our persons, and so, in our names. From whence interstartly follow, as the Conclusion of all, That the persons of all the elect believers, have beene justified before God in state head, at, or from the time of his Resurrection; in so that Act of Justification to have beene so firmly past, as it

be revoked for ever.

Now this is proved, first, by the very same reason or respect the was said to be the first fraits of them that sleep, as representhe rest in his Resurrection, (which I shewed at large in the last Chapter) upon the same ground he is to be so looks at

His Refurrection sherefor called his first begenning.

And therein a conformity betweene our Regeneration, and his Refurrection.

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That Beleevers were all justified in Christ his justification, as a Common person representing them.

Proved 1 from the common the analogie of the at former inftan-

In all things which God doth unto us Christ is the fift-fruits, and God'doth them fift upon him.

Thus in Sanchification Christ first fanctified, then we in him.

So in all bleffings elfe.

alfo in this his Jultification pronounced upon him at rection, even as the first fruits also of them that are And so in the same sense, and by the same reason that w to be rifen with Christ, in his Refurrection's we must all to be justified with bim, in this fais justification, at his R on. And indeed, (to enlarge this a little,) as there is t reason and ground for the one that there is for theor being a publique person in both) so the rule will hold in all things which God ever doth to us, or for us, which are with Christ, and were done to him; that in them all O the first-fruits, and they may be faid to have beene done in to me, yea by me, in him, and with him. Yea, what ever God to doe for us, and in us, what ever priviledge or l meant to bestow upon us, he did that thing first to C (fome way) bestowed the like on him as a Common or fo it might be by a solemne formall Act ratified, and be fure to be done to us in our persons in due time, having first done to him representing our persons; and that by this taken, it might (when done to us) be effected by vertue of was full done to him. Thus God meaning to farthise fanctifies Christ first, in him as a Common person fand all: For their fakes I fanttifie my felfe, that they also may be fied through thy truth, John 17.19. He fanctifies the huma of Christ personall, (that is, his body) and him for , seal mon person representing us, that so we being virtually, presentatively fanctified in him, may be fure to be fa terwards in our owne persons, by means of his fa And fo in like manner for our fakes he was justified in the because we were to be justified, and so to be justified fir and with him as a Common person. Now this rule bleffings else bestowed; for Paul pronounceth of the God hath bleffed ses with all fpirit nall bleffings in Christ 1. 3. which God did so order, (that as he speaks to falvation to be by faith , Rom. 4. 16.) that all th might be fure to all the feed. For this formall inve ting as into all bleffings by fuch folemne acts done to our Head and Representer of us, makes what he flow, fure before hand, by an irrepealable act a which hath its warrant in all Laws of men, as I have shall anon again urge.

d fecondly, by the equity of the fame Law that in Adam we Il condemned, (Adambeing a Type of him in this) by the fame (1 fay) we were all justified in Christ when he was justified. Type were not therein fulfilled. Now the fentence of nation was first passed upon Adam alone, yet considered Common person for us; therefore also this Acquitance and tion was then passed towards Christ alone, as a publique forus. Yea, in this his being justified, Christ must much be confidered as a Common person representing us, then was, in his condemnation: For Chailt in his owne perhe had no finne, fo he had no need of any jultification nor should ever have been condemned: And theremust be onely in a respect unto our fins imputed to him; then in our stead. And so herein, he was more purely considered as a Common person for us, then ever Adams his being condemned. For Adam, befides his standing as mon person for us, was furthermore condemned in his person; but Christ in being justified from sinne, could oneconfidered as standing for others. Thus Rom. 5. 18. Thereby the offence of one, judgment came upon all men to condemgreen [fo] (or in like manner) by the righteon neffe of that (brift) the free gift came upon all men (namely, in Christ) diffication of life. He parallels both with a [So,] onely this difference betweene Adams being a Common person a (and so betweene the ground of our being condemned in and Christ his being a Common person for us, (and our ince in him) that the condemnation came upon all by a my, naturall covenant, (for by such a covenant was Adams ed a Common person for us) but Christ his being apthus a Common person for us, it was by a free gift of and therefore in like manner by a free gift of grace it is temputation of that which he did, or was done to him, is ed ours. As then in Adam all dyed, when he finned, (as puttle speaks) so in Christ were all justified, when he was d. For as in his death Christ was a publique person for us, wall that befell him; fo in his Resurrection, and in all that en done to him; and fo, in this his being then justified. when he dyed, the Inst was put to death for the wijnst, fer speaks) so when he arose and was justified, the Just that

a. Proved by the equity of that Law, that in Adams condemnation we were all condemned.

Chrift much rather a Common person in his being justi fi d then Adam was in his condemnation.

needed no justification was justified for the unjust, who de had beene condemned, and so were were then justified in him.

CHAP. VI.

How our faith may raise from hence just matter of Tryumph our Justification. An explication how we are justified by fait although justified in Christ at his Resurrection.

And hereupon is grounded this Tryumph of Faith herefrom Christs Resurrection, who shall condemne? it is Christ has risen. The meaning whereof is, that was justified at his left rection, ([Instified in the spirit] and [Quickned in the rection, ([Instified in the spirit] and [Quickned in the rection, and one) and we in him: Yea, and a [rusher] is put up this, rather then put upon his death; for this act was a solute discharge from all sin and condemnation; it was a legal Anatance given to Christ for all our sins, and so to us also confident as in him. His Death was bur the satisfaction and payment this is the first Act of Absolution: Yea, and this is the Origin Act, which is upon Record between God and Christ; and su Justification and Atonement (when we are justified by shift is Christ) is but a Copie fetcht from this Roll, and Court sentent then pronounced.

And fuch a way and course to ratisse and make Acts good a legall, (even to have them done by another representing or person) is common among men, (as those instances I forming ave do shew.) An Attorney at Law receives a debt, or as a quitance for a debt, paid or given for another man, and its legall, as if the man himselfe, or Creditor had done it, and Debtour had received the Acquitance himselfe. Yea, Admits greatest and highest concernment are oft-times no edant transacted; as the mariages of Princes are by Proxy solemant transacted; as the mariages of Princes are by Proxy solemant and marrying their wives in their stead, which acts are done made as irrevocable, and irrepealable, as if themselves had a solemant was justified, our justification then cannot be revealed stands as legall and warrantable as any act that God warrantable as any act that G

ntified or confirmed. And who fhall condemne ? Only, for farther explication fake, (left there be a miltake) keradde this, That it is necessary that we be instified in our persons by faith, (notwithstanding this former A& thus spaffed) whereby we lay hold upon what God did thus beform in Chrift, to the end that God upon our beleeving succording to his own rules justifie his justifying of us unto all world; which untill we doe beleeve, hee could not doe: For mording to the revealed Rules of his word, (which he pro-With to proceed by at the latter day) there is a curse and a senatof condemnation pronounced against us, under which we wilhe shall take it off, by giving us faith; unto which he in the fame word made the promife of justifying us in our perfons, as before he had done in Christ. Yet Rill notwithine fo, as, although when we first beleeve, then onely Justifiion is all wally and personally applyed to us; yet at Christs remotion, and in his being then justified, this act and fentence neithally pronounced upon us; and so doth necessarily remand exact at Gods hands, the beltowing faith upon us; who by vertue of this former act passed, we come to be actufallified in our own consciences, and before all the world: befoour Justification which was but fecretly wrought, and sedupon us in Christ, is never made void, but stands irrepealit; and fo ratified, that our personall justification by faith malwayes infallibly fecond and fucceed it: And (to illustrate tilitle) our condemnation in Adam, and this our justification achit, doe in this hold parallel together, That as in Adam were all virtually condemned, (In Adam all die) (and that blenough too, for thereupon came out that statute-Law, Staeft, It is appointed that all should die) and yet we are not hally in our owne persons condemned, till we are borne of nor doe we personally dye, untill we lay downe our flesh: be so is it in the matter of our Justification; it was done imily in Christ, and afterwards when we beleeve, is actually sedinand upon our selves. Now I call this former but a vir-Infification, even as by the sentence of condemnation dupon a Malefactor, he is called a dead man, that is, he is binnally and in Law, (as we fay) though naturally he dye not by dayes after, but in that respect may be still alive : so by H 2 Christs

Christs being justified, we are all virtually, and in Law inflied through a secret, yet irrepealable Covenant betweene God and

Christ, who onely did then know who were his.

And for a confirmation even of this alfo, That God aren all the Elect justified in his justifying of Christ, we shall not per to goe any farther then the words of this Text, if we does diligently compare their flanding here, with that of there that place out of which they are taken, and where we finde the first recorded and spoken, namely, in that 50, of Efg, 7, & He is neere that justifies me, who is be that shall condemne? Now then (as Interpreters agree, and as the Context Thews) those work are fooken by Christ himselfe : for ver. 5. he speaks of Go boring his eare to doe his will, (the fame expression that is the of Christ, Pfal. 40. 6.) and farther fayes, I gave my because Imiters, and my cheeks to them that pulled off the hairs, and I hill my face; from shame and spitting: (all which you may reskin Christs fufferings, Mat. 26. 27. and 27. 26.) And he fortebe fore (in ver.4.) of Gods having given him the tongue of the lions to freak a word in feafon to him that is weary : (which you may read done by Christ, Mat. 11. 28.) Now those words were spoken by Christ, to comfort himselfe against the Jews confer ning him, as confidering that God would justific him; as at li Refurrection (you have heard) he did. Now mark it, those year words which Isaiah brings in Christ speaking as of himself s lone, (those very words) Paul here boldly applyes (inthelin triumph) to all the Elect of Christ, Who Shall condemned it is God that justifies; and this, because Christ is dead, and rifen, and aquited by God. Christ spake those words as a publique perfor in the name of all his Elect, whom he in his death, and in instification represented; and for that very respect Paul he the like words over againe, of all Elect Beleevers, as b truly and really intended of them, when fpoken by Christ set himselfe, and his owne person, He is neere that justi (fayes Christ) who shall condemne? (namely) Me, or mine Elect, whose persons I fustaine. And Who Chall lay any thing to the cast of Gods Elect ? (fayes Paul) It is God that justifies, who had me denone? for Christ hath dyed, and been condemned for bea, and Christ was justified from that condemnation, and they him. And because the justification of himselfe, which Chr

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fake of, as lookt for from God, was to be made at his Resurmoon, (as hath been said) therefore Paul here puts a [rather]

non his Refurrection.

And farther to establish this, as you heard before out of Rom. to that in respect of Sanctification we were dead with Christ. centhen when he dyed; fo in the 2. of Coloff. 13. we are faid wherifen with bim, in respect of our justification, (which is the ting in hand.) The words are, And you being dead in your fins, (umely, the guilt of your fins) and the uncircumcifion of your flesh. antis, in respect of the power of corrupt nature) bath be quick . al mether with him, [having forgiven you all your trefhaffes.] sehere, the forgivenesse of our fins, or our justification, is called michning or a raifing up of us, (as the 12. ver. hath it) together him, in a conformity and relation to that justification from wifins, which at his Resurrection he received in our names. His pening is, he was justified then, and in our names; and so we now justified through the vertue of that our communion thim therein : For if you marke the connexion of the words what follows, ver. 14. you will finde this forgiving of their mhafes (ver. 13.) through their being quickned together with anot onely to have been done when they beleeved, and fo ten they had that justification personally first applyed to them. which, it is true, the words in the 12. ver. are to be underbut also then to have been done, when he having (as it folmin the 14. ver.) blotted out the hand writing of Ordinances with was against us, nailing it to his Crosse, and having spoiled hisipalities and powers, and got the victory, (namely, in his in againe) had made a shew of them openly, (in his ascending to triumphing over them [is auto] in himselfe, (as the Marwhith it) (of which words I shall farther speak in the next ha) So as then when Christ did this in himselfe, then were our forgiven; then were we acquited with him, and triumphed mhim; he doing all this in our stead, representing us.

CHAP. VII.

How all this, both the support of our faith, and our Justification by Christs Resurrection, is fealed up to us in Baptisms. The Conclusion. How faith may make use of Christs Resurrection with pleas to God.

Nd all this our communion with Christ in his Refureding both in respect of Sanctification, (which the 6. of the & holds forth) and of Justification, (which this place in the Calif holds forth) is lively (as both places declare) fet out, and fele up to us, in the Sacrament of Baptisme. Rom. 6. 3.4 wes are faid to be buried with bim in Baptisme, &c. and Col a 11. Buryed with him in Baptisme, wherein also you are risen with be The eminent thing fignified and represented in Baptisme, is be fimply the bloud of Christ as it washeth us from fin : but the is a farther representation therein of Christs death, Buryall and Refurrection, in the Baptized's being first buryed under un and then rifing out of it ; and this not in a bare confirming Christ, but in a representation of a communion with Christia that his Death and refurrection: Therefore it is faid The buried with him in Baptisme :] and, [Wherein you are rifes ; him: It is not fimply faid, like as he was buryed, and role to [With him] So as our communion and one-neffe with him Refurrection, is represented to us therein, and not only conformity or likenesse unto him therein. And so Bupt presenteth this to us, that Christ having once in himselfe ed the persons of all the Elect, in his Buriall and Resurned that now upon the party himselfe who is baptized, is perfe particularly, and apparently re-acted the fame Part againe, in Baptisme; thereby shewing what his communion with Chr before was, in what was then done to Christ; that he then buried with Christ, and rose with him : and upon that gre now in this outward figne of Baptisme, (as in a shew or report fentation) both buryed, and also riseth againe.

And moreover, hence it is, that the Answer of a good confirming (which is made the inward effect of this Ordinance of Basine, I Pet. 3. 21.) is there also attributed unto Christs Referrition as the thing signified and represented in Baptisme, and as the

of that answer of a good conscience : Even Baptisme (faith be belinow also fave us (as being the Ordinance that seales up fintion) not the putting away of the filth of the flesh, or the wallof the outward man; but the answer of a good conscience to. web God, [By the Resurrection of Iesus Christ.] To open these sonds: Our consciences are that principle in us, which are the for of the guilt of all the finnes of the whole man; unto whose Court they all come to accuse us, as unto Gods Deputy : which Conference is called Good or Evill, as the state of the man is. If lafine remain unpardoned, then as his estate is damnable, fo conscience is evill: If his sinnes be forgiven, and his permidified, his conscience is said to bee good : Conscience hais denomination from the mans state, even as the Urine is del good or bad, as the state of the mans body is healthful or afred, whose Urine it is. Now in Baptisme, forgivenesse of fins dishification, being fealed up to a beleevers faith and confeime, under that lively representation of his Communion with Ordin his Refurrection: hence this is made the fruit of Baphe that the good conscience of a beleever sealed up in Baphath wherewithall from thence to answer all accusations the that can, or doe at any time come in upon him; and all init is here added, By vertue of the resurrection of Iesus (if :] namely, in this respect, that his Communion with Ont in his Refurrection, hath been represented in his Baptisme mercund of his faith, and of that Answer unto all accusations. but indeed, the same thing that Paul sayes by way of triand defiance to all accusations, Who shall condemne? Chif is rifen the very fame thing Peter here mentions, though Mby way of Defiance, yet of a beleevers Answer and Apologie, It if fins doe come to condemne or accuse, a good conscience indy to say, Christ is risen, and I was then justified in him; breis my Answer, which nothing in heaven nor hell is able to monto. This is the answer of a good conscience, by the resurrectinof lefus Christ.

L 12,

E BIX

Now to crown this second Pillar of faith with this Coronis or Cadasion, by way of Application or Direction to a beleevers the to make use of Christs Resurrection in point of non-mediation. You heard before, out of Rom. 6. that in respect Montification (as the Apost te there reasoneth) we may be

truly

truly faid to have been perfelly dead to all finne in Che unto fin once: and through his representing us the unto fin, in and with him. So as although we be for imperfectly mortified in our felves, yet when cormori the Apostle bids us help our felves against them by faith foning our felves to fland wholly dead to fin, when Chrifte and fo to conclude from thence, that we shall one dayle dead to fin, because we then did perfectly dye in Christ mane which kind of reasoning also God would have us use as a morn (& of all motives that are in the Gospel it is the strongestine any corruption when as it arifeth; Shall I that am dead to frie Christ (and so am freed from it) Shall I live any longer thereis! Ver. 2. Now as God would have our faith make this ple of a Communion with Christ in his death, in point of fantifice just so, when guilt of fin ariseth in thy conscience to are threaten condemnation, [reason] thou thy felfe (as the As word in that other case) or reckon thy felfe (as our true hath it) justified in Christ, in his Justification, which wasd his Refurrection. Yea, and feeing God would have thee communion with Christ in his Death, as an argument to thee to mortifie fin, (bidding thee to reckon thy felfe dead to in Christ) doe thou defire him in like manner, to recken juffified at Christs Resurrection (for the ground of bonis fame) and returne that as an argument to him, to more justifie thee. And this is that answer of a good conscience Peter speaks of; this is the meaning of Pauls challenge, W condemne ? Christ is risen.

And should thy heart object, and say, But I know note ther I was one of those that God reckoned justified with the I was one of those that God reckoned justified with the whether he did not doe this for thee, and whether thou were one of them intended by him; put God to it, and God (by vertue of Christs Resurrection for thee) even had [Answer] thy faith this question, ere thou art aware; he not deny it: And to secure thee the more, know, that have Christ will bee sure to look to that, for thee; so as that having been then intended, (as if thy heart be drawned of selfe up to Christ, thou wert) shalt never be condemned.



SECT. IV.

fart H supported by Christs Ascension, and Sixing at Gods right hand.

Rom. 8. 34.

the bethat condemneth? It is Christ, [who is even at the right hand of God.]

CHAP. I.

Contain of this third Head, with the two former: Shewing how a forther degree of Triumph. Two things involved in it: Christs Ascension: 2. Christs power and authority in laren.



Come next to this third great Pillar and support of faith, Christ: Being at Gods right hand: and to shew how the view and consideration hereof may strengthen faith seeking justification, and pardon of sinne: Who is he that condemnath? Christ is even at Gods right hand.

he opening of which, I shall keep to the begun method, his shewing how Instification it selfe depends upon this, and tridence thereof to us: both which the Apostle had here in the season both which our faith may derive comfort and mace. And I meane to keep punctually to the matter of the simulation onely, as in the former.

Meetwo latter that remaine here in the Text, (Christs sita Guls right hand, and his intercending for us) are brought in the Apostle, as those which have a redundant force and minimize in them, for the non-condemnation of the Elect: that although the two former abundantly ferved to fe thefe two added to the former, do make the tri more compleat and full, and us more then Co after follows. Nor doth this place alone make Christs fitting at Gods right hand (which I now am first to in this its relation, and influence into our Instification, affirance of faith about it : but you have it to the fame and purpofe, alleaged by that other great Apollie, I from the 18. to the 22. And if the scopes of these two A in both places be compared, they are the fame. Herethe rettion of Christ and his fitting at Gods right hand ate bro as the ground of this bold challenge and triumph of faith there, in Peter, is mentioned the Aufwer or ples of a real ence, in a beleever justified, which it puts into the Cours, poseth against all condemning guilts : (fo it is called, was Apostle alleadging the Resurrection of Iesu Christ as one of it, (the Answer of a good conscience, by the Reservedies (brift:) And then further to back and flrengthen this Answer of a good conscience, the Apostle puts his Afcention sing at Gods right hand into the Bill, as further grounds ming it, fo it follows, Twho is gone to heaven, and is at hand of God, Angells, and Authorities, and Powers, being me jest to him :] All which the Apostle here expresset in (as enough to carrie it) that Christ is even at Goding The foule hath sufficient answer against condemnation in death, and Resurrection, full enough, though it should it yea therein can faith triumph, though it went no further can thew a full facisfaction given in his death, and that we by God for us; and Christ acquired, and we in him: The faith (you see) comes to a [rather] there. But then, bet on, to confider Jesus sitting at Gods right band, and make ceffion for us; and then faith will triumph and infult of accusers, be more then a Conqueror; then it comes not to rather onely, (as here) but to a [much more] fall we los by this life; thus Rom. 5. 10. And the meaning thereof is, if his death had power to pay all our debts, and justific to at then much more hath his life this power : So that his dead! but the ground and foundation of our faith herein, and the eft ftep of this ladder ; but thefe other, are the top and ful

faith therein. And our spirits should rife, as the Apolile H: Faith upon these wings may not onely fly above that of all acculations, and condemners; but even or of their light, and fo far above all fuch thoughts and mit may reach to a focurity that fins are forgotten, and remembred no more. What joy was there in the Disciples, her few Chrift rifen ? lob. 20. Therefore in the Primitive Ewas afed as a voice of joy : and to this day the Grecian firm fo entertaine each other, at that time of the year, the words, The Lord is rifen : your Surety is out of Prifon: not But (as Chrift faid in another cafe, fo fay I) what will in if you fee your Sweety afcended up to Heaven, and that, den Angels and Principalities (as the Apostle Speaks, Eph. Heavens are above the Earth ? will you not in your and hopes proportionably afcend, and climb up also; and thoughts of pardon, as far exceeding your ordinary disas the beavens are above the earth? Therefore first view saliending into Heaven, ere ever hee comes to be at Gods and fee what matter of triumph that will afford you tyon must first suppose, ere you can see him at Gods d; and fo is necessarily included, though not expressed But that place fore quoted out of Peter (1. Pet. 3.) gives thefe two particulars included in it : I. His Afcenfion, ingone into Heaven ; And a, his power and ambority there, Gods right hand, and bath all power and authority subject to nd promes both thefe, as fit matter to be put into a good sits Answer and Apologie why it should not be condemand therefore both may here as well come in into faiths eriand that as being intended also by the Apoltle, and incluathis one expression. He speaks with the least, to shew cufe faith had to triumph, for the least expression of it : ik being but to give a hint of faith, or that which comsely contains many things in it, which he would have fly to confider for our comfort.

CHAP. II.

Shewing first what evidence for our justification, Christianto Heaven affords unto our Faith, upon tha first fore consideration of his being a Surety for m.

First then to see what triumph his ascending into Heren

1. By confidering what was the last action he did when he was to Ascend: Blessing his Disciples.

And herein, first there is not nothing in it to confid be then did, and what was his last aft when he was to tal to fly up to Heaven. He bleffed his Difeiples, and there bleffing upon earth with them, for all his elett, to the world: The true reason and mind of which ble was, that he being now to go to execute the eternall Priest hood in Heaven, (of which God had sworn, 7 Priest for ever after the order of Melchisedec,) As Mile the Type, bleffed Abraham, and in him all the faishful loins, (therefore the Apostle faid that Levi paid tithes m chisedee in Abrahams loines; therefore he was blessed in fo did Christ begin this new and second part of bis Pri with bleffing the Apoltles, and in them, all the elect, to of the World. This was the last thing that Christ did on an this he did, whilft afcending; be was taken up, whilf to So Luke 24.50. 51. And thus folemnly he now did this to that the curse was gone, and that fin was gone; and that speakes thus much, as if Christ himselfe had faid it : 0 m thren (for fo he styled his Disciples, after his Resurration) I been dead, and in dying made a corfe for you: now that have fully removed, and my father bath acquited me, for it ; and flow I can be bold to bleffe you, and prone your fins forgiven, and your persons justified. For that is tendment and foundation of bleffing, Bleffed is the man ere forgiven him and therefore that was the true mean bleffing them : which he referved thus as his last Act, how by his death he had redeemed them from the curle Law, and now going to Heaven, was able to blefe then the firitual bleffings that are there and which Heave ford ; for Heavenly they are called in that respect. I And as in Abraham (bleffed by Melchifedes,) all the

To fnew the curse was removed, and their fins pardoned.

And in bleffing his Apofiles thus he bleffed all that fhould beleeve in him.

Weffed : fo, in thefe Apoltles, all the elect to come are blef-As when God individually bleffed Adam and Eve, at the first n: yet he in them, bleffed all that were for ever to come in: fo Christ in bleffing them, bleffed us, and all the was strongh their word, to the end of the World. And that they ethus then to be confidered, as common persons, receiving thefing for us all ; appeareth by Christs words then uttered. with you to the end of the World [i. e. with you, and all forceffors, both Ministers, and other beleevers) Mat. 28. And Christ herein did, as God did before him : When God I have his worke of creation, He looked upon all he had done, and that it was good, and he blaffed it : Thus did Jefus Christ : now the bed by that one offering perfected for ever all the elect, he rably vieweth, and pronounceth it perfect, and them bleffed; Sagoes to Heaven, to keepe and enjoy the Sabbath of all there. Now fecondly let us fee him Afcending; and fee what comthat will also afford our faith, towards the perswasion of Vicasion. The Apostles stood gazing on him; and so doe you poyour hearts to gaze on him by faith; and view him in ashe is passing along into Heaven, as leading fin, bell, and devill in triumph, at his Chariot wheeles. And therekeyour faith triumph, in a further evidence of Justification. Esbefians 4. 8. out of the 68, Pfalme ver. 18. the Apollie When he Ascended up on high [be led captivity captive:] which Hebraisme the Latine phrase [vincere victorians] to min, that would have captived us, they being now eaptived. more, whereas at his Death he had conquered them, at his Ri-Restred them, now at his Ascension he leads them captive: Mothat PM in the Type, begins, ver. 1. Let God [arife] all his enemies [boscattered :] let them flee before him : so blane) in token of victory, [he is ascended up on high ver. Il he ascends as David after his victory, up to Mount Sifor the celebrating of which that Pfal. feemes to have beene methy David) whereof this was the intended Type. And two Two Acts of Am triumphales | triumphing Acts there were, here mentio-11. Leading the captives bound to his Chariot wheeles; as

A second fun port from the very Act of Ascending.

How it was an act of Triumph over death, bel, fin,

Triumph in it.

the manner of the Roman triumph was, when the went up to the Capitol and other Heathens in D As Achilles led Hoffer captive, who tied his feete to wheeles, and dragged him dead round about the walls Now thus did Christ then deale with our finnes. enemies. The Second all is casting abroad of gifts, THe to men] It was the custome at their triumphs to cast [miffilia] abroad among the multitude; fo doth of the greatest gifts for the good of men, that ever w Therefore, who fhall condemne ? fine and deville, are dead, but triumphed over. Compare with this, that we Colof. 2. 15. Having Speiled Principalities and powers. from of them apenly [triumphing] over them [in himfel reade it, and the Greeke beares it, and fo it is in the ried : it is a manifest allusion unto the manner of Tre victories among the Romans ; even unto two of the m parts thereof; the field of Spailing the enemie, upon the ere they stirred out of the field: and this was done by the Crosse [Having soiled them first] as ver. 14. h speakes it of the devills our enemies, and accorers ; the Gods threatnings in his Law, and the Ceremonial Law for our debt unto the Morall Land) to thew for it; in the power of the Devill over us, that he could bol God and accuse us, and sue our bond; And there 14, he is faid to have the power of Death. Now Christ away all his power, and spoiled him of all his coligns, and colours; which he did on the place where the fought, namely, on the Croffe; and nailed our bond t having paid the debt, left the bond canceld, ere be f Croffe. But then having thus spoiled these enemin hee further makes a publique triumphall Ber of the person, which is a second Act: as the manner of Emperors was, in their great triumphs, to ride thr in the greatest state, and have all the spoiles carried be and the Kings and Nobles whom they had taken, their Chariots, and led them as Captives : And I at his ascension : (for of his triumphing at his Ale this Triumph in this Epiffle to the Colof. to be un fo to be interpreted by that forecited 4. of the

manifelling by this publique open thew of them at his on that he had spoiled, and fully subdued them on the That which hath diverted Interpreters from thinking to Cal, to have been the triumph of his Alcention, bath this, That the triumph is faid to have been made is during ev interpret [in it] as if it referred to the Croffe, (menper. 14.) as the place of it; when as it may as well be ted [in himselfe] i. c. [in his own power and ftrength:] nohow be alone did this, which other Conquerours doe not : over not in themselves, and by themselves, which Christ and yet it was the Law, that if the Roman Emperours of themselves took any thing in War, they had a peculiar to dedicate it in triumph more peculiarly : Now Christ ed in himselfe; and therefore triumphed in himselfe, and fe alove. And thus it became our Redeemer (like another not onely to break Sins bars, and fling off Hell-gates, me out of that Prison he was in ; but as in figne of a Trowrake them on his back, and earry them up the hill, (as (the Type of him) did the gates of the City to an high imselfe triumphantly carrying them on his owne shoul-

Row did Christ then, who was your Sweet, thus triumph to be your faith triumph likewise; for this was not onely done you Sweet, but in your stead; leeing this I for ms] here, is to exto each thing mentioned. The Apostle cals for this at our where, We are more then Conquerors, sayes he, ver. 37.

then thirdly, see him entring into Heaven; when he comes to Court after this great undertaking; how doth God teen him? is God satisfied with what he hath done? As (you ha) when a Generall comes home, there useth to be great obtained with the hath satisfied with what he hath done? As (you ha) when a Generall comes home, there useth to be great obtained with the did it satisfied, or never see his face more: Heb. 5. He was to be persually inferrings, and those sufferings to be such as to persually Heb. 10. Now behold your Sweety is like a Conqueror of Heaven: let that convince you; that he hath satisfied held, and performed his commission to a tittle: God would be satisfied him to come thicker else; but as soon as ever

A third support to faith from Gods first entertainment of Christ when he came first to Heaven.

That this is a further evidence that God is farisfied for finne.

his head had peept into Heaven, have fent him downer performe the reft; But God lets him enter in, and boldly, and confidently, and God lets him than themas be convinced, that he hath given God full fatisfaction, felfe uleth this argument, as the ftrongest that could be convince the World, that this righteonfnesse (which be Doctrine taught them,) was the righteonfueffe wh only to be faved by, the true Righteoufneffe of God 16. 9, 10. He Shall convince the world of righteens worke faith in the hearts of men, to believe and la righteousnesse, as the true righteousnesse that God ed : and this because (fayes he) I go to my Father, and me no more : That is, by this argument and evidence it is be evinced, that I who undertooke to fatisfie for fin, cure a perfect righteousnesse, have perfectly per that it is a righteousnesse which Gods justice doth; fave finners by; In that I after my death, and worke, will Afcend up to my Father, into Heaven, my fanding there, and you fall fee mee no more: where not fulfilled all righteoufnesse, and perfectly familied G may be fure there would be no going to Heaven for remaining there: God would fend me downe againe, to reft, and you should certainly fee me with shame fent her but I goe to Heaven and you shall fee me no more.

CHAP. III.

Shewing what evidence also Christs sitting at Gods right having beene our Surety, affords to to our faith for justification

Now then in the next place, for his being, or fining a right hand, which is the second particular to be spot as soone as Chrst was carried into Heaven, look, as all the fell downe and worshipped him; so his Father welcommed with the highest grace that ever yet was shewne; The which he then spake, we have recorded Psal. 110. Six the right hand, till I make thine enemies thy footestools. You the way observe, for the illustration of this: how upon severall parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office, either God in the several parts of performance of his office.

The welcome
God gave
Chrift when
he came to
Heaven The
words he first
speake to him.

tine to Christ, or Christ to his Father. Thus when he chose to be our Mediator, he takes an oath, Thou are a Pries after the order of Melchifedec. Againe, when Christ can eupon him our nature, the Words he spake are recorded. tome to doe thy will , a body haft thou fitted me : fo Heb. 10. of the 40. Pfal. Likewise when he hung upon the Crosse, his unto God are recorded, P/.22.1-My God,my God, wby baft folden me? In like manner when he rofe again, Gods words hen to him are recorded, Thou art my some, this day have I in thee, Plal. 2. (which place is expounded of the Refur-Affr 13. 33.) which is as much as if he had faid. Thou rappearedit like my Sonne till now; for whereas I chose a mbe glorified with power and Majesty, hitherto thou hast ared onely as a Son of man, Enoft, forry man hitherto thou Hen made fin, and a curfe; not like my Son; but hak apdin the likenes of finfull fleft, and of a fervant all befmeared Hood; therefore this is the first day wherein I make account brotten thee; even now when thou first beginnest to aprout of that finfull hue, and likenesse of finfull flesh : now methee for my Sonne indeed. And in him, he owned us all, whis Refurrection. And then last of all when he comes inleven, the first word God speakes to him is, Sonne, sit thou gright band; thou hast done all my worke, and now I will ine; (he gives him a Quietus eff) rest here; sit here till I fall thy enemies thy foote ftoole.

Ind now, what say you, are ye satisfied yet, that God is safed for your sins? What superabundant evidence, must this this sitting at Gods right hand, give to a doubting heart? It as, first that Christ for his part hath perfectly done his at; and that there is no more left for him to doe by way of fidim: This the word [sitting] implyes. Secondly, It arman God is as fully satisfied on his part: this his sitting [at

right hand] implyes.

the first; The phrase of [Sitting] doth betoken rest, and in fulfilled, and finished: Christ was not to returne that accomplish his worke. Heb. 10. The Apostle compatheforce and excellencie of Christs Sacrifice, with those of hicks of the old Law, sayes, that Those Priests [stood] daily in if Sacrifices, which can never take sins away. Their stand-

His fitting downe at Gods right hand, affords a double evidence.

I. That he had perfectly and scompleatly performed all; his work that was to be done by him for our juftification.

ing implyed, that they could never make fatisfaction to, avoid, we have finished it: But Christ (fayes he, ver. 12.) after his fered up one sacrifice for ever, [sate downe] &c. Mirk house opposeth their standing, to his sitting downe. He face as one who had done his work. Thus Heb. 4 10. He that it entred in his rest, (speaking of Christ, as I have elsewhere sheware) batherall from his work, as God from his.

2. That God also accepted it, and was infinitely well pleased with it.

Secondly, this his being at Gods right hand, as ftrongly ar that God is satisfied : for if God had not been infinitely ad pleafed with him, he would never have let him come to neer much leffe have advanced him fo high as his right hand. And the fore in that place even now cited, (Heb. 10. ver. 10. 11. compared with the former verfes) this is alledged as an end that Christ had forever taken fins away, (which those Prich of he Law could not doe, who therefore often offered the fame Sam as ver. 11.) That this man, after he had offered one Sacrifice for for ever, [fate downe on the right hand of God as thereby fice (and that most manifeltly) that he had at that once offered fuch a fatisfactory Sacrifice, as had pleafed God for ever! thereupon took up his place at Gods right hand, as an re of it : fo possessing the highest place in Court. This senie at Gods right hand, is a token of speciall and highel for Kings whom they were most pleased with, they did for al right hands, as Solomon did his Mother. 1 Kings 2. 19.1 Christ the Church his Queen, Pfat. 45: 9. and it was a f which God never after vouchfafed to any. Heb. 1. To which the Angels did be fay, Sit thou at my right hand? Therefore? 2. it is not onely faid that he exalted bins: but [functions he highly exalted him, fo as never any was exalted : for made thereby higher then the Heavens. Thus much for del Head.

CHAP. IV.

implicates in the second place what influence Christs Ascention habin a believers non-condemnation, upon that second premised and entire of Christs being a Common person for us, The second that Faith may have from thence.

The have thus seen what triumphing evidence and demonstration, both Christs Ascension, and sitting at Gods whand, doe afford us for this, that Christ being cosidered as a sorety, hath therefore undoubtedly subdued our enemies of sin, and satisfied God. Let us now consider further, what her, escale, and influence these two (both his Ascending and so a Gods right hand as an Head, and Common person for us) wen them towards the asserted working and accomplishment she salvation of believers, his Elect; And from the consideration this which is a second Head, our faith may be yet further asserted and strengthned in its considence. Who shall condense including that is at Gods right hand. I shall take in (as in the formal both his Ascension and sitting at Gods right hand.

LAnd first for his Afcending; confider these two things in thich may aphold our confidence. 1. That the great end and we of that his Ascending, the errand, the businesse he Ascenslor, was to prepare and provide a place for us, and to make mfor our comming thither. This he affures his Disciples of, 14.2. In my Fathers house are many mansions: 1 go to premaplace for you: as lofeph was fecretly fent before by Gods inment to prepare a place in Egypt for his Brethren, whom les providence meant to bring after him: fo more openly doth Afcend to Heaven, professedly declaring that to be his bufithe; [I go to prepare a place for you] and it is my Fathers house the) where I can provide for you and make you welcome. wheard before, what welcom God gave Christ, when he first mired there; and what he faid to him, and Christ said (as it me) againe to God: I come not alone, I have much company, of my brethren, and followers to come after (for it was the plorayed when I was on earth, that where I am they might be (labr 17.) & powl am come hither, my traine must come in i im not compleat without them, If you receive me you

By confide

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must

must receive them also, and I am come to take up lodging them. Thus the Captain of our falvation, (being many through sufferings, and then crowned with glory and beinging of many Sons to Glory; as Heb. 2. 10.) of which pany he was Captain) is brought in saying to God, ver. 13, abold I and the Children which God bath given me, (he special when brought to glory) I am their Captain, and they too so when to come alone, but to bring to glory, all the Children which the given me. They shall be all welcome (saies God) there is soon enough for them: [many manssens] so that we need not few not say in our hearts doubting and despairing, who shall up to Heaven for us, to bring us thither? (as Rom. 10.) Children that is not all.

2. That he entred in our very names and stead, took posseffion in our right,

2. He entred into Heaven in our very names, and fo is to be co fidered in that act as a Common person, (as well as in his Den and Refurrection) and fo representing us, and also taking as on in our right, and we in him; as a guardian takes pole for Heirs under age : Heb. 6. 20. the fore-runner û for m into Heaven, the [fore-runner for sw] that is, our fore-run tore-runner is a fore-runner of followers, and of fuch as the long behinde, and usually goes before as a harbinger, to pro and take up lodgings for them that are to come, and writes names of those who are to come, over the doores of fach fuch roomes, that they may not be taken up by any other. I fo Heb. 12. 23. the names of the first borne are faid to be we Heaven, or enrolled there; And I Pet. 1.5. their places or fions in Heaven are faid to be [referved for them :] they fand empty as it were, yet taken up, so as none shall take them from them; their names and titles to them being entred, and scribed. And so he truly entred [pro nobis] for us, that is, flead, and in our names, as a Common person: and theref High-Prief (in the Type) entred into the Holy of Holies, all the names of the Tribes on his Breaft:even fo doth Chr ours; even as a Common perfon in our names, thereby that we are likewise to come after him : and thi fimply to prepare a place; it is to take poffeffian of give us a Right thereto.

So that your Faith through this confideration, may fee

What comfort faith may derive from this. We may behold our felves in heaven already.

berasgood as in Heaven already: For Chrift is entred as a Perfon for you. Justification hath two parts, First, Acfrom fin, and freedome from condemnation : as here, he ball condemy ? And Secondly, Instification of life, as it is cal-Man. 5. 18. that is, which gives title to eternall life: Now ing and rifing as a Common person for us, procures the first. is perfectly enough in that flate of freedome from condemna-But then, this Christ his entring into Heaven, as a Com-Perfon, fets us farre above that ftate of Noncondemnation : winth m in Heaven with him. You would think your felves fearcough, if you were ascended into Heaven. As Heman faid his condition, that he was free among the dead, that is he reckowhimselfe (in his dispaire) free of the company in Hell, as well as The had beene there; thinking his name enrolled among them, whisplace taken up: fo you may recken your felves (as the med is, Rom. 6.) free of the company of Heaven, and your places in up there; fo that when you come to die, you shall go to been as to your owne place, by as true a title, though not of your ate as Indus went to Hell (which is called his owne place, as (Mt. 1.) the Apostle speaks. What a start is this? how far have ment below you pardon of fins and non-condemnation? you ment above. How securely may you fay, Who shall condemne? Orif bath ascended, and entred into Heaven. This is the first branch the second Head : The influence that Christs Ascension hath innew justification and falvation.

CHAP. V.

confirsteth in like manner what influence Christs fitting at Gods right hand hath into our justification, upon that second confursion of his being a Common person. And the security faith my have from thence.

The consideration of his sitting at Gods right hand may in respect of the influence, that it must needs have into our salvama, yet adde more security unto our Faith; if we either consitute some and authority of the place it selfe, and what it is to
see Gods right hand; Or secondly, the relation, the person he
is and suffaines in his sitting there, even of a Common person,

By considering two things.

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in

in our right. And both these being put together will a strength mutually each to other, and unto our faith, both consider, how great a prerogative it is to six at Gods night and what such a one as sixs there hath power to doe; and that Christ (who is invested with this power, and advance it,) he possesses it all as our Head, and in our Right, as a person tepresenting us. And

1. Confider the prerogatives of the place it felf; they are to

1. Soveraignty of power, and Might, and Majeffy.

2. Soveraignty of authority and judgment : either of min

may secure us from non-condemnation.

1. Soveraignty of power and might: this the phrase for at Gods right hand implies; Mat. 26. 64. where Christ him expoundeth the purport of it : Hereafter you fhall fer the S of man fitting on the right hand of power :] And lo, I Estaf. 22. this is made the priviledge of Gods fetting him at his band, ver. 20. that he bath put all things under his feete, very 22 phrase importing the highest soveraignty and power. of any. Creatures, Angels or Men : none of themsha things under their feete, (i. e.) in fo low a subjection is tobe vallals; especially, net [all] things; and therefore by that phrase, the putting all things under his feete, the Apostle an the fecond to the Heb, that that man of whom Daviding Pfalm (there cited by him) had fpoken, was no other but Che not Adam, nor the Angels; for to neither of thefe het Go subjected all things, ver. 5. but to Christ onely ver. 8. who fit in the highest Throne of Majesty : And to make his seat the cale hath a world of enemies made his foote- Roole, even all bis ene (fo Pfal. 1.10.) which is the highest triumph in the world. to what end hath God committed this power to him, he himselfe may be his owne Executor, and Administrate performe all the Legacies which he made to those died for ? as the expression is Heb. 9:15, 16, and 17.1 that none of his heires might be wronged. Fairer deal this could there ever be, nor greater fecurity given to have beene Gods very end of investing Glaif in veraigne power, is declared by Christ himselfe labour haft given him power over all flesh, that he Bould give a

as many as thou haft given him: And accordingly at his

S. I.

1. The prerogatives of the
place, which
are two.
1. Soveraignty
of Majesty and
power.

All things committed to him.

Which power God hath committed to him to fave his Elect.

montion his Disciples. in the fruit of their Ministry, Mat. 21. the hyes, All power is given to me in Heaven, and in Earth. Me boly confidence may this breede in us? He is at Gods right and we are in his hands, John 10. 28. and aff his Enemies are Winferte, who then can pull mout? Revel. 1. 18. faice Chrift. Mette Keyes of Hell and Death. The Key is Stiff in the Scripmenting the Entigne of Power and authority Now Christ hath, white Keyer of Death, the postern gate out of this world : alof Hell, even of the broad gates of that eternall prison ; So some of his can be fetched out of this world by Death, but of he must first open the doore; much lette, can any go to Mwithout his warrant, Yea Matth. 16. 19. He hath the Keyes the Kingdome of Heaven alfo, to open to whom he will. By Refurrection, we may fee and reft affured, that he hath the four of Death and Hell, (for he unlockt the doors, and came afrom thence) and by his Afcention and fitting at Gods right Whiche hath the Keyes of Heaven, whose doore he hath unlet, and now fet open. What need we then feare Hell, when Orl our Redeemer hath the keyes of it?

Scoodly, to fit at Gods right hand, imports all judgment to for fitting was a posture of Indges; a phrase Ho note out their authority. So Prov. 20. 8. A King that find on the throne of judgment, scattereth the wicked with his m: and so doth Christ his and our enemies. See what Christ 10, John 5. 21, 22. The Sonne of man raifeth up whom be will; fite Father [judgeth] no man, but [hath committed all judgeto the Sonne. Now if he who loved us fo, and dyed for us, the ludge himselfe, then Who Ball condemne ? Christ fits on which hand. This is the very inference that after followeth, w.14. of that 5. Chap. of John, He that beleeves, Shall not come mandemnation: Christ utters it upon his having faid he had all ment committed to him, in the fore-going ver. 22. on purthat he might from that confideration, ascertaine beleevers their non-condemnation. For what need we feare any Undertes when we have the Judge thus for as ?

bothen (in the last place) adde that second particular mention to all these, that Christ sits there as an Head, as a Common performs. First as an Head; so Eph. 1. when the Apostle had hyperbolically set forth his power, of being advanced unto Gods

What fecurity

2. Prerogative.
All judgement
and authority
committed to
him.

S. 2. 2. Particular. Both which being his, as he is an Head to his Elect.

right

right hand, ver. 21. farre above all Principalities and policies, on above every name that is named, not onely in this world band which is to come; and how God hath put all things under his fi he adds and [hath given him to be Head over all things to no Church. Observe now, he is said to fit there over all the in his own pure personall right simply, as it is his inheritance, whe is the Son of God, (as Heb. 1. ver. 3.4.5. it is affirmed of him but he fits thus over all as a Head to the Church. That fime for all things comes in there, betweene his being a [Head and in the Church, on purpose to shew, that he is fet over al, in rel on to his Church: So that we fee, that our relation is involved and our right included in this exaltation of his, and fo put into his commission; for this prerogative is there said to be given him. He fits not fimply as a Son, but as an Head; and he fits not as an Head without a Body, and therefore must have his Members up to him : Wherefore in the next ver. it is added, which is his Body, yea, his fulnesse: so as Christ is not compleat without all his Members, and would leave heaven, if any one were wan ting; It were a lame, maimed body, if it wanted but a toc. Christ is our Element, and he being ascended, we are partitue fly upwards to him. He took our flesh, and carried it unto hesven, and left us his spirit on earth, and both as pawnes and arnests that we should follow.

Therefore he must have all his members up to him.

Especially seeing he sits as representing them, and they fit together with him.

How to fe at Gods right hand is Christs prerogative alone.

And yet, How we may be faid to fit in his Throne.

Nay farther yet, he is not onely faid to fit as our Head, but we are also faid to to fit together with him : That is, made the up that of all in the next Chapter, Ephef. 2. 6. So that as we arefe with him, (he being confidered as a Common person) and assented with him, as was faid ; So yet farther, we fit together with him is the highest beavens, (as there) in rois ir seavious [in supercoletion] in his exalted estate above the beavens, (as is the meaning of the phrase): not that Christs being at Gods right hand (if taken for that sublimity of power) is communicable to us; that is Chris prerogative onely : So Heb. 1. 5. To which of all the Angels and he ever fay, Sit thou at my right hand? Yet fo, as his fitting in his ven, as it is indefinitely expressed, is understood to be as mou right and stead, and as a Common person; and so is to affire of our fitting there with him, in our proportion. So Rev, 3.21.25 expresly rendered as the mind and intendment of it, Hinthe overcommeth, I will grant to fit with me in my throne, even ale

hout frantoe, that heacar-

t we had with and in that

le let downe with my Father in his throne. There is a proportion wered, though with an inequality : we fit on Christs throne, but hearly on his Fathers Throne : that is, Christ onely fits at Gods ik bend; but we, on Christs right hand: And so the Church is Mobe at Christs right hand, Pfal. 45. 9. Yea further, (and iny afford a farther comfort to us in the point in hand) this prefents, that at the latter day we shall fit as Affeffors on his whent feat, to judge the world with him. So Mat. 19. 28. at Luke 22. 30. When the Sonne of Man shall sit in his glory, ye Wit upon twelve thrones, judging the Tribes of Ifrael. So as this fiting with him, it is spoken in respect to Indgement, and to ming the fentence of it; not a fentence fhall paffe without your ms: So as you may by faith not onely look on your felves, as hady in heaven, fitting with Christ, as a Common person, in wer right; but you may look upon your selves as Judges also: bettif any finne should arise to accuse or condemne, yet it albe with your votes. And what greater fecurity can you brethen this? for you must condemne your selves, if you be mdemned : you may very well fay, Who Shall accuse? Who Shall minne? for you will never pronounce a fatall fentence upon w owne felves.

As then Paul triumphed here, so may we; for at the present witin heaven with Christ, and have all our enemies under our in As Iosanah made his servants set their feet on the necks of the five Kings; so God would have us by faith to doe the like ballours; for one day we shall doe it. And if you say, We see in; lanswer, as Heb. 2. the Apostle saith of Christ himselfe, liw wee see not yet all things put under him, ver. 8. [now not the him] (for he now sits in heaven, [and expects] by faith, habit enemies shall be made his soot-stool, as Heb. 10. 12, and 13.

[Int we see] (for the present) Iesus Crowned with glory and inver. 9. and so may be sure that the thing is as good as the; and we may, in seeing him thus crowned, see our selves him with him, and quietly wait and expect (as Christ himselfe th) till all be acomplished, and our salvation sinished and sulpassed.

His Interceff on now remains only to be spoken of, which yet afford further considerations to strengthen our Faith. His a Gods right hand notes out his power over all from God:

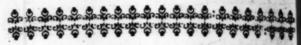
And represents our fitting at the latter day as Judges with him,

And so if we be condemned, it must be with our own votes and consent.

The triumph of faith there-

941.

but his Intercession, all power and favour with God form; to us coeffect our salvation for us, with Gods highest contentue and good will, and all yet further to secure us. Who had condemne? &c.



SECT. V. The Triumph of faith from Christs INTERCESSION.

Rom. 8. 34. Who also maketh intercession for us.

CHAP. I.

A connexion of this with the former: and how this adds a further support. Two things out of the Text propounded to be handled. First, The concurrence of fluence that Christs intercession hath into our Salvajus, secondly, the security that Faith may have there from for our Justification.



E have seene Christ sitting at Gods right hand is a Judge and King, having all authority of saving or condemning, in his owne hands; and having all power in Heaven and Earth, to give eteral life to them that believe: And the confidence that this giveth us.

Let us now come to his Intercession, and the instance which it hath into our Instification and salvation; which as it strikes the last stroake to make all sure; so, as great a stroake as any of the former: therefore (as you have heard) that there was an all-

in ficience

Minute in his Death [Who fall condemne? it is Christ that dyed:] Mahr in his Refurrection : [yen rather is rifen again,] a much mer [TORRE MARAOF] that he lives and is at Gods right hand; les 5. 10. The Apoltle rifeth yet higher to an eis 78 marrinis [slaving to the utmost,] put upon his intercession; Heb. 7. 25. wherefore he is able to fave to the atmost, feeing be ever lives to set intercession. So that if you could suppose there were any ting which none of all the former three could doe or effect for a set his intercession could do it to the nemoft : for it selfe is heutermost and highest, If Money would purchase our falvain his Death hath done it, which he laid downe as a price and nequivalent ranforme, (as it is in I Tims. 2. 6.) If Power and anin would effect it, his fitting at Gods right hand invested mial power in Heaven and Earth, shall be put forth to the utand to effect it. If favour and entreaties added to all these which oft times doth as much as any of those other) were need-III, he will use the utmost of this also, and for ever make inbreflion. So that if Love, Money, or Power (any of them, or all ithem) will fave us, we shall be fure to be faved, faved to the moffie to mayreade all manner of wayes, by all manner of manes; faved over and over.

For the electing of this last generall head, The Intercession of Chif, (and the influence and fecurity it hath into our faith and spication) I shall handle two things, and both proper to the

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First, Shew how unto all those other forementioned Alts of suffer us, this of Intercession also is to be added by him for tedesting our salvation, and the securing our hearts therein. In that particle [Also] in the Text calls for: Who also maketh smellin for us.

Then Secondly to show the security that faith may assume and the from this Intercession of Christ: or his praying for us in turn; Who shall condemne? it is Christ, that maketh intercession

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CHAP. II.

The first Head explained by two things. First, Intercession one pure of Christs Priesthood, and the most excellent part of it.

TOwards the Explanation of the first of these, two things are to be done.

First, To shew how great, and necessary, and how excellents part of Christs Priesthood, his Intercession, and praying for min heaven is.

Secondly, To shew the peculiar influence, that Intercession hath into our falvation: and so the reasons for which God ordained this worke of Intercession for us, and that in heaven, to be added to all the former.

For the first, I will proceede therein by degrees.

First, It is one part of his Priest-hood. You must know, that Christ is not entred into heaven simply, as a fore-runner (which hath been explained) to take up places for you, but as a Priest also: Made a Priest, after the order of Melchisedec; which is more then simply a fore-runner. Yea, his sitting at Gods right hand is not onely as a King armed with power and authority to save us; but he sits there as a Priest too: Thus Heb. 8. I. We have such an high Priest who is set downe at the right hand of the Majesty on high.

In the old Leviticall Priest-hood, the High-Priest office had two parts, both which concurred to make them High-Priests.

First. Oblation, or offering the Sacrifice.

Secondly, Presentation of it in the Holy of Holies, with Prayer and Intercession unto God, to accept it for the sins of the people. The one was done without, the other within the Holy of Holies. This you may see in many places; especially Levis. 16. 11, 15, 16. where you have the Law about the High Priess entring into the Holy of Holies; he was not to come into the Holy place, till first he had offered a Sacrifice for himselfe and the people, w. 11. and 15. and this without. Then Secondly, when he had tilled it, he was to enter with the bloud of it into the Holy of Holies, and sprinkle the Mercie seat therein with it, ver-14. 17. and to go with Incence, and camse a cloud to wise over the Mercie seat: And this you have also, Heb. 13. 11. it is said, that the blous

Two parts of the High-Priefts office, e part

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We beafts that were burnt without the Camp, was brought into the Laftury by the High Prieft : And in that 16. of Levit, you hall finde the Atonement made as well by the blond, when bought into the Holy place, ver. 16. as by the killing of the wer. 11. Both these were acts of the High priesthood for Atogement.

And this was done in a Type and Priestly office of Christ, and heparts thereof : So Heb. 9. 23. he cals all those transactions met the Ceremoniall Law, the [patterns] of things heavenly; infancing in this part of Chilts office, ver. 24. For Christ (fayes klunst entred into the Holy places made without hands; (as that ms) which are [the figures of the true,] but into heaven it selfe, namere in the presence of God for us. Now then in answer to tis Type, there are two distinct parts of Christs Priest-hood :

Full, the offering himselfe a Sacrifice up to death, as Heb. 9,26. mich answers to the killing of the Sacrifice without the Holy of fering up him-Hiller: for answerably he was crucified without the City, Heb.

13. 12.

Secondly, he carryed this his blond into the Holy of Holies, unely, the Heavens, Heb. 9. 12. where he appeares ver. 24. and brealfo prayes in the force of that bloud. And the Type of tok prayers was that cloud of Incense made by the High-Priest: hitisexpressly interpreted, Rev. 8. 3. &c. The Angel Christ is hito have had much Incense, to offer with the prayers of all the lints: Which Incense is his owne prayers in heaven, which he motinually puts up when the Saints pray on earth, and fo perimes all their prayers, and procures all bleffings for them.

Both these parts of his Priest-hood the Apoltle John mentions this first Epistle, Chap. 2. ver. 2. where, as he cals Jesus Christ apopitiation for our fins; (that is, an Oblation, or Sacrifice offered pforus:) So likewise he cals him our Advocate: both going make up this his office. And indeede, this latter of Intercessim, and bringing his bloud into the Holy of Holies, (or heaven) southe same action continued. That bloud which he offered with tears and strong cryes on the Crosse, (where he likewise intreeded,) the same blond he continues virtually to offer up with payers in the heavens, and makes Atonement by both; onely with this difference: On earth, though be interceded, yet he more minemly offered up himselfe; In heaven, he more eminently in1. Chrifts of-

2. Entring into the Hoavens to intercede.

tercedes,

without it he had not been a compleat Prieft. Thus Heb. 8.4.1

he were on earth, be should not be a Prieft : That is, If he the

have abode on earth, he should not have been a complex Print

Paul faith not, that if he had offered that his facrifice on earth

too (as I may fo speak) as well as upon earth. Yea, If Chrifthad

not gone to heaven, and were not now become a Prieft there.

then the Leviticall Priest-hood were still in force, and should share the honour with him; and the High-Priest must continue still to goe into the Holy of holies. To this purpose you may observe, that so long as Christ was on earth, though rise, the Types of the Law held in force, and were not to give way, till all the truth signified by their Ministry, was fully acomplish; and so, not until Christ was gone into heaven, as a Priest, and there had begun to doe all that which the High-priest had doe in the Holy of holies, and as his Type fore-signified. And this is

Secondly, this was so necessary a part of his Prits hood the

Without Interceffion he bad not been a perfect Priest.

he had not been a Priest, for that was necessary; but that she had staid still on earth, after he had offered it, he had not been a Priest, that is, a perfect Priest; for he had then left his office imperfect, and had done it but by halves, seeing this other part of it (the work of Intercession) lay still upon him to be added in heaven. Thus the High-Priest, his Type, if he had only offered Sacrifice without the Holy of Holies, had not been a perfect High-Priest: For to enter into the Holy of holies, and to ast the part of a Priest there, was the proper, peculiar work of the High-Priest, as such. Which shews, that Christ had not been an High-Priest, if he had not gone to heaven, and Priested it there

This the peculiar work of the High-Prieft, who was in this Christs Type.

plainly the meaning of what follows (in that Heb. 8. ver. 4) as the reason or demonstration why that Christ should not have been a Priest, if he had not gone to heaven, (not only as a King, but as a Priest too, as he had affirmed, ver. 1.) Seeing (sieshe) that there are Priests upon earth, that doe offer gifts according to the Law. The force of the Reason lyes thus: There are already Priests, and that of a Tribe he was not of, that offer gifts or earth, before he came into the world. And therefore if that had been all his Priest-hood, to be a Priest on earth, they would plead possessing the priests of the priests

isome up. 5.) anto the example and shadow of heavenly things. Is therefore it is only a real! Priest-hood in heaven which must them out of place; and till such a Priest-hood comes, they of sevestill, for the truth (which these served to shadow out) in till then sulfilled. This you have also, Chap. 9. 8. The first threadle was to stand until a Priest ment into Heaven, and did add office there: so that if Christ will be a Priest alone, he as become a Priest interceding in heaven: or else High-priests as some up againe, and share that office with him; and so he had as good as fall from his office, and lose all that he had her.

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Yeathirdly, this part of his Priefthood, is of the two the more minent, yes, the top, the height of his Priest-bood; And this is biforth to us, in the Types of both those two orders of Priestbod that were before him, and figures of him ; both that of Low and Melchisedec: I This was Typified out in that Leviti-Priethood of Aaron and his fellows: The highest service of ix office, was the going into the Holy of Holies, and making an comment there : yea this was the height of the High priests home, that he did this alone, and did constitute the difference bemene him (as he was High Prieft,) and other Priefts: For they iled and offered the facrifices without as well as he, every orinty Priest did that : But none but the High Priest was to ap. much the Holy of holies with bloud, and this but once a yeere. In Heb. 9. 6. 7. The Priefts (namely those inferiour Priefts) to almaies (that is, daily, morning and evening) into the first Thornacle, (or Court of Priests, which was without the Holy tholies) accomplishing the service of God; namely, that offering thedrily facrifice: But into the second, (namely, the Holy of wis) ment the [High priefts] alone every yeare: So then this usthat high and transcendent prerogative of that High-Priest and which indeed made him High Priest; and answemy the highen of our High- priefts office (although he alone albould offer a fatisfactory facrifice, as the Apolile shews, Heb. and to, yet comparatively) lay in this, that he entred into the buens by his bloud, and is fet down on the Majelty on high, win the vertue of his facrifice there doth intercede. I know but deplace that calleth him the Great High prieft, (higher before in Agon) and that is, Heb. 4. 14, 16. And then it is in this respect

respect, that he is passed into the Heavens, as it follows there.

2. The excellency of this part of his Priest-hood was likewise typified out by Melchifedechs Priest hood, which the Apolle at gueth to have been much more excellent then that of Agus in as much as Levi, Aarons Father, payed Tythes to this Meltin Sedech in Abrahams loyns. Now Melchisedech was his Type not fo much in respect of his oblation, or offering of Sacrifice, (that work which Christ performed on earth) but in respect of the work which he [for ever] performs in Heaven: therefore that fame clause (for ever) still comes in, in the quotation and mention of Melchisedechs priesthood in that Epiftle; becanse in respect of that his continuall intercession in Heaven, Melchister was properly Christs Type. And accordingly you may observe Pfal. 110. when is it that that speech comes in Thou art a Print for ever after the order of Melehisedech] but then, when God had him fitting at his right hand, ver. 1. So that as the transcendent excellencie of Christs Priesthood was Typified out by Meldis dechs rather then Aarons, as being the better Priesthood of the two: fo this, the most excellent part thereof, was Typifed out thereby, namely, that which Christ for ever afteth in heaven.

This the chief argument of the Epistle to the Heb.

And 3. to confirm this, you shall find this to be made the to notion of this Fpistle to the Heb. and the scope of it chiefly to difcourse of Christs eternall Priesthood in heaven; and to shew how therein Melchisedech was a Type of him. This is not onely expressed both in Heb. 7. 21. and 25. where this same [for our] is applyed to his Intercession, ver. 25. but more expedy in Chap 8.1. where the Apoltle puts the emphasis upon this part of his Priesthood, faying, That of the things which we have soken, w which are to be poken, (for the word on The revolutions will bear cither) this is (layes he) the summe or argument of all: the word is xegaxauor, and fignifies as well The head, the chief, the top of all, and above all, as doth the fum of all. And what is it that he thus professeth to be both the maine subject and argument of this Epiltle, and the top and eminent thing in Christ he intends to difcourse of? It follows, That We have [fuch an High Print] ai Set downe at the right hand of the throne of the Majeffy in the beavens. And of the Priestly office he alone discourseth both before and after; and in the following verfes calleth his Ministrie or office (in respect to this) A more excellent Ministrie, ver. 6. he being

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the Priest as was higher then the heavens, as he had set him our ide latter part of the former Chapter. And therefore you may dire, how in his Preface to this Epistle to the Heb. in the sitt Cantra, he holds up this to our eye, as the argument of the took, saying, When he had by himself purged our sins, he sate downe

sile right hand of the Majesty on high.

Ya, to conclude this, All his Priest bood would have been in-Adull, if he had not acted the part of a Prielt in heaven, by Inwallion there: for by his death he did but begin the execution disoffice; in heaven he ends it : and if he had not fulfilled his frin both, the work of our falvation had not beene fully perfited: it was therefore as necessary as oblation it selfe. Not bethat his Death was a perfect oblation: it was perfect for an Wein, to which as fuch nothing can be added. There needed no me, nor any other price to be paid for us; by that one offering, turfells us for ever; as Heb. 10. 14. and became himselfe per-Athereby, Heb. 5. 9. And in the 9. Chapter ver. 12. By his owne habt entred into the holy place, [having obtained] eternall reintion for 14. Mark how before he entred by his bloud into heawhehad fully Tobtained a redemption, and that eternall, that for ever sufficient; which done, he became through his Interfion in heaven an applying cause of eternal salvation, as Heb. \$10,11. hath it. So that as in his death he paid the full fumme fill he owed: unto which payment nothing can be added, (no mby himselfe; though he would come and die againe, it was meat that [once] as perfect (that is, for an oblation) as ever himthrould make) But yet still by Gods ordination there remianmaker further action of another kinde that was to be added this of oblation, and that is Intercession, or praying for us in ann: otherwise our salvation by his death were not perfeto for if his Prielthood be imperfect, our salvation then must tabe fo. The presenting of that his Sacrifice in heaven, was te confummation of his Priesthood, and the performance of that m there, the perfection of it.

His oblation else would have beene ineffectuall.

to

CHAP. III.

The second: The special peculiar influence that Intercession has into our Salvation and Justification, and the Reasons who Gal appointed it to be added to the former.

To come now more particularly to shew that proper and speciall influence that Intercession hath into our Salvation, and what it addes to the Oblation of Christs death, (though in-its kind perfect) in order to the effecting our salvation; and so shew the more inward reasons why God ordained (for upon his ordination alone this is to be put) this work of Intercession in heaven to be joyned with his death. And both these I shall put promisenously together; for in laying down the Reasons why God thus ordered our salvation to be brought about by it; that influence also which Intercession hath into our salvation, will together therewith appeare.

The Reasons either respect 1 God himselfe, who will have us faved as himselfe may be most glorified; Or 2 respect us and our salvation: God sordering all the links of this golden chain of the Causes of our salvation, as should make sor salvation most sure and stedfalt, (as David in his last Song speaks, 2 Sam. 23, 5.) Or 3 respect Christ himselfe, whose glory is to be held up, and throughout continued as the Author and Finisher of our salution, Beginner and Ender of our Faith and Justification.

The first fort of Reasons respect God himselfe.

1. In generall: God will be dealt withalf like himfelfe, in and throughout the whole way of our falvation, from first to last, and carry it all along as a Superior wronged, and so keepe adstance betweene himselfe and sinners; who still are to come to him by a Priess, and a Mediator (as Heb. 7. 25. hath it) upon whole mediation and intercession for ever, (as there) (at least till the day of Judgement) their Salvation doth depend: and therefore though Christ in his dispensation of all to us downward, doth carry it as a King, as one having all power to justifie and condemn, (as hath been shewn) yet upward, towards sad, he carries it as a Priess who must still intercede to doe all that which he hath power to do as a King: Therefore in the second Psal. after that God had set him up as King upon his hill, ver. 6. namely, in heaven, and so had committed all power.

First fort of reasons respect God.

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isheren and earth to him; then he must yet aske all that he wild have done; Aske of me, and I will give thee, &c. ver. 8. Ins God to him: For though he be a King, yet he is Gods King; [smelet [My King] &c. and by asking him, God will be activated to be above him. But more of this hereafter.

But 2. more particularly. God hath two Attributes which he would have most eminently appear in their highest glory by Orls effecting our falvation, namely, fuffice, and Free-grace; mitherefore hath fo ordered the bringing about of our falvacimusthat Christ must apply himselfe in a more especiall manner moeach of thefe, by way of Satisfaction to the one, of Entreaty wheother: Justice will be known to be Inflice, and dealt with mits own termes; and Grace will be acknowledged to be his grace, throughout the accomplishment of our falvation. You have both these joyned, Rom. 3.23, 24, 25 . Being justified freehthrough his grace by the [Redemption] that is in Christ Fefus: The be might be fult and the justifier of him that beleeves. Here slighteft Inflice, and the freeft Grace both met to fave us, and schordained by God to be declared and fet forth, as ver. 29. and hiveit. I faid before, that God justifies and faves us through higrace, so absolutely, freely, as if his Iustice had had no satisfafin. Now therefore our falvation depending and being carryed neven in the application of it, by a continuation of Grace in a he way, notwith standing satisfaction unto Justice; therefore this he grace must be fought to, and treated with like it selfe, and polyed unto in all, and the foveraignty and freeneffe of it achowledged in a even as well as Gods Justice had the honour to k satisfied by a price paid unto it, that so the severity of it might mer and be held forth in our falvation. Thus God having two withmer eminently to be dealt withall, his Iustice and his free face, it was meet that there should be two eminent actions of Chifts Priesthood, wherein he should apply himselfe to each acording to their kind, and as the nature and glory of each doth mire. And accordingly in his death he deals with fustice, by gdown a fufficient price; and in his Intercession, the entreathe Free Grace, land thus both come to be alike acknowledged. htte 4.Heb. 16.we are encouraged to come boldly [to the Throne force] because we have an High-Priest entred into the Heavens: Oberre how it is called [a Throne of Grace] which our High-Priest

2. More particularly, for the glory of Gods Free-grace.

Which looks to be applyed unto in a way of entreaty and Interceffion. Priest now in heaven officiates at: So called, because his Priesthood there deales with free grace chiefly, it is a Throne of Grace, and fo to be fued unto ; therefore he treateth with God by way of is. terce sion. Of this Throne of Grace in heaven, the Mercie featin the Holy of holies was the Type. And as there the High-Pries was to bring the blond and Mercy-feat together, he was to fpinkle the bloud upon it ; fo Chrift. And as the High Priest was to go into the Holy of holies by blond, fo with Incense also, (that is, Praver :) To fhew, that Heaven is not opened by meer fuffice, or bringing onely a price in hand for it; but by Grace also, and that must be entreated; and therefore when the Priest was within that holy place, he was to make a Cloud over the Mercy feat, (which cloud of Incense is Prayer, whereof Incense was the Type, Rev. 8.2. And thence it is, that Christ hath as much work of it still in her. ven as ever, though of another kind : He dealt with Inflice here below, to fatisfie it, and here got mony enough to pay the debt: b ut in heaven he deales with Mercy. Therefore all the Gracehe bestowes on us, he is faid first to receive it, even now when in heaven. Alls 2, 33. it is faid of him, after his going to heaven. and that he was exalted &c. that he received the promife of the Spi. rit, which 70h 14.16. he told them he would pray for. And this part of the meaning of that in Pfal. 68.18. He afcended up en bigh, and [received] gifts for men, fayes the Pfalmift : The Apolleren. ders it, Ephef.4 [gave] but you fee, it was by receiving them firth, as fruits of his Interceffion and asking after his afcending; He's faid both to give, as being all of his own purchase; and as having power as a King alfo both to doe and bestome he doth, andye withall he is faid to receive all that he gives , because as a Prief he intercedes for it, and askes it. Free grace requires this. This is the first thing.

2. Gods justice

Yea Secondly, Justice it self might stand a little upon it though there was enough in Christ his death to satisfie it; yet having been wronged, it stood thus farre upon it. (as those to whom a debt is due, use to doe) namely, to have the mony brought hometo Gods dwelling house, and laid down there. God is resolved not to stoop one whit unto man, no nor to Christ his Surety. Justice will not onely be satisfied, and have a sufficient ransome collected and paid, as at Christs death; but he must come and bring his bags up to heaven: justice will be paid it upon the Mercy seat.

for so in the Type the bloud was to be carryed into the Holy of biles, and sprinkled upon the Mercy-feat. And therefore his Re-

frection, Afcention, &c. were but as the breaking through all

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remies, and subduing them, to the end to bring this price or faintion to the Mercy feat; and fo God having his mony by in might not want wherewithall to pardon Sinners : fo as the hand of Christ is current mony, not only on earth, but in heaven no, whither all is brought, which is for our comfort, that all the

Sed. 5.

mesure which should satisfie God, is safely conveyed thither, and our Surety with it.

The second fort of reasons why God ordained Christs interaffion to be joyned to his Death, are taken from what was the Wway to effect &make fure our falvation, and fecure our hearts herein: and these reasons will show the peculiar influence that lancession hath into our Salvation, and therein as in the former. Full in generall, God would have our falvation made fure, and

safeted all manner of wayes, over and over. 1. By ransome and nic, (as Captives are redeemed) which was done by his Death, mich of it selfe was enough; for it is said, Heb. 10. to perfelt us iner. 2. By power and rescue; so in his Resurrection, and Ascenmand fitting at Gods right hand which also was sufficient. Then gain by Intercession, a way of favour and entreaty; and this wife would have been enough, but God would have all wayes mourre in it; whereof notwithstanding not one could faile; a heefold cord, whereof each twine were strong enough, but

altogether must of necessity hold.

Scondly, The whole Application of his redemption, both in offing and faving of us first and last, hath a special dependance non this his Intercession. This all Divines on all sides doe attrimento it whilest they put this difference between the influence this death, and that of his intercession our salvation; calwhis death (Medium impetrationis; that is, the means of procureme or obtaining it for us; But his intercession, Medium applitime, the Means of applying all unto us. Christ purchaseth fal. mon by the one, but poffeffeth us of it by the other: Some have undured the Application of Justification to his Resurrection; but is much more proper to ascribe it to his Intercession; (and what will influence his Resurrection hath into our Instification, hath mafore in the third Section declared.) But that his eternall

Second fort of reasons, it was best for the effecting our falvation.

1. In generall God would have us faved all manner of wayes,

2. The Application of Redemption to us from Chrifts Interceffion.

Priesthood in heaven, and the work of its Intercession, the ing cause of our eternall falvation, in all the parts of it, fifte laft, feems to me to be the refult of the connexion of the 80, mi 10.verfes of the 5. Chapter to the Hebrews : For having footen of his obedience and sufferings unto death, ver. 8. and how he thereby was made perfect, ver 9. he fayes, And being (thus first) made perfett, be became [the Authour] or applying cause, aire) of no. nall falvation, unto all them that obey him; and this by his being become an eternall Prieft in heaven, after he was thus perfe Red by fufferings : for fo it followes , ver. 10: Called of God as High Priest, after the order of Melchisedech: And Melchisedech Priefthood was principally the type of his Priefthood in beaven, as was before declared. One leading instance to thew that his Intercession was to be the applying cause of salvation, was given by Christ, whilest he was on earth, thereby manifesting what much more was to be done by him in heaven, through his Intercelling there: when he was on the Crosse, and as then offering that great facrifice for fin, he at that time also joyned prayers for the instification of those that crucified him, Father, forgive them, for they know not what they doe : So fulfilling that in Elay 53, whith bare the sinnes of many, and made Intercession for the transgression. And the efficacy of that prayer then put up, was the cante of the conversion of those three thousand, Acts 2. whom ver. 25. the Apostle had expresly charged with the crucifying of Christ, whom yee by wicked hands have taken crucified, and flain. These were the first fruits of his Intercession, whose prayers still doe reap and bring in the rest of the crop, which in all ages is to grow up unto God on earth.

3. More particularly our ju-Stification depends on it. of our juftifi-

1. The fi. ft act cation and our conversion depends upon it.

3. And more particularly, as the whole Application in generall, fo our Instification, in the whole progrede of it, depends apon Christs Intercession. As

1. Our first actual or initial Instification (which is given ust our first conversion) depends upon Christs Intercession: There fore in the forementioned prayer on the Croffe, the thing be prayed for , was Forgiveneffe , Father forgive them. You heard before that Christs death affords the matter of our justification, being that which is imputed, the ranforme, the price, the thing it fel that fatisfies : And that his Refurrection was the origin Gods justifying us in Christ; Wee were virtually justified

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Will his being justified as in a Common Person, But besides all in there is a personal or an actual Instification to be bestowed mous, that is, an accounting & bestowing it upon us in our own which is done when we beleeve, and it is called (Rom. s. Debeing justified by faith, and (ver. 10.) received the atonement: whis depends on Christs Intercession; and it was typified our in Males his fprinkling the people with blond, mentioned Heb. 9.16. hid thing lefus Christ as a Mediator and Priest doth now from heren: For Heb. 12. 14. it is faid, You are come to heaven, and to house Mediator of the new Covenant, and (as it is next subjoywil to the blood of Sprinkling : he feed his blood on the Croffe on and, but he fprinkleth it now as a Prieft from Heaven: For it is we Mount Sion, to which (he had faid first in the former verfe) vercome; and fo to Christ as a Mediator Standing on that war, and frinkling from thence his blood : and fo therein there insilation unto Mofes, Christs Type, who fprinkled the peowhile the blood of that ceremonial covenant, the type of the wham of grace. Now in the I Pet. 1. 2. The /prinkling of his has it is there made the more proper work of Christ him felf. stilingtion from the other persons, (and therefore was done Males, who was his type) fo is it also put for our first instifi-And this (prinkling (as it is there mentioned) is from the me of his intercession : And therefore in that place of the In forecited, he attributes an intercession unto it, as the phrase which [speakes] better things, &c. doth imply, of domore hereafter. Yet concerning this first Head, let me adde hyway of caution, (which I shall presently have occasion to the) that though this our fielt jultification is to be afcribed to Immersion, yet more eminently Intercession is ordained for tecomp'ishing our falvation, and this other more rarely in exapture attributed thereunto.

krondly, The continuation of our Instification depends upon it. ha his Intercession is the virtual continuation of his Sacrifice; ance of our juhithe continuing cause of our justification: which though it Missation dean act done once, as fully as even, yet is it done over pends upon it. moment, for it is continued by acts of free Grace, and nacwed actually every moment. There is a standing in Grace Crift spoken of Rom. 5. 2. as well as a first accesse by Christ, and Inding in grace, and continuing in it, is afterwards ver. 11. attributed

attributed to his life, that is, as it is interpreted Heb. 7. 25, bil ving ever to intercede. Wee owe our standing in grace every me ment, to his fitting in Heaven, and interceding every moment There is no fresh act of justification goes forth, but there is a fin act of Intercession. And as though God created the World are for all, yet every moment he is faid to create, every new after providence being a new creation; fo likewife to inflifie continual ly, through his continuing out free grace to justifie as at fift; and this Christ doth by continuing his intercession: hee continues a Priest for ever, and so we continue to be justified for ever.

3. A full fecurity of our ju-Stification given thereby for ever. I Against the remembrance of fins past.

3. There is hereby a full security given sus of justification to be continued for ever. The danger either must lie in old finnes coming into remembrance, or elfe from finnes newly to be committed. Now first, God hereby takes order, that no old fins shall come up in to remembrance, to trouble his thought, (as in the old Law, after the Priests going into the Holy of Holies, their finnes are faid yette have done, Heb. 10. 3.) and to that end it was that he placed Christ as his Remembrancer for us, so neer him, to take aphis thoughts fo with his obedience, that our finnes might not come into minde: not that God needed this help to put himselfe in mind, but onely for a formality fake, that things being this really carryed between God and Christ for us, according to a way fuiting with our apprehensions, our faith might be strengthere against all suppositions and feares of after reviving our guits Look therefore as God ordained the Rain-bow in the heaven that when he lookt on it, he might remember his Covenant never to destroy the world again by water; so he hath set Christ as the Rainbow about his Throne. And look as the Bread and Wine in the Lords Supper are appointed on earth to few forth Chift death, as a Remembrancer to us ; fo is Chrift himselfe appointed in heaven to flew forth his death really, as a Remembraner there of to his Father; and indeed, the one is correspondent to the other. Only the Papilts have perverted the use of the Lords Supper, by making it on earth, a commemorative facrifice to God, when as it is but a Rememembrancer thereof to men ; and befides, their Priests therein do take upon themselves this very office ofp fenting this facrifice to God, which is proper onely to Chril Heaven; But God when he would make fure not to be ten to remember our fins any more, nor trouble himselfe with the

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the his Christ by him to put him in minde of his so pleasing a string. So the High Pricits going into the Holy of Holies, as a memorial, and therein the Type of Christ. And this is ally and expresly made the use of this execution of his Pricitation in Heaven, Heb. 8. where the Apostle having discoursed that part of his office (as the chiefe thing he aimed at in this like, ver. 1. and of the necessity of it, ver. 3, 4, and 5. and mines of it, in this respect, ver. 6.) he then shews, how from the new Covenant of pardon came to be sure and stedfast, as sufficient in as the proper use of this Doctrine, and of this part of which hood.

Asby reason of intercession, God remembers not old sinnes, Memile he is not provoked by new. For though God when he the is should forgive all old sinnes past forever, so as never member them more, yet new ones would break forth, and mold not but take notice of them : and fo, fo long as finne ines, there is need of a continuing intercession. Therefore for kening us in this, it is faid, Rom. 5. 10. That if when we were min, we were reconciled to God by the death of his Son; much being reconciled, we shall be saved by his life.] Where we that his Death is in some more speciall manner said to pro-Breconciliation at first for fins of unregeneracy, and to bring us Christ; but then his life and Intercession, or living to interkishid to keepe God and sus friends, that we may never fall more. What Christ did on earth, doth more especially pro-Enconciliation for sinnes which we doe in the state of nature; in notwithstanding them, God resolves to turne us from that and draw us to Christ: But sins which we commit after conthough pardoned also by his death) yet the pardon of them acespecially attributed to his life and intercession, as a dayly trative, a continual plaister (as some call it) to heal such fins. that it would seeme, that God out of his eternall love doth guto Christ, & draws us to him through the beholding the ecliation wrought by his death, & fo gives us at first conver-Into Christ; & we being brought to him, he sprinkles us with blond; & then God fayes to him, Now doe you look to them, they & I fall out no more. And to that end Christ takes our kinhand by that eternall Priesthood of his; and from that

2. To prevent the accusing and condemning us by was first for times to come.

Interceffion principally intended for fine after converfion.

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time begins more especially to intercede for us. And after the flate of grace, may be faid more emmently to be away by that part of his Priefthood, which he now in here formes. That place alfo, 1 706: a. 1, 2. feemes to take the great end of Intercellion, I If my wan fin, (that is, if any of company of beleevers, to whom alone we wrote) we Advocate with the Father :] to as Interceffion principally for fins to come, or committed after grate received. The in his prayer, John 17. which was left as a pattern of his later fion in heaven, he prayes for his Elect as Beleeven In them [that shall believe] through their word; Not but the after conversion are taken away by his death; and firs before by his Intercession also: for Christ interceded for those crucified him, and by vertue of that Interceffion, those t thousand were converted, (as was observed.) But the men only is, that yet more eminently the work of reconciliance fins before conversion, is attributed to his death; and for after conversion, to his Intercession : Even as the Person of Trinity, though they have all a like hand in all the worker falvation; yet we see that one part is attributed more to Person, and another to another.

A third fort of reasons why God ordained this work of here efficien to accomplish our salvation by, do respect Child hald whose boneau and glory, and the perpetuation of it in our team God had as well in his eye in the ordering all the workers our salvation, as much as his own, That all might because he sawell as the Father, as Christ himselfe speaks. Now therefor the maintaining and upholding his glory, and the commission thereof, did God ordaine after all that he had done for here below, this work of Intercession in heaven, to be added all the rest, for the perfecting of our salvation. As

First, it became him, and was for his honour, that noncol offices should be vacant or lie idle, and hee want employment them: All offices have work to accompany them, and all what bonour (as its reward) to arise out of it. And then when he had done all that was to be done on earth, a taining unto the merit of our falvation; he appoints this be perpetuall work in heaven, for the applying and polletics falvation, and that as a Priest, by praying and intercollection.

In what fense his death doth more eminently prevaile for the pardon of fins afore conversion, and his Intercession for sinnes after.

3. Sort of Reafons from Christ.

Chris offices fhould lie va-

afther one oblation of himfelfe. God would have Chrift mbeout of office, nor out of work. And this very reafon ethen intimated, Heb. 7.74, 25. This man, because be conever, bath an unchangeable Prieft bood, (or, as ver. 2). ds it) for ever. And the work of his Prieft-hood is interver, 25. to be ever to make intercession. The meaning is. Codwould not have him continue to be a Prieft in title only. efect only of a service past, and so to have only the honour elhood perpetuated to him out of the remembrance of the use had done, (as great Generals have, even in time of the glory of some great battell fought, continued to them fertitles, or rewards for ever:) Bur God would have him enthe renown of the old, fo a perpetuall fpring of honour www. and employment in that office which he is conallyadoing, fo to preferve the verdure of his glory ever hand green, and therefore ordained a continual work for And the fumme of the Apollles reasoning is this, That seeing of was to be for ever, fo thould his work and Priethood be, This honour might be for ever : So ver. 28. concludes it, Minuted or perfected for evermore.

kooly, for the same reason also, it became him that the work of our falvation first and last, and every part of it. flep and degree of accomplishment of it, should be so oris he should continue still to have as great and continuals in every part, even to the laying of the top from thereof, thad in laying the first foundation and corner stone thereof, this you have expressed, Heb, 1 2. 2. Looking to lefus the berand perfecter of our faith. Two things had been faid of stwo causes of two effects; and we must look to him in 1. He is to be looked at, as Dring, (enduring the Croffe) as theis fet forth. 2. As fitting at Gods right hand, and intence-(athat whole Epiltle had represented him.) We are to It these two as causes of a double effect : to look at his dywhat which is the beginning of our fairb, (so according to Greeke, and the margent of our Translation) and at his fit-What right hand, as an Intercessour, for the finishing of our creby; and fo of our finall falvation. For as Christs work mastife and death; (which is put for all his obedience dow) to our first beloeving (as was faid) begins by vertue N2

2. That Christ might have a continual hand in each, and every work of our falvation to the last. of his death at first: and as his work ends in his interestion, and fitting at Gods right hand; so answerably is our fairband for the perfected by it, that thus he might be left out in nothing be be the Alpha and Omega, the Beginning and the Ending, to whom be glory for ever. So that we are to look upon our Mediator, CHRIST, as doing as much mork for us in Heaves at this instant, as ever he did on Earth: here suffering, but there praying, and presenting his sufferings. All his work was not dose, when he had done here: that work here was indeed the harder piece of the two, yet soon dispatched; but his work in heren, though sweeter farre, yet lyes on his hands for ever: therefore let us leave out none of these in our beleeving on him.

CHAP. IV.

The second Head, The great security the consideration of Childs
Intercession affords to faith for our Justification, Better
1. By way of evidence. By two things.

And so I come (as in the former I have done) to shew what strong grounds of fecurity and triumph, our faith may nike from this last act, namely, Christs Intercession for us, in the pont of justification; Who shall condimn? It is Christ that intercess.

And this was the second generall propounded; and therein to proceed also according to the Method taken up in the former.

1. What assurance by way of evidence this doth assort unto

faith of non condemnation,

2. What powerfull efficacy and influence this mult be of, the

First, to handle it by way of evidence.

That Christ intercedes, is a strong evidence to our faithby two demonstrations.

1. From the very intent and scope of the work of intercession it selfe, and what it is ordained by God to effect.

2. From the end of Ielus Christ himselse, who lives in Herm on purpose to intercede for m. Our falvation it is both Fine protect the end of the work, and fine is fine operants, in some respect to end of Christ himselse the interceder; and both these does the greatest engagement that can bee upon Christ to accom-

To evidence these two demonstrations. th our falvation through his interceffion.

, For the work it felfe, Interceffion you have feen is a part de office of Christs Priesthood, as well as his dying, and offesimfelfe: now all the works of Christ are and must be per-Matheir kinde, (even as Gods are, of which fayes Mofes, 12. 4. His work is perfect) for otherwise he should not be a mid Prieft. Now the perfection of every work lies in order aisend for which it is ordained; fo as that work is perfect that eins to fuch an end as it is ordained for , and that imperfect, and doth not. Now the immediate direct end of Christs Inmoffion, is the actuall falvation of Beleevers, Elect, and perfons hom he dyed for. The end of his death is Adoptio juris, purting a right unto falvation; but of Interceffion, procuratio ipfins Many, the very faving us actually, and putting us in possession of Haven. To this purpose, observe how the Scripture speaks conening Christs death, Heb.9.12. He entred into heaven having obint Redemption, or found redemption, that is, by way of right, beforeing full title to it. But of his Intercession, it saves (Heb. 115.) that by it Christ is able to fave to the utmost, them that come model by him: that is , actually to fave , and put them in pof-Mon of happinelle: that is made the end and scope of Interfin there; and that phrase [eis to marlans;] to the utmost, notes at faving indeed, a doing it (not by halves, but) wholly, and moughly, and compleatly : eig To marleses is to fave altogether, to reportalivation its last act and complement, that is the true me of the phrase, even to effect it, to the last of it, all that is to kione about it. Thus also Rom. 5.9. and 10. We are justified by hierb, buil faved (namely, compleatly) by his life, (that is) bliving to intercede. So that the very falvation of Beleevers is that is the work [the To Feyor] of Christs Interceffion.

Now what security doth this afford ? for to be faved is more What security into be justified; for it is the actual possessing us of heaven. So this affords. in, do but grant that Christs Intercession is as perfect a work in atind as Christs death is in its kind; and you must needs be fathe perfection of Christs death, and the work thereof, terin lay it (as on Christs part to be performed) but in this, htheshould lay down a Ransome sufficient to purchase salvain for fuch and fuch perfons as God would fave? and fo the thickien of it lies in the worth and sufficiency of it, to that end

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it was ordained for : it being a perfect facrifice in it felfe, all purchase eternall redemption for us, and to make us falor against all sinnes and the demerits of them, and to give us right Heaven : and had it wanted a grain of this, it had then be perfect. Now then answerably, for intercession, the comforce our foules is, that the proper work that lies upon Christ there is the compleat faving those very persons, and the possession to of Heaven, this is the To Teyor, the proper work thereof. To out-vie the demerits of our fins was the perfection of his dear but to fave our foules is the end and perfection of his latered on: Our fins are the object of the one, and our foules of the or To that end was intercession added to his death, that we mid not have a right to Heaven in vain, of which we might be differ felled. Now therefore upon this ground if Christ hould faile of our fouls falvation, yea, but of any one degree of glory (purch fed by his death to any foule) which that foule (hould want, d work of his would then want and fall fhort fo much of its orie Ction. That place in Heb. 7. fayes not only that Christ will do hi usmost to fave, but fave so the utmost.

Object.

Resp.

You may fay, My infidelity and oblinacy may hinder it though Christ doth what in him lies,

Well, but interceffion undertakes the work absolutely : For Christ prayes not conditionally in Heaven, If men hall below. &c. as we doe here on earth; not for propolitions only, bu for persons; and therefore he prayes to cure that very infidelity Now as if a Phylitian undertakes to cure a mad-man(ifhe kn what he doth) he considers the madnesse of his Patient, and h he will tear off what is applyed, and refule all Phylick ! he the fore refolves to deal with him accordingly, and so to order as he shall not hinder that help which he is about to afford and fo upon those termes be undertakes the cure: even fo Christ when by intercession he undertakes to fave us sinners; confiders us what we are, and how it is with us, what unbelef is in us, yet undertakes the matter, and fo to fave us is the fcop and end of this his work, which if he faould not accomplife. after all this should not be a perfect Prich. It was the fact God found with the Old Priest-bood, that it made nothing pe Heb. 7.19, and therefore ver. 12, the Lam was changed, an Priesthood was changed together with it, (as there you be

For Christ otherwise should not be as perfect a Priest in interceding as he was in dying

in like manner Christs Priefthood (hould be imperfect, if it wast the elect perfect, and then God mult yet feek for ano-Covenant, and a more perfect Prieft; for this would be ad Rally, as the other was. So then our comfort is, if Christ be perfectly faved. It is in this office of his Prieffrood, and the warts of it, as in his Kingly office : The work of his Kingoffice sto fubdue all enemies, to the fall man, even fully to methething; and not only to have power, and to goe about wice it : le as if there should be any one enemy left infubdued, Christ thould not be a perfect King. The fame holds in his with office alfo: he should not be a perfect Prieft; if but bite be of the elect, or those he intercedes for , were left unlaved. in the is indeed the top and highest consideration for our combrinthis argument, that Interceffion leaves us hot cill it fiath hally and compleatly faved us; and this is it that makes the Aalle but a further thing upon Intercession here in the Text.then o that other his firring at Gods right hand. So as we are in this the fire of attaining unto the utmost glory of our falvation . Orife to have the full honour of his Prielthood. A man faved hore then jultified; and Christ cannot reckon his work, nor felle a perfect Prieft, untill we are faved. Who fhall condemn ? Michiel that intercedes.

leides, the confideration of the mature and scope of this work Sect. 2. ith, which Christ upon his honour of acquiring himfelfe as a fill Prieft, hath undertaken; There is in the second place a the confideration that argues him engaged by a stronger obbion, even the loffe of his own honour, his office and all, if he hall not effect falvation for those that come to God by him; buth doth it concern him to effect it. Of all the works that effect. me hee did, hee is most engaged in this; it will not only be hilfe of a binfine fe which concerns him, and of fo much work, the felfe must be lost in it too: And the reason is, that he intides as a Swrety. He was not onely a Swrety on earth in dying, howas to look to doe that work throughly, and to be fure by down a price sufficient, or else himselfe had gone for it: is a Surery as pawned in that work, not only his honour, but even his and fonle to effect it, or lofe himfelfe in it) but he is a Sweet willoin heaven, by interceding. This you may find to be the

2. Demonstration: It is one end of Chrifts life in Heaven. His honour engaged to

That Christ well by interceding, as by dy-

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scope of Heb. 7. 22. by observing the coherence of that al. str. (wherein he is called a Surety) with ver. 23, 24,25, that tile and appellation is there given him, in relation unto this part of his office especially. And although it holds true of all parts of his office whatsoever; yet the coherence carries it, that the mention there of his being a Surety, doth in a more speciall manner, refer unto his Intercession, as appeares both by the words before that the intercession has appeared by the words before the intercession of this his respondence of the surety of a better Testament: and then after also he discourse the of, and instanceth in his Intercession, and his continuing a Priest for ever inthat work: So v. 23,24,25. Wherefore he is able to save to the namest, seeing he ever lives to make Intercession: Yea, he is therefore engaged to save to the utmost, because even in interceding (for which he is said there to live) he is a Surety.

The difference of these two Suretiships.

He was a Surety on earth, and is a Surety still in heaven; oney with this double difference, which arifeth first from the different things which he undertook for then, whileft on earth, and for which now he undertakes in heaven: That on earth he was Surety to pay a price fo fufficient, as should satisfie Gods infice; which having paid, he was discharged (in that respect, and fofir) of that Obligation, and his Bond for that was cancelled, but for still he remains a Surety, bound in another Obligation as great even for the bringing to falvation those whom he dyed for; for their persons remained still unsaved, though the debt was the paid: and till they be faved, he is not quit of this Surety-ship and engagement. And fecondly, thefe two Surety-ships doeds. fer also by the differing Pawns which he was engaged to forfet, by failing in each of these works: for the payment of our det, his fonle it felfe lay at the stake, which he offered up for in; but for the faving of the persons, all his honour in heaven lies at stakes He lives to intercede; He possesseth Heaven upon these termes, and it is one end of his life; fo that as he must have funk under Gods wrath if he had not paid the debt, (his soule standing in our fouls stead) fo he must yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not a a Common person, (which relation in all other forementioned at he still bore; thus in his death he was both a Common person, a Surety representing us, so as we died in him; so likewife in his Refunc

Wheretion we arose with him , and in his Ascension we ascen-&c. but yet he intercedes not under that relation, namely, was common person;) for we must not, cannot be said to inmede in him, for this last work lay not upon us to doe. Hee wholly for us indeed, but not in our flead, or as that de we should have done, though on our behalfe; for it being the crown of all his works of mediation, is therefore promohim as Mediator, and his fole work as fuch. Thus in like amer the first work of Incarnation, and answerably the last of bercession, in neither of these was Christ a Common person melenting others, though a common Saviour of others in thefefrethe one was the foundation of all, the other the accomplishamt of all, and so proper onely to himselfe, as Mediator. But mough he intercedes not as a Common person, as representing anwhat we were to have done for our felves, yet fo as that de relation of a Surety is continued still in that work : he indsengaged therein as an Undertaker for us, and fo as a Suremittercedes: Such as Judah was for Benjamin, Gen. 43. 9. I the surety for him; of my hand shalt thou require him; if I bring in mt unto thee, and fet him before thee, then let me bear the blame twer: So fayes Christ for us. And therefore Sponfio, or underfor us, is by Divines made a great part of this part of his e. Now the confideration of this may the more fecure us; hthe more peculiarly and folely it is his work, the more his howelles at flake, and the more he will fet himselfe to effect it. n, and being by way of Suretifbip, it concerns him yet more tmy, for he hath engaged, (and if he should faile,) might even that honour which he hath now in heaven.

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rent for me a fice; far) for then this feit, fiebe.

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The prevalencie of Christs Intercession, and the powerfull influence about into our salvation: Demonstrated, first, from the greatusse of Christ, and his favour with God.

Thus we have heard what matter of support to our faith (by way of evidence) this must needs afford, that Christ interact. Let us consider now, what further assurance will arise to a faith, from the influence which Christs Intercession must take have, to effect and carry on our salvation to an assured.

The prevalencie of Christs Intercession, and the influence of it into our justification.

iffige.

Demonstrated.

issue. The work of Intercession being effectually to procure our falvation, and to continue the pardon of our sins, and hold min favour with God: therefore the influence and energie it but herein, must needs lie in that patency and prevalency which this is tercession of Christ hath with God, to obtain any thing at hands for us, and so to continue his favour towards us. Now to raise up our apprehensions, how potent and prevalent this sintercession of Christ must needs be, let us consider both the Profesion of Christ must needs be, let us consider both the Profesion of Christ sinterceding, namely, Christ; and the Person with whom Christ intercedes for this savour, which is, God; the one the Sonne, theother the Father; and so the greatnesse of Christ with God, and the gracions of God to Christ; together with the one-nested wills, and unity of affections in them both: So that Christ will be sure to ask nothing, which his Father will deny; and his father will not deny any thing which he shall ask.

1. From the greatnesse of Christs person, and his interest in God who intercedes.

Now first for the greatneffe of Christ the Interceffor, their his greatneffe with God the Father. This is often urged in this Epifile to the Hebrews, to perswade confidence in us, in this ver point in hand : thus Heb. 4.1 4.16. Seeing we have a F great H Prieft, let me come boldly : And whilft Great and Prieft are joyned together, the more comfort and boldneffe we may be the greater he is : For he is a Priest in relation to his d with God for our pardon; as he is a Prieft, he deales in ne elfe; and the greater the person is, who useth his interest hereing better the fooner he will prevail. And he is there faid to be Gree because great with God, in prevailing with him; and indeed in great, as it is impossible but he should prevail. It was the greate of his person, which did and doch gut such an influence into death, that it was (as you heard) a price, more then enough, to fa tisfy Julice, even to overflowing: And therefore Who Bal con It is Christ that dyed. And the greatnesse of his person must need have as much influence to make Intercession prevalent. In a matter of Intercession, the person that intercedes prevails more then to other confideration whatfoever. We fee what great friends do procure oftentimes with but a word fpeaking, even that which many, no nor any thing could have obtained. Now Christ needs be great with God in many respects.

First, in respect of the neernesse of his alliance to him, He the natural Son of God, God of God, and therefore comme

Demonstrated bythree things: 1. The neernes of his alliance, that he is Gods deir

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prevaile with him. This is diligently still put in, almost in all where this part of his Priest-hood (his Interceffion) is gioned, in the Epittle to the Heb. So in the 4. of the fame alle vere 14. We have a great High priest entred into the hea-Infin, [the Son of God] So Heb. 7. 25. and 28. ver. comard, the Apostle having faid, ver. 25. that He is able to fave to samp feeing be over lives to make Interceffion) he doth ver. devolve this ability of his to fave (ultimately) upon his being be Some : thus in the 28. verfe, in the end of that difcourfe. his made as the Bafis of all : [The Law (faith he) makes men Sheriefts which have infirmity] which infirmity or disability deirs is mentioned in opposition unto what he had just before men of the great ability of this our High priest in his intercethe Prielts whom the ceremonial Law made, (Acres and his (see) are unable to fave, they have infirmity: Now what is it him that makes this difference, and him fo able above what in were ? The word of the Oath makes the [Son] (fayes he) who imfelled (as you have it in the Greeke, and margent) for ever-He mentions this his Son-fhip principally in relation to his interfion, which there he had discoursed of. Intercession is a ning on our falvation in a way of grace and favour, as his leiwas by way of fatisfaction. And answerably it may be obfred in the Scripture, that as the all-Sufficiencie of the Satisfalliwithis death, is still put upon his being God; and fo upon the punefe of his Perfon confidered in respect of his nature or effence, mely, his God-head: So in like manner, that the prevalencie of lent. herceffien is founded upon the neerneffe of his relation unto led, his Allyance to him, and the being his Sonne. Thus for the When Redemption is spoken of, the Sufficiencie of the price minently put upon his God-head, [The blond of God.] Thus althis, 9, where when he had (ver. 12.) shewne how Christ apurchased and obtained a perfett redemption, he then argues kufficiencie of it from his God-head, v. 13.14. For if the bloud lalls and of Goats, and the after of an Heifer, fprinkling the unhere fantifieth to the purifying of the flesh : How much more shall bland of Christ, who [through the eternal spirit] offered himself, h. The eternall spirit is his God-bead. Thus answerably when he taks of the prevailing of his Intercession in Heaven, he puts

How great an influence this hath into Interceffion to make it prevalent.

it upon his Sonne-fbip [lefus the Sonne,] he mentions the neareneffe of the relation of his person to God, as being that which draws with it that great respect and favour and grace, be bein by this great with God, as great in himfelfe. All matters of la terceffion are carried we know by way of favour; And there fore look how prevalent in a way of merit, his being Gad makes his death in its kinde; no leffe prevalent doth his being the San of God, make his Interceffion in its kinde, namely, in a way of ob taining grace and mercie : yea fo prevalent of it felfe it is that we might build upon it alone, even as much as upon his death, And indeed, Christ intercedes not only in the vertue and strength of his fatisfaction, (though in that alfo) and of his obedience to his Father: but also in the strength of his relation as a Some who pleads his owne grace and interest in God, as he is his Sonne: which is a confideration that doth always actually existends. bide: Whereas his obedience (though perfect) was but once offered up, and its existence is but virtuall; but he continues Sonne for ever, not virtually only, but actually. And therefore it is added in that feventh to the Hebrews, ver, laft, that the Golbell ordained the Sonne [perfected for ever.] The meaning whereof is, that he is not only a Priest perfected in the time put by that perfect offering once made, but in that he is the Sonne. he remains a perfect Priest for ever, for time to come: whom therefore no imperfection in his office, no failing or miffing of his fuits can befall. So as if it could be supposed that his obedience (because past so long ago) might be forgotten : yet never this, that he is a Sonne: That for ever abides, and of it felfe were enough to prevaile. And how effectuall must the Intercession of fuch a Son be, who is fo great a Sonne of fo great a Father equall with him, and the expresse Image of his Person? never any Son fo like, and in fo peculiarly a transcendent manner a Son, as the relation of Sonne-ship among men is but a shadow of it! Christ is one with his Father, as himselfe often speakes; and therefore if his Father should deny him any thing, he should then cease to be one with him, he must then dery binofelfe, which God can never doe. He is in this respect [the Beleved] as he is called, Epbef. 1. 6. as on whom (originally and primarily) all the beames of Gods love doe fall. Solomon (the Type of Chris) was the beloved of God, 2 Sam. 12.24. and had his name from

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bece, (namely) Iedidiah, that is, beloved of the Lord: And to beloved he was, God when he came first into this odom, bade him ask what he foould give him, 1 King. 2.5. Now God fayes to Christ when come first to his Kingdome Med 2.8. Ask of me and I will give thee; namely, when he With him as King on his holy hill, ver.6. And of him he fayes, This my well-beloved Sonne in Whom I am well pleased heave bim. bids us therefore and upon that respect to heare him; and if feech was but the eccho of his own heart, in that he him-Wis fo well pleased with him for this that he is his Sonne, as whimfelfe will heare him in every thing, yea, and is so pleased in him, as that although Christ had never died, nor obeyed the la vet simply, because he is his Sonne, he hath so full an acefencie of all defires in him, and complacencie of delights, she could deny him nothing. How prevalent then mult Only intercession needes be, though there were nothign else to econfidered ?

And that God had indeed this as one maine confideration, mowhich he made him a Priest thus to intercede, those words betellifie, Heb. 5. 5, and 6. He that faid unto him, Thou art my les, this day have I begotten thee; As he faith also in another lee. Thou art a Priest for ever, after the order of Melchisedech: Refe latter words are not onely a Paraphrale (as some think) merely to shew that [He] that Said, Christ was his Sonne, faid to, He was a Priest; but it is to shew the foundation of his call what office. The great confideration that fitted him for it, was he was Gods Sonne; especially that fitted him for that stof his Prieft-hood, which was to remain for ever, (of which milo. Pfal. and the Epistle to the Heb. doe especially speak.) Neither is the meaning of the fore-cited place onely to thew buinthat he was Gods Sonne, it was his birth-right to be a hist: fo as if God would have any Priest at all, it must be he: and so upon that consideration, he that said to him, Thou art m Some, faid, Then art a Prieft; and that being his right, he terefore called him to it, because he was his Son, (for according the Law of Nature, the eldest of the family was to be Priest; who Christ, even as God-man, being the first-borne of every orders, and the natural first begotten Sonne of God, had right whethe prime leader of that great Chorus in that eternall wor-

That God had this con lideration of his being his Some, when he ordained him a Priest to intercede, as that which would some for this work.



fhip in heaven:) That (I fay) is not all the meaning of the words, nor all that God confidered in it, when he that order him to be a Prieft; but he had a further and more fpect unto this especiall part of his Priefthood, his Introffin that clause for ever imports) as for which, he being his man Son fo neerly allyed to him, would transcendently fit him & fuch an omnipotent prevalencie and effectualneffe to his rec that he would be the most absolute perfect Priest for ever this respect) that could be: That as God himselfe is per and his power irrefiftible, fo his Priefthood through this relationship might be perfect also, and his requests undenyable. Thus did Ge order it to strengthen our faith. And that indeed God did on fider this relation of his to him to this very end is evident by the of the 2. Pfal. (out of which that faying [Thou art my Sm] cited) ver. 7, and 8. Thou are my Son, this day have I been thee; and what follows? Ask of me and I will give thes, de, He connects both these together, namely, intercession, (that part of his Prieftly office of asking) with his Son-thip, for that he which moveth God to grant all that he asks. God loves Only as he loves himfelfe, and therefore can deny him nothing aske cannot deny himselfe. And so by the way, this clears the ground of the Apoltles quoting those words of the 2. Pfal, in the 5, to the Hebrews as a proofe of Christs call to the Priesthood, which Interpreters have been troubled how to make out; for (as you you have feene) that speech [Thou art my Son, ath, &c.] is all one as if he had faid, Thou art a Prieft; and fo was as fit and fil a place to prove his being a Priest in the holy Ghosts intent, a is that other quoted with it, out of the I to. Plat though uttered in more expresse words, Thou art a Priest for con: Both speeches come to one, in both places; the holy Go especially aiming in both at that part of his Priesthood in herven, his Intercession; in the one speaking of him after be ufer upon Gods hill, as King: (So Pfal. 2. ver. 6.) and in the other, after he is fet downe at Gods right hand : (So Pfal. 110.00. 1,1) Yea, and this his favour with his Father, and Intercession alone might have procured pardon for us linners, but that Gods will was to have Justice fatisfied.

2. His potency with God, from his having been so obedient a Sonue.

And fecondly, hee intercedes not onely as a Sonne, (and in that respect a Priest perfect enough for ever) but also as a Some Constitution of the second

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to hath been abadient to his Father, & hath done at his request, for his fake, the greatest fervice for him, and the most wilsythat ever was done: And you all know how much forperfervices done, do always forward faits. In the 5.of the Heb. a. 8.9. 10. it is faid, that though be were a San, yet learned be birece, and thereby became perfect. The Apostle had faid in terries before, that in respect of his being his Son, God had dim to this office, as one that was thereby fufficiently quade to be a Prieft that might prevaile ; and yet in these verses Winther adds, that though he was a Son, (and in that respect a hed perfect enough) yet he was to be obedient alfo, and thereby nto become in a further respect a perfect Highprieft alfo. at in respect of service done, and obedience performed. And blews that he comes to have a further perfection and power agreeiling in his Prieftly office added to that relation of Sonin poken of ver. 5. And therefore it follows, that he being become perfett, namely, through his obedience be became Amber of eternall Salvation unto all them that obey him, called of fal a High prieft for ever, erc. That therefore which makes him st more potent, (that he may be fure to prevaile) is his obedime, and service done; and this alone also were enough to carmany thing. And both these confiderations of his Sonne-ship mobedience, as giving an efficacie to his Intercession, you brealfo in that Heb. 7. from ver. 26. to 28. he had fpoken of power of Interceffion, ver. 24, 25. how he was able to fave attention ; and then in the following ver he shews the ground fig first in his fore-past obedience, ver. 26. 1. Attive, For fuch a Beh wieft became us, who was [boly, barmleffe, undefiled.] And in a Priest he was, and therefore able thus to fave by his Intereffion: For fuch an one who was holy, harmleffe, and no guile hand in his mouth, what requests come out of fuch lips, must seds be accepted. Then a. he mentions his Paffive obedience, w. 27. He offered up himselfe once, and thereby made so full a histion, as he needed not to doe it but once; and in the length of both these he intercedes: for to that purpose doth temention of both these there come in. And then he addes that other which we before insisted on, that he is the Sonne, thich follows in the next words, ver. 28. And accordingly you hall finde Christ himselfe urging this his obedience, as the foundation

Two things to be distinctly considered in his obedience, and both making it prevalent with God. dation of all those his suits and requests for us that follow after. So in that last prayer, John 17. (which is as it were a patterner instance of his Intercession for us in Heaven) I have glain fied thee on earth , I have fini bed the worke thou gaveft me : vo. 4. And whereas two things may be distinctly considered, in that his obedience. I. The worth of it, as a price in the valuation of falice it felfe ; 2. The defert of favour and grace with God; which fich an obedience and fervice done for his fake, might in a way of kindnesse expect to find at his hands : you may for your comfort confider, that befides what the worth of it as a price, which I fhall urge in the next Chapter, might exact of jultice it selfe between two strangers (as we use to fay) he having well payed for all that he askes ; he hath moreover deserved thus much grace and fayour with his Father, in that this obedience was done for his fibe and at his request; and this it calls for even in way of remuneration and requitall as of one kindnesse with the like : That therefore his Father should hear him in all the requelts that ever be should make, yea so transgendent was the obedience which he did to his Father, in giving himfelfe to death at his requelt, (and it was done at Gods fole entreaty , Loe I come to doe thy wil) a he can never out-ask the merit of this his fervice. And (which me yet further encourage us herein) he hath nothing at all left to ak for himselfe simply, for he hath need of nothing. So that all his favour remaines entire, for to be laid forth for finners, and enployed for them: and then adde this thereto; that all he can ak for them, is leffe, yea far leffe then the service which he hath done to God comes to; our lives, and pardon, and falvation, thefe are not enough; they are too fmall a requitall. So that besides his naturall grace, and interest which he hath with his Father, as he is his Sonne, (which can never be lessened) this his arguired fiyour by his obedience must needs make him prevaile, seeing it can never be acquited to the full. Some Divines put so much efficiely in this, that they fay, Christs very being in Heaven, who once did this service, and so putting God in minde of it by his very prefence, is all that interceffion, that the Scripture fpeaks of; foldficient they think this alone to be.

CHAP. VI.

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smally, the Prevalencie of Christs Intercession, demonstrated from the righteouineffe of the cause be pleads even in Justice : bow forsible the cry of his blood is , himselfe appearing to intercede with it.

n Elides favour and grace in all these respects, he can and doth Dolead fuffice and righteoufneffe, and is able to to carry it : fo mahave it I fohn 2.1. and 2. ver. We have an Advocate with the faber, fesius Christ [the righteous.] An Advocate hath place my in a cause of Justice, and this Christs Advocateship is exeand by pleading his own fatisfaction : fo it followes, Who is a inition for our fins; and can plead his own righteousnesse so ire, that Justice it selfe shall be fain to save the worst of sinners. ken turn Iustice it selfe for them, and handle matters fo, as the shall be as forward to fave them as any other Attribute. bethat if God be faid to be righteous imforgiving na our find, if we what confesse them, (as Chap. I. of this I. Epift. of fohn, ver. 9.) month more when Jesus Christ the righteons shall intercede hethe pardon of them, as he addes in the second ver. of the ening Chap, and this if he will be just. The worst Case he will the a good one; not with colouring it over, (as cunning Lawmode) or extenuating things; but with pleading that rightemele, which being put into the opposite ballance, shall cast it inthee, be there never so many sinnes weighed against it : Yea, alle will be just in it too, and carry all by meer righteousnesse m equity.

In the explication of this Branch, my purpose is not to infilt This explicaon the demonstration of that All-Sufficient fulnesse that is in ted. drills fatisfaction, fuch as may in justice procure our pardon and hation (because it will more firly belong to another Discourse) tilhall absolve this point in hand by two things which are

roper to this head of Intercession. Fifthy shewing how that there is even in respect to Gods By two consiace a powerfull voice of Intercession attributed unto Christs derations. and how prevalent that must needs be in the eares of the teous God.

scondly, especially when Christ himselfe shall joyn with that

2. How an Interceffion and appeale to Gods juffice is attributed to Chrifts bloud. cry and Intercession of his blood, himself in Heaven appearing and interceding in the strength of it.

For the first, the Apostle Heb. 12. 24. doth aferibe a voice. appeal, an Intercession unto the blood of Christ in Heaven, The blood of frinkling (fayes he) [frenks] better things then the blood of Abel. He makes Christs very 1 Jod an Advocate to fact for us, though Christ himselfe were filent, as he fayes in another of Abel, though dead, yet fpeake b, Heb. 11. 4 Many other this faid to cry in Scripture, (and I might thew how the try of other things doe meet in this) but Blood hath the loudeltery of all things elfe, in the eares of the Lord of Hofts , the Judge of all the world, as he is in the 23. ver. of that 12. Chap. Miled. Neither hath any ory the ear of Gods justice more then that of blad. The voyce of thy brothers blond (fayes God to Cain) cries mate in from the ground, Gen. 4. 10. Now in that speech of the Apolle forccited, is the allufion made unto the bloud of sel, and the cry thereof : And he illustrates the cry of Christs blond for my by the cry of that blond of Abel against Caine, it freakes have things then the blond of Abel: And his scope therein is by an Antichelis or way of opposition, to shew, that Christs Head alls for greater good things to be bestowed on us for whom it was shed. then Abels blood did for evill things, and vengeance spaint fair. by Whom it was flied. For look how foud the blood of one innocent cry's for justice against another that murdered him; fo load will the blood of one rightcons (who by the appointment and permission of a supreme ludge, bath been condemned for mother) very for his release and non-condemnation , for whomhe dyed. And the more righteeus he was, who laid down his life for another, the louder Still is that cry, for it is made in the Are geth of all that worth which was in him, whose blood was shed. Now to set forth the power of this cry of Christs blood with justice, let us compare it with that cry of Abeli blood in thefe two things, wherein it will be found infinitely to exceed in force and loudneffe.

This cry of his bloud, illustrated by a two-fold compari-fon, with the cry of the bloud of Abel, in all which it exceeds it.

First, even the blood of the wickedest man on earth, if innocently shed, doth cry, and hath a power with Justice against him who murdered him. Had Abel murdered Cain, Cains blood would have cryed, and called upon Gods Justice against Abel; but [Abels blood] (there is an emphasis in that) Abels, who was

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in and the first Martyr in Gods Kalender; and so his blood of according to the worth that was in him. Now Precious in his second of the Lord is the death of his Saints; and the blood of one is memory solution than the blood of all Man-kind besides. Now from this I argue, If the blood of a Saint cryes so, what with the blood of the King of Saints (as Christ is called, Rev. 15.) and do? If the blood of one member of Christs body, what will then the blood of the head, far more worth then that whole body? how doth it fill Heaven and earth with out-cries, untill the promised intent of its shedding be accomplished. And (as the lambers carries it) look how the blood of Abel cryed for the mine and condemnation of his brother Cain, so does Christs blood on the contrary for our pardon and non-condemnation; and so much the louder, by how much his blood was of more worth then Abels was. This was the blood of God; so Atts 20.

Who therefore (ball condemn ?

But a. Christs blood hath in its crie here a further advantage Webels blood attributed to it : For that cryed but from earth, from the ground, where it lay fled, and that but for an answerahearthly punishment on Cain, as he was a man upon the earthhe Christs blood is carried up to Heaven: for as the High-Priest uried the blood of the Sacrifices into the Holy of holies, fo Inh Christ virtually carryed his blood into Heaven, Heb. 9. 12. had this is intimated in this place also, as by the coherence will spear. For all the other particulars, (of which this is one) mereto he fayes the Saints are come, they are all in Heaven: To are come (layes he ver. 22.) to the City of the living God, the Howverly Hierusalem, and to an innumerable company of Angels, with Churchof the first born who are written in Heaven, and to God the fudge of all, and to the spirits of just men made perfect: All which things are in Heaven; neither names he any other then ich: And then addes [And to the blood of sprinkling which [peaks, or.] as a thing both speaking in Heaven, and besprinkled from Haven, yea, wherewith Heaven is all beforinkled, as the Mercyfat in the Holy of holies was, because sinners are to come this her. This Blood therefore cries from Heaven, it is next unto God who fits Judge there, it cries in his very cares; whereas the ty of blood from the ground is further off, and fo though the by thereof may come up to Hraven, yet the blood it felfe comes

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not up thither, as Christ already is. Abeli blood cryed forenge geance to come down from heaven, but Christs blood cries us an into Heaven: like to that voyce Revel. 11. 12. [Came of liker:] So John 17. 24, Where I am, let them be, for whom this blood was shed.

An explication in what fense Christs blood is said to cry.

But though this speaking, this voyce, and intercession, beattributed to his blood, yet it is but in a Mctaphoricall and improper (though reall) sense: as also that this blood is in Heaven, in spoken, though in a reall, yet not a proper sense. Some Dwines of all sides, both Popish and Protestant would make the whole work of Intercession, to be onely Metaphoricall. It is true indeed, the voyce and intercession of his blood apart considered, is but Metaphoricall, (I grant) and yet reall, such a voyce as those groanes are that are attributed to the whole creation, Rom. 8, 21, But Intercession as an act of Christ himselfe, joyned with this voyce of his blood, is most properly and truly such.

2. Confideraon: Chrift himfelfe living and joyning with the cry of his blood, how prevalent it must needs be.

Therefore in the second place, adde to this Christs own interceffion alfo, which was the fecond thing propounded, That Chil by his own Prayers feconds this cry of his blood : that not only the blood of Christ doth cry, but that Christ himselfe being alire doth joyne with it : how forcible and prevalent must all this be supposed to be? The blood of a man flain doth cry, though the man remain dead; even as of Abelit is faid (though to another purpose) that being dead he yet (peaketh, Heb. 11. but Christiveth and appeareth : Vivit, & in calum calorum venit : He followes the fuit, purfues the Hue and cry of his blood himselfe. His being alive, puts a life into his death. It is not in this as it was in that other, the first Adams sinne and disobedience. Adam although he himselfe had been annihilated when he dyed, yet he having set the stock of our nature a going in propagation of Children, his fin. would have defiled and condemned them to the end of the world, and the force of it to condemn is neither furthered nor lessened by his subsisting and being, or his not being: it receives no affiftance from his personall life, one way or other. And the reason is, because his sinne condemnes us in a natural and necessary way : but the death of Christ and his blood thed, thele faving the in a way of grace and favour unto Christ himselfe and for his fake, that very being alive of Christ, that shed this blood, addes an infinite acceptation to it with God, and moves him the more

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hear the cry of it, and to regard it. In a matter of favour to done for the fake of another man, or in a fuit or matter of that concerns another, who is interested in it, that mans wie in vivis, his being alive pu's a life into the cause. If David have respect to fonathan (when dead) in his children, he gold much more if himselfe had been alive. God made a Coveut with Abraham, Isaac, and facob, to remember their Seed afrethem; and why? They are alive, and were to live for ever; and wendead, shall rife again. So Chrift reasoneth from it, Mat. 123. I am the God of Abraham, Isac, and Jacob: God is the Wifthe living , (fayes he) and not of the dead : and fo, though britain be ignorant of his children (as the Prophet focaks) and held not intercede for them, yet because Abrahams foul lives, disnot extinct, (as the Sadduces thought) bur Thall live again she Refurrection; therefore God remembers, and respects his Commant with them; for he is a God of the living, and fo his Grenant holds with them whillt they live. The old covenant of whill Testament ran in the names of Abraham, Isaac, and fa-IThe God of Abraham , Isaac, and facob] but this new covemus in the name of Christ, The God and Father of our Lord Christ; fo Eph. 1. 3. and fo he becomes our God and oue ther in him. And God being thus our Father, because Christs inter, and Christ (in whose name the Covenant runs) being in, and God by Covenant the God of a living, not of a dead Orit: This therefore works effectually with him to respect his hod and hear the cry of it; and this, though Christ were absent, and more then when he is present also, and on purpose appeardinthe presence of God for ms; as it is Heb. 9. 24. He is alive, and able to follow his own fuit, and will be fure to fee to it, and to fond the cry of his blood, if it should not be heard.

To illustrate this by the help of the former comparison begun; Its Abels blood cries, so also it proves that Abels foul lives to u; that both his cause cries and himselfe lives to follow it: So the the cry of Abels blood is seconded with the cry of Abels in that lives, how doubly foreible must this needs be? And thus the double foreible must this needs be? And thus the double which were stain for the testimony which they beld, [cryed] the limb which were stain for the testimony which they beld, [cryed] the limb which were stain for the testimony which they beld, [cryed] the limb worce, saying. How long, O Lord, holy and true, dost thou warme our blood? Yea, see that not onely their blood cryes,

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but their foules live, and live to cry. And it is not spoken M taphorically of their foules, but what is truly done by them ar in Heaven, it being mentioned to thew how and by what Go was moved to bring vengeance on the Heathenish Empire Rome that had fhed their blond. Now not only Christs foulets theirs) lives to cry, but his whole person; for he is rifer and and lives to intercede for ever. In the Revel. 1. ver. 120 appearing to John, when he would speake but one speech should move all in him, he fayes but this, I am he that liveth. was dead, and dyed for thee. And whose heart doth it not in to read it with faith? and doth it not move his Father (thinks who was the chiefe cause and motioner of his death) to the My Some that was dead, and dyed at my requelt for fir is now alive again, and liveth to intercede, and liveth to feet travaile of his foule fulfilled and fatisfied? God pronounceth the upon it in that 53. of Efay. ver. 10. By his knowledge (or faith i him) fall be justifie many; even as many as he dyed for. W then shall condemne ? Christ that was dead is alive, and livet to tercede.

CHAP. VIII.

Thirdly, The prevalencie of Christs Intercession, and of his great with his Father, demonstrated from the greatnesse and absolute nesse of his power, to doe what ever he asks.

From the great power over all things, that God the Father hath put into his bands, and therefore' will deny him nothing. A Third demonstration both of Christs greatnes with God, and his power to prevaile for us, is taken from this, this God hath put all power into his hand, to doe what ever he will, hath made him his King to doe what pleaseth him either in Heaven, Earth, or Hell; yea to doe all that God himfelfe ever meanes to doe, or all that God desires to doe: And certainly if his Father hath beene so gracious to him as to bestow so High and absolute a soveraignty on him, as to accomplish and ested what ever he meanes to doe, surely his purpose was never to deny Christ any request, that he should after this make: he would never have advanced the Humane nature to that absolutenessee else. Those two great Monarchs made great grants and largesses, the one to Esther, the other to Herodian daughter; but

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other were limited only to the halfe of their Kingdomes : fo Mr. 6. and Eft. 5. 6. and the royall power in their Kingin they meant fill to retaine and referve wholy to them-But God having placed Christ on his Throne, bids him even to the whole of his Kingdome, for God hath made King, fitting on his Throne with him, not to fate halves. to bave all power in heaven and earth; He bath committed distensent to the Soune, to fave and condemne whom ever he and fo farre as the Kingdome of God goes or is extenbe may doe any thing. So John 5. 21. As the Father raifeth he dead, fo the Some quickneth whom he will ; for no the Father this in himselfe, so buth be given to the Sonne to have life in wilfe, ver. 26. and hath in like manner given authority to exeneudgement also, as the Sonne of man, (namely, of himselfe) w.17. as he faid, He had given him to have life in himfelf, ver. 26. dependently, as we have, but independently) fo to execute bement alfo, ver. 27. So that Christs will is as free, and himas absolute a Monarch and King of himselfe, as God him-Heis. He indeed hath it not a feipfo but in feipfo; not a feipfo: remally, but from his Father; but in feipfo independently.

Now then, if he who is King, and may and doth of himfelfe mmend all that is done, as absolutely as God himselfe doth, librak in respect of the execution of things downward, by femicauses) if he, over and above, to honour his Father, will will that him felfe hath power to doe, what will not be done? hingat, & imperare poteft; He that can, and doth command interer he would have done, and it is ftraight done; if he shall and intreat, what will not be done? As a King who fues Peace, backt with a potent Army which is able to win what kintreats for, must needs treat more effectually: So doth Will fire for every thing, with power to effect it. Remember wheis faid here in the Text, first to be at Gods right hand; where to intercede. He treats the falvation of finners, as a by prince treats the giving up some Towne to him, which bleated under a Castle of his, which commands that Towne: mands treating with the Governour, having his Ordnance for the battery, and to bring all into subjection, as 2 Cor. M4 And this is a confideration that God himselfe took, in 2. Pfal, when he made him that promise, (Ask and I will

Though Chift as King can command all things, yet to honour his Father he intercedes for what himfelfe commands.

That this is a confideration upon which God denyes him nothing.

give

eive thee) why he made fo large a grant : He had feid b ver. 6. I have fet my King upon my boly bill of Sion, (which him (one would think) past asking) and above the co of an Intercessour. Now God sayes of him, He is Me not in respect of his commanding God, (that were blass to think) but it is spoken in respect of commanding all him. God having fet him in his Throne, to doe as much as be himselfe would (or means) to have done, sayes, He is my Kin to rule all, not fo much under me, as for me, and in my free yet absolutely, and in himselfe, The Father judgeth no man when the Father had first made and constituted him this a King, then he bids him Ask, to whom he had first given to absolute power to command. We may (without blasshen) fay of this God man, that God hath (not only not the hear, being his Father, but) not the power to Croffe any this doth. Thus fast hath he God unto him. Only he (who in respect of this his power is to be honoured as the Father, as laber, as vet) to honour his Father, who gave this power originally to as Mediatour ; He is to ask for that which of himfelfe here can doe. And therefore (fayes God) though thou are a Kin (fo ver. 6.) and all my Kingdome, even the strongs end of the earth are thine inheritance by a naturall right, now that though my Sonne, (as verle 8.) yet because thou art my King of my appointing, and I have fet thee on the Throne, (as the world is, ver.6.) and (Thou art my Son, and I have begotten thee) therefore acknowledge my grant in all, Ask of me, and I will give the the utmost ends of the earth for thy inherita ce: I cannot deny the, but I would have thee aske; And therefore Christ asks. Ye still withall remember, that he asks, who can command the thing to be done : and yet, as he must aske ere the thing be done; fo if he ask it must needs be granted. These are the terms between this Father and this Son; who (in aword) had not been lo go a Father, if he had not had a Son thus great, that himselfe co not deny, what this Son would have done; it is for his owner nour, to have fuch a Son: So John 5:23. That they might be Son, as they honour the Father, therefore All judgement is ted to him Now then, if he who hath fo much power, will the force of entreaty with a Father that fo loves him flew The Word of his Father, that commands, creates, and upholds

A. J. THe Bake, and is was done I if he will become a Word Father, and speak a word for us, and aske all that he means how forcible will fuch words be?

refore observe Christs manner of praying, John 17. (which as plat form of Interceffion in bleaven) or. 14 (Fabr Tiha they whom thou haft given me; be where I am. He prays King, who is in joynt commission with God, If God puts our upon our Prayers; that we are faid to have power with 1 1 1 12.3. that if God be never to angry , yet by tal all of his frength, we hold his bands, as Elay Dy. y. that God out to Mofes, like a man whose hands are held Ler me alone 121.10. yea that he accounts it as a command and a Manda to he flyles it, Efay 45. 1 1. [Command you me] fo unable is goe against it. Then how much more doth lefus Christs Infin bind Gods hands, and command all in heaven and Therefore Zacit, you have Chrift, the Angell of the Co-, brought in interceding with the Father for his Church. le peaks abruptly as one full of complaints, and in an expoway, TO Lord of Hofts, both long, will show not be mercifull rufalem and the Cities of Indab?] and ver:13. Zachary faith be observed, that the Lord answered the Angell with good is and comfortable. God was fain to give him good words weule to fay) that is, words that might pacific him as words nfort to us, fo good words in refpect to the Angels com-And you may observe, how in the answer God returnes nit, (which he bade Zachary write) God excuseth it (as it to Christ, that his Church had been so long and so hardly withall; as if beyond his intention, he layes the fault on the ments, I was but a little displeased, but they helpt forward the wr.15. This is spoken and carried after the manner of to hew how tender God is of displeasing Christ our Interit: that when Christ hath (as it were) been a long while siand let God alone, and his people have been ill dealt withcon the fuddain in the end intercedes and complaines of it, tis not only instantly redressed, but excused for times past, good Words , and comfortable words. Christs Father will not achim, nor goe against him in any thing.

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Now that you may fee a reason of this, and have all cavils and plication of ptions taken away, that may arise against this; and how that this demon-

How foreible Christs prayers and interceffion must needs be, by an inference from the prevalencie of

A farther ex-Aration.

there

there is an impossibility that it should be out this Father and this Sonne, though two Persone will between them, and but one power (though the Sonne ad extra outwardly except Aly Father and I me one; that is, have b power to fave you, and one minde and will a the Same can doe mothing of himsetfe, but what he doe , and what ever be doth , the fame the Father de conspire in one, have one power, one will ; and then it is ter though God commit all power to the Sonne Sonne though he hath all power, must ask all of the P. to be fire what ever he asks, the Father hath not power for they have but one will and power. They are one; for deny him, he must deny himselfe; which the Apostle a cannot doe, 2 Tim. 2. 13. And fo in the fame finies faid not to have power to deny himfelfe; in the fame fenfe faid, he hath not power to deny Christ what he asked T God might well make him an absolute King and berroll all power; and Christ might well oblige himfelfe, nor ing this power, to ask all that he means to doe; for they he one will and one power, fo as our falvation is made fore be on all hands. I come not to doe my will, but the will of his me; and his will is , that I foull lofe were of all thefe wh ven mee.] fobn 6.38,39. And therefore who fhall condens! Christ shat intercedes. As who fhall refift Gods will? (arche) ftle fpeaks) fo who shall refift or gain say Christs Interce God himfelfe cannot, no more then he can gain fay, order himfelfe.

CHAP. VIII.

The potencie and prevalencie of Christs Intercession, demonstrates from the graciousnesse of the Person with whom he interests considered first as he is the Father of Christ himselfe.

The reading fle in God to bear Christ for us. VE have seen the greatnesse of the Person interesting and many considerations from theore, which my personade us of his prevailing for us. Let us now in the next place consider the gracion frees of the Person, with whom he interests.

dithe Scripmer for our comfort herein doth diffiochly fee m, to the end that in this great matter, our joy and feetmay every way be full. Thus in that I lohn 2. 1. when for nfort and support of Beleevers, against the evill of the grea. sthat can befall them after convertion, the Apollie minds nof Christs intercession in those words, if any man some me an advocate, Jefin Chrift the righteoms: mentioning therein nower and prevalencie of fuch an Advocate, through his own homineffe: But yet over and above all this, the more fully to m of his good fuccesse herein for us, he also addes, LA like at with the Father 1 He infinuates and fnegells the relation encious disposition of him , upon whole supreame will our delimately dependent, [The Father] as affording a new comand encouragement, even as great as doth the righteourhand power of the Person interceding. He sayes not, [with Much as elfewhere, but [with the Father.] And that his mismight afford the more full matter of confidence, and be tion of God limitedly, as confined to his Fatherhood, either the Christ onely, or us alone : He fayes not onely [An Adveawih bis Father, chough that would have given much affuet, or [With your Father,] though that might afford much whele; but indefinitely he tayes [Wish the Father,] as intendto take in both ; to afcertain us of the prevailing efficacie of Calls Interceffion , from both. You have both thefe elfewhere are diffinctly, and on purpole, and together mentioned. Tobs 117. I goe to my Father, and your Father, fayes Christ there : lad it was spoken after that all his Disciples had before forfaken and Peter denved him; when Christ himfelf would fend them begreatest cordiail that his heart could neter, and wrap up the eft fublimation of comforts in one pill; What was it? Go them, (fayes he) not fo much that I have fatisfied for finne. mome death, or am rifen, but that I Afcend: For in that which Call doth for us being afcended, lyes the height, the rop of our confort. And whereas he might have faid, (and it had been marttofus (peakable comfort) I ascend to heaven, and so where I 14, you fast be alfo; yet he chooleth rather to fay , [I a cend to Laber: for that indeed contained the foundation, fpring and the of their comfort; even that relation of Gods, This Father-

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In that he is both the Fashe of Christ, and also our Fasher

hood

bood with which Christ was to deal after his afcend them. And because when before his death he had spoken of going to his Father, their hearts had been croubled, Johnson they thinking it was for his own preferment onely, (as Chall fpeech there implyes they did) therefore he here dillingly adde I ascend to my Father and your Father , to my God and your Gal H had in effect spoken as much before, in the words fore-going 6 tell my Breshren , but that was onely implicitely ; therefore mon plainly and explicitely he fayes it, for their further comfort [1] to my Father, and your Father :] And confider, that Christ be now newly rifen, and having as yet not feen his Disciples, an being now to fend a meffage, his first meffage, a Gospell of no tidings to them, (and that in a briefe fentence) by a woman the chooseth out this as the first word to be spoken from him now when he was come out of the other world, at their first bear far of his return, he utters forth at once, the bottome, the depth of all comfort, the fumme of all joy; then which the Gofpel know no greater, nor can goe higher: So as if Christ should nee now at this day to fend good news from Heaven to any of yes it would be but this, I am here an Advocate; interceding wid my Father, and thy Father. All is spoken in that. Even H could not speak more comfort, who is the God of comfort Now therefore let us apart consider these two relations afford each of them their proper comfort and affurance ? 6 that Christ is ascended , and intercedes with his own Father; also with Our Father : and therefore how prevailing must the Interceffion be?

1. That Christ intercedes with bis Father. First, Christ intercedes with his Father, who neither will her can deny him any thing. To confirm this, you have a double Testimony, and of two of the greatest witnesses in Heaven: both a Testimony of Christs own, whilst he was on Earth; and Gods own word also declared, since Christ came to Heaven. The r. in the 11. of John, whilst Christ was here on earth; and had not as then full; performed that great service which he was to finish; which since he having done, it must needs ingratiate him the more with God his Father. When Lazarus was now some dayes dead, Martha, to move Christ to pitty her, first tels him, that if he had been there before her brother dyed, that then he had not dyed; and then (as having spoke too little) shee addes, yea thou can

pleafeft) remedy it yet. But I know (fayes thee, ver. 22.) even new (though he be fo long dead) what ever then will f God, God will give it thee. Here was her confidence in Interceffion, though this were a greater work then ever CHRIST had done any. And Christ feeing her faith in be confirms her speech when he came to raise him, and takes no occasion to declare, that God had never denyed him any selthat he had ever put up to him, first thanking God partiwthat he had heard him in this, ver. 41. Father, I thank thee, bethen haft beard me : He had (it feems) prayed for the thing beientreaty; and now, before the thing was done, he (being and his prayer was heard) gives thanks ; fo confident was he being heard. And then fecondly, shews upon what this his flence at this time was grounded, his constant experience God had never denyed him any requelt; for it followes. 41. And I know that then hearest me alwayes, (and therefore migbold, as to expresse my confidence in this, before the ewas done) but because of them who stood by, I said it. As if he Mid Though Igave this publick thanks for being heard only in tione miracle, and at no time the like fo publickly; yet this is no whing, but thus it hath been alwayes hitherto, in all the mirablive wrought, and requests I have put up, which made me begive thanks before hand : and this is not the first time that but hath heard me thus; which I speak, that they might bebe. Thus he was never denyed on earth, from the lift to the Forthis was one of his greatest miracles, and referved unto half, even a few dayes before his crucifying.

And now he hath performed the service designed him, and is meto heaven, let us secondly hear God himselfe speak, what kneans to doe for him. You heard before, when he came first sheaven, what God said to him, and how he welcommed him what Sit thou on my right hand till I make thino enemies thy social! And before Christ opened his mouth to speak a word, by my of any request to God, (which was the office that his was moto execute) God himselfe prevented him, and added, Thou say Sonne, this day have I begotten thee: Ask of me, and I will write, Psal. 2. ver. 8.] He speaks it at Christs first comming to heaven, when he had his King on his holy hill, as ver. 6. Christ water glorified, which was as a new begetting to him, To day

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have I begotten abre : And this is, as if he had faid . I ! will ask me now for all that you have dyed for ; and mife you before-hand, before you fpeak a word, or m quelt unto me, you shall ask nothing but it shall be gra this I fpeak once for all, as a boon and a grace granted your birth-day, as the folemnest celebration of it. (for his Refurrection, and Afcention, and fitting at Gods ri This day have I begetten thes ; Ask of mee and I will of full of joy was his Fathers heart, that he had his Son ven with him, whom he had begotten from everlalling dained to this glory, who was lately dead, and in a manner! therefore now (as it were) new begotten. Gods he full that he could not hold from expressing it in the vours and grants. And whereas Kings upon their own dayes, use to grant such favours to their favourites : So H on his birth day to the Daughter of Herodias , promited an oath to give her whatfoever fhee would aske, Me. 14 God himselfe having no birth day, nor being of himselfe or pable of it, yet having a Sonne who had, he honours him that grace upon that day; and if Q. Efter (a Subject. flave, in her original condition) was fo prevalent for the her People and Nation, when their case was desperate, an there was an irrevocable decree past (and that not to be a for their ruine and destruction, then what will not C great a Sonne, even equall with his Father) prevaile for his Father, for his brethren? be their cale, for the time t never fo desperate, be there never fo many threatnings g against them, never fo many Prefidents and examples of condemned before for the like fins, and in the like cafe, yet Q can prevail against them all,

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patencia of Christs Intercossion, demonstrated, in that be intercules with God, who is Our Father. How Gods bears is set much selined to bear of Christ for us, as Christs is to intercede.

Fondly, Christ is an advocate for us with Out Father You may perhaps think there is little in that ; but Chrift ours Aupon it : yea fo much, as if that God would however grant that Christ himselfe means to ask, whether Christ asked it or This you have expresly in John 16. 26, 27. At that day (fayes Drill you fhall atk in my name, and I fay not to you, that I will athe Father for you; for the Father bimfelfe loveth you. To this place, where he fayes Lat that day: The day he meanes sentithis whole Chapter, is that time when the holy Ghoft be fled upon them: for throughout his discourse, he leeks of the fruits of his Alcention; and of giving the Comter, which was done upon his Afcending, and was the first is of his Prieftly office in Heaven. Thus Peter informes us. A. a. 33. He being (fayes he) exalted by the right band of God. allowing received (namely by asking, Ask and I will give thee) the Father the promise of the haly Ghaft, be bath field forth this. his you now fee and beare. Now of that time, when he thall be Herven, he fayes, I fay not that I will gray for you : which is ment, that Christ prays not for us in heaven, but rather be very words are the highest intimation, that he would and he gray for us, that can be. When men would most strongly simute their purpose of a kindnesse they mean to doe for one. truse to say, II doe not say that I love you, or that I will do is or that for you :] which is as much as to fay, I will furely heir, and do it to purpole. But Christs scope here is, as in the the manner to promise them that he would pray for them withell, further to tell them for their more abundant affume and fecurity, that besides their having the benefit of his myers, God himself fo loves them of himselfe, that indeed that becwere enough to obtaine any thing at his hands, which by thall but ask in his name; fo as he needs not pray for them, edyet he will too. But now in case that he himselfe pray for hem, and they themselves in his name, and both unto a Father,

who

who of himfelie loveth them, and who hath purposeds all, before either he, or they should ask; what hope m needs be then of a good fuccefie? This is both the this place, and a great truth to be confidered on by taken purpose in hand: That it is the meaning of the place, the of Christs speech implies, [I fay not that I will pray the F. you, for the Father himselfe loveth you. It is fuch a Christ used upon a cleane contrary occasion, John 5, 45, De thinke (fayes he) that I will accuse you to the Father, the who accusesh you, even Moses, &c. He there threatens the nate and accurfed Pharifees with condemnation: Never thinking that it is I (fayes he) who am your onely chemie accuser, that will procure your condemnation, and so pro the matter against you meerely for my owne intrest; no I not neede to doe it : though I should not accuse you to Mofes in whom you trust, he is enough to condemne you be doe your errand sufficiently, you would be sure to be dan by his words and fayings; I shall not neede to trouble my fe to come in and enter my action against you too, Main and his Law would follow the fuit, and be enough to condense you to Hel. So as this speech doth not implie that Christ will a at all accuse them; no, he meanes to bring in his action as them too: for he after fayes, If he had not fooke to them, the had no finne, and therefore he meant to bring the greatel fation of all. Now in an opposite (though parallel) special to comfor his Disciples, he sayes [I say not that I will pe for you that God may fave you, I who your felves shall fee w dye for you, I say not that I will pray for you, not I. I though I speake this to infinuate in the highest manner, this will; (for if I spend my bloud for you, will I not spend my breath for you?) yet the truth is, that the case so stands the but for Gods own ordination, I should not need to dock, for the Father himselfe loves you: (that is) the Father of hi motion, and proper good will taken up of himfelf towards you and not wrought in him by me, doth love you, and beares for much love to you, as he can deny you nothing, for heis you Father as well as mine. How much more then thall you be faved when I shall strike in too, and use all my intrest in him for you? Christ on purpose useth this speech, so to dash out of the

its that conceit, which harboureth in many of ours, who apon God in the matter of Salvation, as one who is hardregrested to come off, to fave finners, and with whom Christ ough the backwardnesse of his heart) hath so much adoe : we are apt to think that when he doth come off to pardon, Edoth it only and meerly at Christs entreaty, and for his fake. otherwise no inpate motion in himselfe sufficient to fine his heart to it; but that it is in this transaction by Christ thim, as a Favourite procures a Pardon for a Traitor, whose gion the King cares not for; only at his Favourites fuit and mel he grants it, which else he would never have done. You eterived, fayes Chrift, it is otherwife : my Fathers heart is such towards you, and for your falvation, as mine is : Him-He, of himselfe loveth you. And the truth is, that God took auvalt a love unto us of himselfe at first, as ever he hath borne face: and all that Christ doth for us, is but the expression of at love which was taken up originally in Gods own heart. howe finde, that out of that love he gave Christ for us : So 16. God so loved the world (of cleet) that he gave his only muen Sonne to dye, &c. Yea, Christs death was but a meanes to mend or fet forth that love of his unto us : So Rom. 5. 8. it m God also that did himselfe give the persons unto Christ, under-hand fet him on work to mediate for them : God wes iChift reconciling the World to himselfe : He onely pled Christ she instrument to bring it honourably about. All the bleffings kneins to give us, he first purpofed, and intended in himselfe : hEph. 1. 3, 5, 9, 11. compared) out of the good pleasure of his Myet [in Christ] (as it is added there) as the means through the would convey them: yea Christ adds not one drop flore to Gods heart; onely draws it out, he brocheth it, and that flow forth, whose current had otherwise beene stopt. letruth is, that God suborned Christ to beg them on our beto for an honurable way of carrying it, as also to make us methis favour the more; fo, as his heart is as ready to give to us, as Christs is to ask, and this out of his pure love

The intercession therefore of Christ must needs speed, when sold heart is thus of it selfe prepared to us. In Esay 53. 10, it said, The pleasure of the Lord shall prosper in his hand: If our R

falvation be in Christs hand, it is in a good hand; but if a bette pleasure of the Lord too, it must needs prosper. It is fait of a hearts and prayers, that He prepareth the heart, and hearth the prayer; much more therefore when his owne heart is prepared to grant the fuit, will he eafily heare it. When one hath a mind to doe a thing, then the least hint procures it of him : So afether having a mind to spare his child, he will take any care any ones mediation, even of a fervant, a ftranger, or an enemit rather then of none. Now when Christ shell fpeak for man fpeak Gods owne heart, how prevalent must those words needs be ? Davids foule longing to go forth unto Abfalom, (2 See 12. mit.) whom norwithstanding (for the honour of a Father, and Kings State-policie, and to fatisfie the world) he had banifice Court for his Treason; when Ioab perceived it, that the King beart was towards Ab falom, (Chap. 14. 1.) and that the King onely needed one to fpeak a good word for him, he fibones a woman, a ftranger (no matter whom, for it had beene all one for (peeding) with a made tale to come to the King; and you know how eafily it tooke and prevailed with him, and hon glad the Kings heart was of that occasion: even fo acceptable it was to him, that Iaab could not have done him a greater h nelle; and that Ioab knew well enough. Thus it is with Gold heart towards us, Chrift affures us of it, and you may believe him in this case: For Christ might have took alf the Hoose himfelfe, and made us beholding to himfelfe alone for all Gods kindnesse to us; bue he deals plainly, and tels us that his Re is as ready as himfelfe; and this he doth for his Fathers boncer and our comfort ; And therefore it is that, Ich. 17. in tischi prayer to often cited in this discourse, he pleads out cletton, John 17. 6. Thine they were, and then gaveff them me; Thou commendedft them unto me, and badeft me pray for them, and I doe but commend the same to thee againe. In the High-prid breft-plate when he went into the Holy of Holies, were ft twelve stones, on which were written the names of the twelve Tribes: the mysterie of which is this, Christ beares in and on names in his Heart, when he goes to God; and moreover, we are Gods jewels precious in his own account and choife. So Go calls them Mal. 3. 17. Made precions to him out of his les Ifai 43. 4 So that God loves was jewels cholenby his

needs

nore when he beholds us fet and prefented unto him in the

To conclude therefore, we have now made both ends of this let to meet, Gods love, and Christs intercession. The Apostle legs with that, Who shall accuse? it is God that justifies, and he legs for us, who can be against ms? The Father himselfe loves as he is our Father: And then he ends with this, Christ interals, namely, with our Father and his Father, Who then shall contains? Who, or what can possibly condemne, all these lines being for us, the least of which were alone enough to seem?

letus now looke round about, and take a full view and profprate once, of all those particulars that Christ hath done and subforus, and their severall and joynt influence which they have

mo our falvation.

4. In that Christ dyed, it affures us of a perfect price payed for,

maright to eternall life thereby acquired.

a. In that he rose against as a Common person, this affures us yet sake, that there is a formall, legall, and irrevocable att of Institution of us passed and enrolled in that Court of Heaven between Christ and God: and that in his being then justified, we weels justified in him, so that thereby our justification is sale past recalling.

3. Christs Afcension into Heaven, is a further act of his taking affilion of Heaven for us, he then formally entring upon that wright in our steed; and so is a further confirmation of our station to us. But still we in our own pesons are not yet saved, the being but done to us as we are representatively in Christ as

or Head.

4 Therefore he fits at Gods right band, which imports his be-

mapply eternal life to us.

5. And last of all there remaines Intercession to finish and comhe our salvation; to doe the thing, even to save us. And as this Death and Resurrettion were to procure our sufficiention: bis siting as Gods right hand and Intercession are to procure shadon; and by faith we may see it done, and behold our internet onely sitting in heaven, as in Christ a common person sing there in our right; as an evidence that we shall come

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thither:

thither: but also through Christs Intercession begun we may see our selves actually possessed of heaven. And there I will leave all you that are believers by faith possessed of it, and solving your soules in it, and doe you fear condemnation if you can.

CHAP. X.

The use of all: Containing some Encouragements for weak beleevers, from Christs Intercession, out of Heb. 7. 25.

YOw for a Conclusion of this Discourse I will adde a briefe Use of Encouragement; and this, suited to the lowest Faith of the weakest Beleever, who cannot put forth any act of Affe rance, and is likewise discouraged from comming in unto Christ And I shall confine my selfe onely unto what those most comfortable words (as any in the book of God) doe hold forth, which the Apostle hath uttered concerning Christs Intercession (the Point in hand;) [Wherefore he is able to fave to the utmost; their that come to God by him : feeing he ever liveth to make Interesting for them.] words which I have had the most recourse unto in this Doctrinal part, of any other, as most tending to the clear. ing of many things about Intercession: And which I would also commend to, and leave with poore Beleevers to have recourse unto for their comfort, as a sufficient Abundary of Confession unto their Souls, and as a Catholicon or univerfall Cordial paint all faintings and milgivings of spirit what soever.

In the words observe,

1. A Definition of Faith by the lowest acts of it, for the com-

2. Encouragements unto such a Faith, opposite to all migitings and discouragements, what sever.

1. A Definition of Faith; and such, as will soit the weakest Beleever. It is a comming unto God by Christ for Salvation.

1. It is [a comming] to be faved. Let not the want of Afrance that God will fave thee, or that Christ is thine, discourage thee, if thou hast but a heart to Come to God by Christ to be seved, though thou knowest not whether he will yet fave thee, or no. Remember that the Beleevers of the New Testament are here described to be [commers] to God by Christ; Such as gos as

demicives and relt in nothing in themselves, doe come unto God through Christ for Salvation, though with trembling.

It is a Comming [sinto God.] For he is the ultimate object der Faith, and the person with whom we have to doe in beleving, and from whom we are to receive Salvation, if ever we dain it.

2. It is a Comming unto God [by Chrift:] which phrase is dinthis Epiftle in an allusion to the worthippers of the Old Ament; who when they had finned, were directed to goe to Godby a Priest, who with a Sacrifice made an Atonement for Now Christ is the great and true High Priest, by whom we be excesse to the Father; 2 Ephes. 18. The word is meorayaying being by the hand. Doft thou not know how to appear before led, or to come to him? come first to Christ, and he will take by the hand, and goe along with thee, and lead thee to His

4 It is a comming unto God by Christ [for Salvation.] Maappoor soule is apt to think that in comming to God by Faith imit not aim at it felfe, or its own Salvation ; yes, it may, for he's here made the errand or bufineffe which faith hath with din comming to him; or which it comes for, and this is feonly couched in these words: for the Apolile speaking of the waime of the heart in comming, he therefore on purpose mions Christs ability to fave, [He is able to fave.]

Scondly, Here are many encouragements to fuch a Faith as

int yet grown up unto affurance of Salvation.

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1. Here is the most fuicable object propounded unto it name-Chiff as interceding; which work of Intercession because it maines for Christ as yet to doe for a soule that is to be saved, and tichhe is every day a doing for us; therefore it is more peculityfitted unto a Recumbent faith. For when fuch a foul comes and win felf upon Christ, That thing in Christ which must needs most witht kind of act, is that which is yet to be done by Christ for that Now for that foule to come to Christ to die for it, and ofimphimself a Sacrifice, (as Sinners did use to come to the Highhelto facrifice for them) this were bootleffe, for (as it is ver. . m) be bath at once done that already. And as for what is already und done, such a beleevers faith is oftentimes exceedingly puzled.

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led, what manner of act to put forth towards Christ about it (for example) when it is about to come unto God, and it of an Election of some unto falvation from all etern him: because this is an act already past by God, the soule it to be in vaine to cast it selfe upon God for Elect come unto him to elect and choose it selfe. And so in like when the foule looks upon Christs Death, because it is do past, it knows not how to take it in beleeving, when it affurance that Christ dyed for it, (though it should co Christ to be faved by vertue of his death.) But there in the work that remains still to be done by him for us, and which daily a doing; and that is, Interceding, for he lives over to ! cede, or to pray for us in the strength and merit of that his fice once offered up. This therefore is more directly and arly fitted unto a Faith of Recumbency, or, of Co Christ: the proper act of fuch a Faith (as it is distinguished Faith of Affurance) being a casting ones felfe upon Ch thing it would have done or wrought for one. Hence Interest comes a fit object for the aime and errand of fuch a Fai its comming to Christ as also [to be faved] is, it being a t to be wrought and accomplisht for me by Christ is theref mark for fuch a Faith to levell at in its comming to Christ Ti Acts of God and Christ which are past, Faith of Affin more eafily comply with : fisch a Faith takes in with comfort Christ hath died for me, and rifen again, and doth now In for me, and fo I shall certainly be laved : but fo cannot this faith doe. Come thou therefore unto Chrift, as to five through his Death past, and by the merit of it, so for the prefer. and for the time to come, to take thy Canfe in hand, and to le tercede for thee : it is a great releefe unto fuch a Paich (we put forth Acts of Affurance, that what hath been done by O hath been done for it) that God hath left Christ this work to doe for us. So as the Interceffion of Christ may affe to fuch a Faith to throw it felfe upon Chrift, to performe it to us, and it may fet awork to doe it.

2. Now if such a soule ask, But will Christ upon my committee him for salvation, be fet awork to intercede for me, and under

take my cause ?

Infiver it out of those words [Hee lives to intercede for them home to God by bins Hee lives on purpofe to performe this big is the end of his living , the butineffe of his life. And as estived a commandement to dye, and it was the end of his con carth; fo he hath received a command to intercede, and be common High-Prieft for all that come to God by him. God hath appointed him to this work by an oath, He frame, and alinet repent, Thou Shalt be a Prieft for over, after the order of bibledech: and this is the end of his life in heaven. That as the Old Law the High-Prieft (Chrifts type in this) onghe to ofthe facrifice of every one that came unto God by him . (as late, s.) in like manner Chrift; for it is his calling, (as you have wr.6.) Otherwise, as that woman faid to Philip, when the me to him for juffice, and he put her off, Thes ceafe (faves (he) ha King : So if Christ should deny any fuch fonle to take its skinhand, he must then cease to be a Priest, He lives to inter-: He is a Prieft called by God, as was Aaron, ver. 6. Wherethe be ingle to doe it, in that it is his office.

3. And if thy foule yet feareth the difficulty of its own partirafe, in respect of the greatnesse of thy finnes, and the cirsucces thereof, or any confideration whatfoever which to view doth make thy falvation an hard fuit to obtain: the alle therefore further addes, (Hee is able to fave to the mi-(what ever thy cause be) and this, through this his Interon. That fame word for the stmoft is a good word, and well tinfor our comfort. Confider it therefore, for it is a reaching and and extends it felfe fo farre, that thou canft not look beatit. Let thy foule be fet upon the highest mount that ever meature was yet fet upon, and that is enlarged to take in view the most spacious prospect both of fin and milery, and finities of being faved, that ever yet any poor humbled foule halt within it felfe : yea joyne to thefe all the objections and advances of thy falvation that the heart of man can suppose inent against it felfe: lift up thy eyes and look to the atmost manifice, and Christ by his Intercession is able to fave thee of the Horizon and furthell compasse of thy thoughts, even Manualt and worlt case the heart of man can suppose. It is thy having laine long in Sinne, long under terrours and defpairs,

or having smed often after many enlightnings, that can hinder thee from being saved by Christ. Doe but remember this saw word [so the utmost,] and then put in what exceptions thou will or canit, lay all the barres in thy way that are imaginable yet know thou that the gates of Hell shall not prevail again thee.

4. Againe, confider but what it is that Christ, who hashly his death done enough to save thee, doth yet further for thet in Heaven. If thou thoughtest thou hadst all the Saints in Heaven and Earth jointly concurring in promoving thy salvation, and competitours unto God in instant and incessant requests and prayers to save thee; how wouldest thou be encouraged? (shall I tell thee?) one word out of Christs mouth (who is the King of Saints) will doe more then all in heaven and earth can do: and what is there then which wee may not hope to obtain through his Intercession?

And wouldest thou know whether he hath undertaken thy cause, and begun to intercede for thee? In a word, Hath legat his spirit into thy heart, and set thy owne heart on workers make incessant Intercessions for thy selfe with grown water, able? (as the Apostle hath it, Rom, 8.) This is the Ecthod

Christs Intercession for thee in Heaven.

6. (And lastly) If such a soule shall further object, But will he not give over suing for me? may I not be cast out of his prayers through my unbeliefe? Let it here be considered, that he lives [ever] to intercede: And therefore if he once undertake thy cause, and getteth thee into his prayers, he will never leave thee out night nor day. He Intercedeth ever, till he hath accomplishe and finished thy salvation. Men have been cast out of good and holy mens prayers, as Saul out of Samuels, and the People of Israel out of geremies; but never out of Christs prayers; the smooke of his Incense ascends for ever, and he will intercede to the utmost, till he hath saved thee to the utmost. He will never give over, but will lie in the dust for thee, or he will perfect and procure thy Salvation.

Onely whileft I am thus raising up your faith to him upon the work of his Intercession for us; let me speake a work to you for him, so to stirre up your love to him, upon the consideration of this his Intercession also. You see you have the whole or inc

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will his the cake cave omt of the traynter-

frof Christ first and last, both here and in heaven laid out for He had not come to earth but for you : he had no other fineffe here ; Unto su a Sonne is borne. And (to be fure) he had nt dyed but for you : (for us a Son was given) and when he role. twas for your justification : And now he is gone to heaven, he int but to intercede for you. He makes your salvation his conhat calling. O therefore let us live wholly unto him, for he beth, and doth live wholly unto us. You have his whole time ame you; and if he were your fervant, you could defire no more. There was much of your time lost before you began to he to him: but there hath been no moment of his time which thath not lived to, and improved for you. Nor are you able no to live for him, but onely in this life, for hereafter you shall he with him, and be glorified of him. I conclude all with that the Apostle, The love of Christ it should constraine us, because meannot but judge this to be the most equall, that they which he fould not benceforth live unto themselves, but unto him who infor them, and rofe againe; and (out of the Text I also adde) he Gods right hand; yea, and there lives for ever to make Inweellion for ses.

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CHRIST IN HEAVEN,

Towards

Sinners on Earth.

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ATREATISE

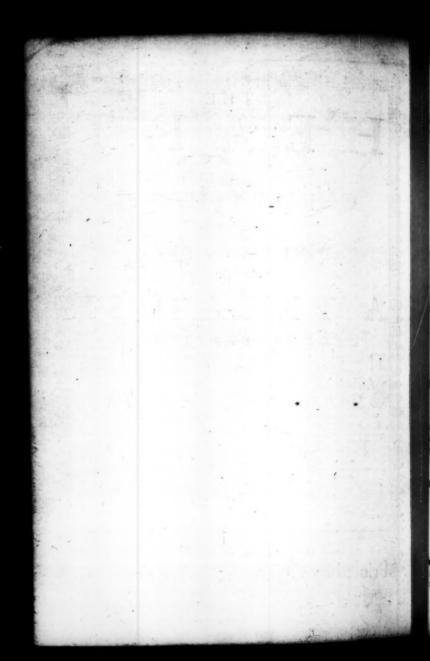
DEMONSTRATING

The gracious Disposition and tender Affection of Christ in his Humane Nature now in Glory, unto his Members under all forts of Instrmities, either of Sin or Misery.

By Tho: GOOD VVIN, B.D.



Printed by J.G. for R. Dawlman, 1651.





THE TABLE OF The Heart of Christ in Hea-

ven towards finners on Earth.

Demonstrations of the gracious lipshison of his heart toward us.

Intrinsecall shewing the Part 1.

Intrinsecall shewing the Nort, the Ressons why is Part 2.

The Manner how his Heart is affected towards us 3 and the?

mg how it comes to passe that such affections are let into bis Part 3.

Part I.

Containing Demonstrations Extrinsecall.

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two things: 1. SThat it is a Law, and that of Love. 2. That by observing that Law it is that Christ continues in his Fall thers love.
2. From God the Sonne, unto whom the Humane nature is united. This disposition of grace is naturall to him, as he is Gods naturall Son. 169 Accordingly the Humane nature framed on purpose mith disposition of mercy and mecknesse above all other.
of mercy and mecknesse above all other. From God the Holy Ghost, who on earth filled him with mecknesse an grace above all other dispositions, and now resteth upon him in Heaves, more abundantly then ever.
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1. § By the ends of it. -189 2. By the Qualifications required for it. Shewing that by reason of this office, an eternall duty tresh men bine to flew grace and mercy : and Christ is a faithfull High-Priest to performe that duty. Christs advancement can make no alteration in his heart, for his Priestbood is his highest advancement : And Grace did both Found, and now upholds his Throne of

Grace.

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Afflow this is to be understood, That Christs Heart is couched with the feeling of our infirmities:

The way how our Infirmities come to be feelingly let into his heart, 204 1. (How this affection in Christ is to be underflood,

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This affection of compassion is not wholly to be understood in a Meraphoricall fenfe, as when God is faid to be afflicted, toc. that is, not meerly after the funilitude of men, but in a true and reall fense.

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Christ baving taken fraile slesh ere be went to Heaven, this fits him yet more for having affections of mercy like unto ours. 207 In the way how our mi/eries are let into Christs bears fo as to affect it. This

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ibid.

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The Table.

4	more pa	rescular Disquisition what manner of assection this h. The sea thereo in his spirit or soule onely, or in the whole humane nature.
= 19	Som	e (autions added.
	CNI	bis affection (for our better conceiving it,) fet forth three wager.
3.	Pol	garively, it is not in all things such as it was in the dayer of his fielh ibit neively, It is for substance the very same affliction, and the seas of its his hadily heart as well as his substance affliction, and the seas of its
-	1	his bodily beart as well as his foule.
		Foure Cautions or Patitions about this
	ı.	In what sense, or so far as his Body is made spiritual, so far are the
	2.	Hence, though they move his Bowels, yet they doe not persurbe or ha
	3.	All naturall buomane affections may be fill in him that are unbecoming bis state and glory. And bow much the having such affections as
	4.	Though a Paffionate suffering be cut off, yet these affestions are no more large and strong for the substance of them, then they were earth.
3.	Priv	ratively. If his heart suffers not with no under one Infirmities, yes that lesse of them his heart shall have when we are freed from all. How the Scripture attributes some kind of Impersection to some affection in him, and in what sense.

S. III.

This Scruple satisfied, How Christs bears can be feelingly touched with we far,

(our greatest infirmities) seeing he was tempted [without since.]

Four answers given shereumto, for our comfors.



THE HEART OF CHRIST IN HEAVEN,

Sinners on Earth.

I. PART.



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Aving set forth our Lord and Saviour JES us CHRIST in all those great and most solemn actions of his, his Obedience unto death, his Resurvestion, Ascension into beaven, his sixing at Gods right hand, and Intercession for us, (which of all the other hath bin more largely insisted on) I shall now annexe (as next in order, & homogeneals there-

m)this Discourse that follows, which layes open The HEART (Christ, as now he is in heaven, fitting at Gods right hand, and secreting for us; How it is affected, & graciousty disposed towards hers on earth that doe come to him; how willing to receive hm; how ready to entertain them; how tender to pity them in their infirmities, both finnes and miferies. The fcope and use morof will be this, To hearten and encourage Beleevers to me more boldly unto the Throne of Grace, unto fuch a Saviand High-Prieft, when they thall know how fweetly and tenlay his heart (though he is now in his glory) is inclined towards ten; and fo to remove that great stone of stumbling which we let with, (and yet lyeth unleen) in the thoughts of men in the my to faith, that Christ being now absent, and withall exalted who high and infinite a distance of glory, as to fit at Gods right they therefore cannot tell how to come to treat with in shout their salvation so freely, and with that hopefulnesse octain, as those poor finners did, who were here on earth with him:

him: Had our lot been (think they) but to have converfed with him, (in the dayes of his ft.fh) as Mary; and Peter, and hir other Disciples did here below, we could have thought to have been bold with him, and to have had any thing at his hands; For they beheld him afore them, a man like unto themselves, and he was full of meeknesse, and gentlenesse, he being then himself made fin, and fenfible of all forts of miferies; but now he is gone into a farre Countrey, and hath put on glory and immortality, and how his heart may be altered thereby we know not. The drift of this Discourse is therefore to ascertain poor soules, that his Hens (in respect of pity and compassion) remains the same it was on earth; that he intercedes there with the fame heart he did here below; and that he is as meek, as gentle, as easie to be entreated. as tender in his bowels; fo that they may deal with him as fairly about the great matter of their falvation, and as hopefully, and upon as easie terms obtain it of him, as they might if they had been on earth with him, and be as familiar with him in all their needs: Then which nothing can be more for the comfort and encouragement of those, who have given over all other lives by that of faith, and whose soules pursue after strong and enter communion with their Saviour Christ.

Now the Demonstrations that may help our faith in this, I reduce to two Heads: The first more extrinsecall and outward; The second more intrinsecall and inward: The one shewing the set of it, that it is so; the other the sister, the reasons and grounds

mby it must needs be fo.

First, for those Extrinsecall Demonstrations, (as I call them) they are taken from a verall passages and carriages of his, in all those severall conditions of his, namely, at his last Fare-well afore his Death, his Resurrestion, Ascension, and now he is suring as Gods right hand. I shall lead you through all the same Heads which I have gone over in the former Treatife, (though to another purpose) and take such observations from his speeches and carriages, in all those states he went through, as shall tend directly to persuade our hearts of the point in hand, namely this, that now be is in heaven, his heart remains as graciously inclined to some that come to him, as ever on earth. And for a Ground or Introduction to these first fort of Demonstrations. I shall take this Scripture that follows, as for those other, another Scripture, as proper to that part of this Discourse.

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JOHN 13. 1.

when Jesus knew that his hours was come, that he should depart out of this world unto the Father, HA-VING LOVED HIS OWNE, HEE LOVED THEM TO THE END: (ot) for ever.

6. I.

Demonstrations from Christs last Farewell to his Disciples.



was long before that Christ did break his mind to his Disciples, that he was to leave them, and to goe away to heaven from them, (for John 16.4. he sayes, he had forborne so tell it them from the beginning:) But when he begins to acquaint them with it, he then at once leaves with them an abundance of his heart, and that not

etly how it stood towards them, and what it was at the prefit, but what it would be when he should be in his glory. Let us
so this end but briefly peruse his last carriage, and his Sermon
this last Supper which he did eat with them, as it is on putpose
tend and recorded by the Evangelist John; and we shall find
that be the drift of those long Discourses of Christs, from the
13. Chap. I will not make a Comment on them, but
netly briefly take up such short observations, as doe more specithy hold forth this thing in hand.

Thefe words which I have prefixed as the Text, are the Prefix unto all that his Discourse that follows, (namely, unto fix washing of his Disciples seet, and his succeeding Sermon) with accordingly doe show the argument and summe of all. The Preface is this, [Before the Feast of the Passeover, when Issue

r. Demonstration, from his carriage at his last fare-well.

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knew that his houre was come, that he found depart out of this world mute the Father, having loved his owne which were in the wolf level them unto the end. And support being ended. To be the ing that the Father had given all things into his hand; and the he was come from God, and went to God, he then massed his Disciples feet.] Now this Preface was prefixed by the Evangelist, on purpose to set open a window into Christs heart, to show what it was then at his departure, and so withall to give a light into, and put a glosse and interpretation upon all that follows: The scope whereod is to show what his affections would be to them in heaven; He tels in what Christs shoughts were then and what was his heart amidst those thoughts, (both which occasioned all that succeeds.)

1. He premifeth what was in Christs thoughts and his meditation: He began deeply to consider, both that he was to depart out of this world, (Islin knew, &c. (sayes the Text) that is, was then thinking of it) that he fould depart unto the Falor, and how that then he should shortly be installed into that glow which was due unto him; so it followes, ver. 3. Islin bear (that is, was then actually taking into his mind) that is Falor had given all things into his hands, that is, that all power in leaven and earth was his., so some as he should be footie heaven; then in the midst of these thoughts he tells us, he was and washed his Disciples feet, (after he had first considered

whither he was to goe, and there, what he was to be.)

But fecondly, what was Christs Heart most upon, in the midst of all these elevated meditations? Not upon his owne glory so much, (though it is told us that he considered that, thereby the more to set out his love unto us) but upon these thoughts his Heart ran out in love towards, and was set upon his owne, Having loved his owne, sayes the 1-ver. [785 1845, his owne] (a word denoting the greatest nearnesse, dearnesse, and intimatenesse founded upon propriety:) The Elect are Christs owne, a piece of himselfe, not [72 1812] as goods, (lehr 1. 11. He can unto [his owne,] and [his owne] received him not; [72 1812] (the word she ws that he reckons them his owne but as goods, not a persons) but he calls these here 725 18125, his owne by a neared propriety, that is, his owne children, his owne mothers his owne wife, his owne start though he

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goe out of the world, yet they were to be in the world : erefore it is on purpose added, which were in the world, that persone in this world. Her had others of his own who in that world unto which he was going, even the fairies of formale perfett (whom as yet he had never feene.) One think that when he was medicating upon his going out the world; his heart should be all upon Alexan, his Ifancs, his larabs, whom he was going to; no, he takes more care who were to remaine here in this world, a world mein there is much evill, (as himfelfe fayes, lobn 17.14.) to of finne and miferie, and with which, themselves whill in could not but be defiled and vexed. This is it which draws wisbowels towards them, even at that time when his heart ufull of the thoughts of his own glory: baving loved his he loved them unto the end. Which is spoken, to shew the mancie of his love, and what it would be when Christ should in his glory. [To the end] that is, to the perfection of it, innings, fayes Chryfoftom: having begun to love them, he perfect and confummate his love to them. And to the end, in [for ever;] So in the Greek wis ring is fomtimes uled, and In the Evangelift the phrase is here used in a sutablenesse to Scripture phrase, Pfal. 103.9. He will not alwayes chide, nor the orger [for ever ;] fo we translate it, but in the Originall, eferves not anger unto [the end :] So that the scope of this ed is to fhew how Christs heart and love would be towards th even for ever, when he should be gone unto his Father, as disit was to fhew how it had beene here on earth, they bethis stone, and hee baving loved them, he alters, he changes and therefore will love them for ever.

and then thirdly, to testifie thus much by a real testimony, it his love would be, when in heaven to them, the Evangelish has, that when he was in the middest of all those great to this of his approaching glory, and of the soveraigne estate thinhe was to be in, he then tooke water and a towell, and afted his Disciples seete. This to have bin his seope will appreciate on observe but the coherence in the second verse, it is it, that Issue knowing that the Father had given all things into his then (ver. 14.) he riseth from supper, and layer aside his must, and tooks a towel and girded himselfe; (ver. 5.) after

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that

that, he powred water into a bafon, and began to wall bu Diene feete &c. where it is evident that the Evangelist scope is to hold forth this unto us, that then when Christsthoughts were fu'l of his glorie, and when he tooke in the confideration of it unto the utmost; even then, and upon that occasion, and in the midft of those thoughts, he washt his Disciples feete And what was Christs meaning in this, but that, whereas when he should be in heaven, he could not make such outward withk de. monttrations of his heart, by doing fuch meane fervices for them therefore by doing this in the middelt of fuch thoughts of his plan ry, he would shew what he could be content (as it were) to doe for them, when hee should be in full possession of it? (To great is his love unto them.) There is another expression of Christe like unto this, in Luke 12. 36, 37. which confirmes this to be his meaning here, and to be his very heart in heaven. At very 26. he compares himself to a Bridegroome, who is to go to heaven unto a wedding-fealt; who hath fervants on earth that frand all that while here below, as without, waiting for him : at which, because they wait so long, they may think much, Christ addes, Verily I fay unto you, that when the Bridegroome returnes (refreshed with wine and gladnesse) be shall gird himselfe, and make them fit downe to meate; and will come forth and flowe them. The meaning is not as if that Christ served at the latter day, or now in heaven, those that sit downe there; but onely it is an abundant expression in words, as here, in a real inflance to fet forth the over-flowing love that is in his heart, and the transcendent happinesse that we shall then enjoy, even beyond what can be expected by us, (he utters himselfe therefore by an unwonted thing not heard of, that the Lord should ferve his fervants, and wait on them that waited for him) And it is to thew his heart to them, and what he could be contented to doe for them. So that you see what his heart was before he went to Heaven, even amidst the thoughts of all his glory; and you fee what it is after he hath beene in heaven, and greatned with all his glory, even content to wash poore sinners feete, and to ferve them that come to him and wait for him. The stand

Now fourthly, what was the mystery of this his washing their feet? It was, as to give them an example of mutual love and bumility, so to signify his washing away their fins: thus ver. 8. and

To. him.

limselfe interprets it. It is true indeed, that now he is in heahe es nnot come to wash the feet of their bodies, but he dignify thus much thereby, that those sinners that will to him when in his glory, he will wash away all their fins: blood his Church, and gave himselfe for it, that he might sandlife deanse it with the [washing of water.] that he might prefent it indife a glorious Church, not baving spot or wrinkle, &c. Eph. 15,26,27.

This fecimen or declaration of his mind, we have from this minge, at this his last farewell. Let us next take a furvey of winft of that long Sermon which he made at that his farewell, we shall find the main scope of it to be further to affure his tiples of what his Heart would be unto them, and that will

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awere too long a work to infift upon each particular : But 2. From many inly, no loving Husband ever endeavoured more to fatisfic Paffages in Heart of his Spoule during his ablence, then Christ doth his Violes hearts, and in them all Beleevers : For take that along, efor all, that what Christ faid unto them, he sayes unto us, as dut 17. of John that speech implyes, I pray not for them onely, in those also that shall believe through their word.) And as what myed for them was for all Beleevers also; so what he then cunto them.

left he lets them fee what his heart would be unto them, and mindfull of them when in heaven, by that bufineffe which he feleth he went thither to perform for them: concerning d observe first, that he lovingly acquaints them with it aforewhat it is, which argued care and tendernelle, as from an indunto a wife it doth; And withall, how plain heartedly the speak, as one that would not hide any thing from them? 116.7. I tell you the truth of it, (fayes he) it is expedient (and edient) for you, that I'goe away. And fecondly, he tells them, bolly for them and their happinesse; I goe to fend you a Comwhill you are in this world, and to prepare a place for you, 14.2.) when you shall goe out of this world : There are mansions in my Fathers honse, and I goe to take them ryou, and to keep your places for you till you come. And againe, how openly and candidly doth he fpeak to them? standbeen otherwise, sayes he) I would have told you: You

may beleeve me, I would not deceive you for all theel that place to which I am a going. Whom would not neffe and nakedneffe of heart perswade? But then the bufine fe it felfe being fuch as is fo much for us and our ha how much more doth that argue it ? And indeed, Chrift his felfe doth fetch from thence an argument of the continuance of his love to them. So ver. 3. If I goe to prepare a place for you, (if that be my errand) then doubt not of my love when I am there: All the glory of the place shall never make me forget my before neffe. When he was on earth, he forgot none of the bufneffe for which he came into the World : Shall I not doe my Fathers be neffe ? (faid he, when he was a child) yes, and he did it to wmoft, by fulfilling all rightconfneffe. Surely therefore be not forget any of that bufinelle which he is to doe in heaven. being the more pleasant work by farre. And (as I showed in the former discourse, out of Heb. 6.20.) He is entred as a Foregrame. Harbinger, to take up places there for us, and if he could fore us, yet our names are all written in heaven round about him. are continually afore his eyes written there, not only by G election, fo Heb. 12.23. Te are come to mount Sion, and with venly ferufalem, and to the Church of the first-borne Twhich written in heaven;] and to fefus, and to the blood of sprinking, & bu: Christ himselfe scores them up anew with his bloud, over en ry manfion there, which he takes up for any. Yea, he carry their names written in his heart, as the High-Prieft did the na of the ten Tribes on his breaft, when he entred into the Hole Holies. He fits in heaven to fee to it that none other fhould to their roomes over their heads, (as we fay) And therefore, 1 Pr 1. 4. Salvation is faid to be referved in Heaven for them; that kept on purpose for them by Jesus Christ, The evil Angels places there once, but they were disposed of uneo others or their heads, as the Land of Canaan was from the Cananites; reason of which was, because they had not a Christ there to tercede for them, as we have.

Then 21y, to manifelt his mindfulnes of them, and of all beker vers elfe, when he should be in his glory, he tels them that when he hath dispatched that businesse for them, and made Heaven read for them, and all the electhat are to come, that then he means to come again to them: So Ch. 14. v. 3. If I go and prepare a place for

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r; the

I will come again, which is a meer expression of love, for he if had pleased, he might have ordered it to have fent for them to hut he means to come for them himself, & this when he is warm sue (peak) and in the height & midst of his glory in Heaven, vet mil for a time leave it to come again unto his Spoule: And what itfor? 1. To fee her; [I will fee you again,] and your heart shall toyce. 2. To fetch her; So John 14. 3. I will come again and rene you to my felfe. He condescends to the very lawes of Bridenomes; (for notwithstanding all his greatnesse, no Lover shall whim down in any expression of true love) It is the manner of blegrooms, when they have made all ready in their Fathers then to come themselves and fetch their Brides, and not to for them by others, because it is a time of love. Love dends, better then ascends; and so doth the love of Christ, who inis Love it selfe; and therefore comes down to us himselfe : I dume again and receive you unto my felfe, (fayes Christ) that fo hre I am, you may be also. That last part of his speech gives the mon of it, and withall bewrayes his entire affection : It is as if thid faid, The truth is, I cannot live without you; I shall never equiet till I have you where I am, that fo we may never part pin, (that is the reason of it.) Heaven shall not hold me, nor Fathers company, if I have not you with me, my heart is fo hupon you: and if I have any glory, you shall have part of it. wer. 19. Because I live, you shall live also. It is a reason, and it inife an oath befides; [As I live] is Gods oath; [Becamfe I a fayes Chrift; He pawnes his life upon it, and defires to live and other terms; [He shall live to fee his feed, &c. Efay 53.] by yet further, the more to expresse the workings and longings this heart after them all that while, he tells them it shall not klong neither ere he doth come again to them. So John 16. 16. han a little While and ye shall see me; a little While and yee shall I fee me, (fayes he.) Which [not feeing him] refers not to that bill space of absence whilst dead and in the grave; but of that inhis last ascending, forty dayes after his Resurrection, when should goe away, not to be feen on earth again untill the day Indgement; and yet from that Ascension but a little while (sayes and you fhall fee me again; namely, at the day of Judgement. a faid, Heb. 10.37. Yet a little while, and he that shall come, will m, and will not tarry. The words in the Greek are, [171 yag usregr

nedy ovor ovor o egybude "Ken,) A little little as may be: Though long for the time in it felfe, yet as little while as may be in refpect of his defire, without the least delaying to come : He will flay not a moment longer, then cill he hath difpatcht all our bufinetie there for us. And then the doubling of the phrase, i iexi-My G nes, (veniens veniet , Comming be will come) implyes vehemencie of defire to come, and that his mind is alwayes upon it: he is still a comming ; he can hardly be kept away. Thus the Hebrew phrase likewise signifies an urgencie, vehemencie, and intenfenefic of fome act; as [Expetting I have expetted; Defiring I have defired;] fo [Comming he will come :] And as not content with these expressions of defire, he addes over and above all thefe, [And will not tarry,] and all to fignific the infinite ardencie of his mind towards his Electbelow, and to have all his Elect in heaven about him. He will not flay a minute longer then needs must; he tarries onely till he hath throughout all Agesby his Intercession prepared every room for each Saint, that he may entertain them all at once together, and have them all about him.

Thirdly, what his heart would be rowards them in his absence, he expressed by the carefull provision he makes, and the order he takes for their comfort in his absence. John 16. 18. I will not leave you as Orphanes, (so the word is) I will not leave you like fatherlesse and friendlesse children at sixes and sevens. My Father and I have but onely one friend who lyes in the bosome of us both, and proceedeth from us both, the holy Ghost, and in the mean time I will send him to you. Doing herein as a loving Husband useth to doe in his absence, even commit his Wise to the dearest friend he hath, so doth Christ. ver. 16. I will pray the Father, (sayes he) and he shall give you another Comforter: And

Chap. 16. 7. he faith, I will fend him to you. Who

First, shall be a better Comforter unto you then I am to be in
this kind of dispensation, (which whilst I am on earth, I am bound
up towards you in) So in that 16. of John ver .7. he intimates, It
is expedient (sayes he) that I goe away; for if I goe not away, the
Comforter will not come; who by reason of his office, will comfort
you better then I should doe with my bodily presence. And this
Spirit, as he is the earnest of heaven, sas the Apostle speaks) so he
is the greatest token and pledge of Christs love that ever was;

and fuch a one as the World cannot receive.

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And yet fecondly, all the comfort he shall speak to you all by while, will be but from the expression of my heart towards : For as he comes not of himselfe, but I must fend him, (706n 17.) To be will freak nothing of himselfe, but whatsoever he shall ber, that fhall he Speak, (ver. 13.) And ver. 14. he fayes, He fhall unve of mine, and fall frew it unto you. Him therefore I shall ind on purpose to be in my room, and to execute my place to numy Bride, Spoule, and he shalf tell you (if you will litten to m, and not grieve him) nothing but stories of my love : So it is bre, Hee shall glorifie me, namely, to you, (for I am in my lelfe andy glorified in heaven.) All his speech in your hearts will be advance me, and to greaten my worth and love unto you; and will be his delight to doe it: And he can come from heaven in sinfant when he will, and bring you fresh tidings of my mind, aftell you the thoughts I last had of you, even at that very mime when I am thinking of them, what they are at the very time herein he tells you them. (And therefore in that I Cor. 2. by being the Spirit, ver. 12. We are faid to have the mind of Christ, w. ult. For he dwelleth in Christs heart, and also ours, and lifes from one hand to the other what Christs thoughts are to us, what our prayers and faith are to Christ.) So that you shall he my heart as furely and as speedily as if I were with you; and kwill continually be breaking your hearts, either with my love byou, or yours to me, or both; and if either, you may be fure of w love thereby. And whereas (fayes he) you have the Spirit low in your hearts, fo ver. 17. of Chap. 14. [Hee now awels in m, yet after my Ascention, he shall be in a further measure in m, as it followes there: And at that day (ver. 20.) you shall know umely, by his Dictate) that I am in my Father, and you in me, and lingon: He will tell you when I am in Heaven, that there is as the a conjunction between me and you, and as true a dearnesse Maffestion in me towards you, as is between my Father and me; nd that it is as impossible to break this knot, and to take off my an from you, as my Fathers from me, or mine from my Father. 'And then thirdly, you shall be fure, that what he sayes of my Meto you, is true, for he is the Spirit of truth, Chap. 16. ver. 13. Balio Chap. 14. ver. 16, 17. (which Christ speaks of him as he is Comforter.) And as you beleeve me when I tell you of by Father, because I come from him, so you may beleeve him

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in all that he fayes of me and of my love to you, for he comes from me. .

Ay but might they say, Will not he also leave us for a time, as you have done? No, sayes Christ, Chap. 14. 16. The Father shall give you another Comforter, and he shall abide with you for ever: Christ speaks it in opposition to himselfe; He himselfe had beene a Comforter unto them, but he was now to be absent, but not so the Spirit; He shall be with you for ever: and as he is

now with you, so he shall be in you, ver. 17.

In the fourth place, if this be not enough to affore them how his heart would be affected towards them, he affores them he will give them daily experience of it. Doe but try me (fayes he) when I am gone, and that by fending me word upon all occasions, what you would have me to doe for you, (and I have left my Spirit to be your Secretary, and the Enditer of all your Petitions) Hitherto you have asked nothing (that is, little) in my name, (he blames them that they have asked him no more to doe for them) but now ask and you fball receive. And if otherwise you will not beleeve, yet you shall beleeve your own eyes; ask and you shall fee your felves answered presently: Beleeve and so Beleeve me (fayes he) for the works fake, John 14. 11. He speaks it of the works he would doe for them, in answer to their prayers when he was gone: which should be as so many Epistles of his heart. returned in answer unto theirs: For it follows, ver. 12. He ther beleeveth on me shall doe greater works then I, because I goe to my Father. So that it is manifelt, he speaks of the works done after his Ascension. And how were they to get and procure them to be done? By Prayer; fo it followes, ver. 13. And what forver you shall ask in my name, that will I doe. He speaks it of the time when he is gone. And again he fayes in ver. 14. If you find ask any thing in my name, I will doe it. Let me but hear from you, be it every week, every day, every houre, you shall be fure of an answer, (Open your mouthes wide , and I will fill them) And thole year Prayers shall be as continuall tokens both of your hearts towards me, and my answers shall be the like of mine to you. And because Chrift bids them direct (their Letters) their Prayers to the Father, onely to fend them in his name, as John 16. 22. and fo they might perhaps not fo clearly know and discern that his heart was in the answer to them, but his Fathers hand onely, therefore

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twice in the 14. of John [I will doe it, I will doe it.] He takes like one as forward to doe for them, as his Father is should be; and as defirous to have them know and take noirofhis hand in it: And it is as if he had said, Though you the Father in my name, yet all comes through my hands, at I will doe it: there must be my hand to the warrant is every thing that is done, and my heart shall not be want-

In the fift place, yet further to evidence his love, he not onhids them thus pray to him, and in his name upon all occasim, but he affureth them, that he himselfe will pray for them : mobserve but the manner of his telling them this; it is in the of infinuating, perswasive expressions to convey his heart in to im, that men use to utter, when they would intimate the deepfare and purpose to doe a thing. Chap. 16. 26. At that day unely, after his Ascention) ye shall ask &c. (sayes he) and I and unto you, that I will pray the Father for you; no, not I. (I entioned it afore, I will but add this illustration to it.) It is the speech as men use, when they would expresse the greatest mon that another hath, to rest confident and assured of their he; [I doe not love you, noe not I.] It is an expressing a thing incontrary, which is most emphaticall. As when we say of man, that hath the greatest good turne done him that can be, mare shrewdly hure : It is such an expression as Paul used the Corinthians: I converted your foules when you thought Mofit; I caught you with quile, forgive me [this wrong.] So he Christ here, I say not that I will pray for you, when the truth that it is the chiefest work that he doth in heaven; He lives or to intercede: as he ever lives, so to intercede ever, and wer to hold his peace till finners are faved. (But the work of Wrift in heaven is a subject deserves and will take up a distinct Marge discourse; I will therefore speak no more of it now) ther will I mention any more particulars out of this his Serm. Reade but over those 3. Chapters, (the 14. 15. and 16.) winthem you have the longest Sermon of his that is recorded; whe food the longest upon this theme, of any other, because ded his heart was more in it, then in any point that he ever reached on.

Ocely if any object and fay, He spake all this to his Disciples,

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to quiet and pacific them, and fo, more in respect to their trouble

then otherwise he would have spoken.

In the fixt place, reade but the next Chapter, (the 17.) and you shall fee, that he presently goes apart and alone to his Father, and speaks over all againe unto him, that which he had faid unto them. He fayes as much behind their backs of them, as he had faid before their faces to them. Reade it and you will finde that he was the same absent, that present with them. He was therefore not onely hearty in what he had faid, but his heart was full of it. That Chapter (you know) contains a Prayer put up just before his fuffering, and there he makes his Will, and his last request, for in such a style it runs, [Father, I will ver, 24. which Will he is gone to fee executed in Heaven. And Arminim faid true in that, that this Prayer is left us by Chrift, as a fummary of his interceffion for us in Heaven; he fpake as he meant to doe in Heaven, and as one that had done his worke. and was now come to demand his wages; [I have fini hed the mork, (fayes he, ver. 4.) &c.] And whereas he speakes a word or two for himselfe, (in the first 5. verses) he speaks five times as many for them, for all the rest of the Chapter is a Prayer for them. He uleth all kind of Arguments to move his Father for his children: I have finished the Work which then ravel me to doe, (fayes he) and to fave them is thy work, which remains to be done for mee by thee: and they are thine and then gavest them me : and I commend to thee but thine owne. And all mine are thine, and thine are mine; He infinuates, that he of himselfe had not added a man, but ufeth all his interest onely for those that the Father had given him: (and what a motive is this?) and he profesieth he will not open his mouth for a man more: I pray not for the world, (fayes he) I will not open my lips for any one sonne of perdition; but I employ all my Blood, my Prayers, and my whole interest with thee, but for those thy felfe halt given me. And (fayes he) though thou halt given me a personall glory which I had before the world was; yet there is another glory which I account of a most as much; and that is in their being faved; I am glorifyed in them, (fayes he, ver. 10.) and they are my joy; (ver. 13.) and therefore, I must have them with me where ever I am : (ver. 24.) Thou halt fet my heart upon them, and halt loved them thy felfe, as thou halt ble

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ined me, and thou hast ordained them to be one in us, even as more one, and therefore I cannot live long asunder from them: live thy company, but I must have theirs too; I mill that they indoor I am, ver. 24. If I have any glory, they must have part six So it follows in the fore-named verse [That they may behold to glory which thou hast given me,] he speakes all this as if he had knot then in Heaven, and in possession of all that glory, and antifore it is an expression of his heart in Heaven, which you have y good ground to build upon.

5. 2

humstrations from passages and expressions after his Resur-

THese Demonstrations have beene taken from his carriage I and Sermon before his death, even at his first breaking of mind unto his Disciples concerning his departure from them. his now take a veiw of our Saviour in his behaviour after his Merellion; whence a further Indicium of his heart, how it hold fland towards finners when he should be in Heaven, may tuken, and his love Demonstrated. For his Resurrection whe first step unto his Glory, and indeede an entrance into when he laid downe his bodie, he laid downe all earthly exenesse, and passions of flesh and blood. It was sown (as nis) in Weakneffe; but with raifing of it up again, he took on the dispositions and qualifications of an immortal and gloribody, It was raised in power. And The dayes of his flesh (or kellate) as the Author to the Hebrews, by way of dillinction ales, were past and over at his Resurrection: and the gartofhis body was new dyed, and endowed with new qualis: and thereby it was made of a stuffe fit to beare and sustain thens Glory: and therefore, what now his heart upon his riling shall appeare to be towards us, will be a certain Maration, what it will continue to be in heaven. And to ate this the more, confider, that if ever there were a tryall whether his love to finners would continue or no, it was at his Refurrection, for all his Disciples (especially Peter) luried themselves the most unworthily towards him in that interim,

interim, that could be; and this then when he was performing the greatest act of love towards them, (namely, dying for them) that ever was shewen by any. (And by the way, so God often orders it, that when he is in hand with the greatest mercies for us, and bringing about our greatest good, then we are most of all finning against him; which he doth, to magnific his love the more.) You know how they all forfook him, and in the midt of his Agonie in the Garden, (in which he defired their company, meerly for a reliefe unto his fadded spirit) they slept, and lay like fo many blocks, (utterly fenfleffe of his dolours) which had they any friendly fympathie of, they could never have done : [Could you not watch with me one houre ?] Then you know . how foul. ly Peter denyed him with oathes and curfes; and after that. when hee was laid in the grave, they are giving up all their faith in him, Wee trufted it should have been bee (fay two of them) that should have redeemed Ifrael: They question, whether hee was the Messish or no, Luke 24. 21. Now when Christ came first out of the other world, from the dead, clouded with that heart and body which he was to weare in heaven, what meffage fends he first to them? we would all think, that as they would not know him in his fufferings, fo he would now bee as strange to them in his Glory: or at least, his first words shall be to rate them for their faithlesnesse and false-hood : but here is no fuch matter; for John 20, 17. his first word concerning them is, Goe tell my Brethren, e.c. You read elsewhere, how that it is made a great point of love and condescending in Christ so to entitle them; Heb. 2. 11. [He is not ashamed to call them Brethren] (furely his brethren had been ashamed of him:) Now for him to call them fo when he was first entring into his glory, argues the more love in him towards them. He carries it as lofeph did in the height of his advancement, when he first brake his minde to his brethren; I um Joseph your brother (fayes he, Gen. 45.4.) So Christ fayes here, Tell them you have feen Jefus their Brother ; I own them as brethren still. This was his first compellation; but what was the message that he would first have delivered unto them ? that I (fives he) ascend to my Father, and your Father. A more friendly speech by far, and arguing infinite more love then that of fofephs did, (though that was full of bowels) for fofet after he had told them he was their brother, addes, [whom you feld the

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Eggs, he mindes them of their unkindnesse, but not so it, not a word of that , he minds them not of what they had me against him. Poor sinners who are full of the thoughts of kir own finnes, know not how they shall be able at the latter in to look Christ in the face when they shall first meet with him: they may relieve their spirits against their care and feare, by Orils carriage now towards his Disciples, who had so singed minithien : Be not afraid , your sinnes will be remember no more. fafurther, you may observe, that he mindes them, not so much d what he had been doing for them; He fayes not, Tell them I brebeen dying for them, or, That they little think what I have iffered for them; not a word of that neither : but ftill his h are in his care is upon doing more; he looks not backward to what pull, but forgets his fufferings, as a woman her travaile, for joy he a man-child is born. Having now dispatche that great perk on earth for them, he haltens to heaven as fast as he can to hanother: And though he knew he had bufineffe yet to do upon arth, that would hold him forty dayes longer; yet to thew that beart was longing, and eagerly defirous to be at work for tem in heaven, he speaks in the present tense, and rells them; I find and he expresseth his joy to be, not onely that he goes to his laber, but also that he goes to their Father, to be an advocate with him for them, of which I spake afore. And is indeed Jesus Brother alive? and doth he call us Brethren? and doth he the thus lovingly of us? (whose heart would not this overmme?)

But this was but a meffage sent his Disciples; before her met him; let us next observe his carriage and speech at his invering mether. When he came first mongst them, this was his salutation, Peace be to you, ver. 19. which he reiterates, ver. 21. and it is slone with that former speech of his used in that his parting temon, [My peace I leave with you.] After this he breathes on him, and conveyes the boly Ghost in a further measure into them, his give an evidence of what he would doe yet more plentifully inheaven: and the mystery of that his breathing on them, was to kew that this was the utmost expression of his heart, to give them the Spirit, and that it came from the very bottome of it, (so mans breath doth) as well as that the holy Ghost proceeds from him, as well as from the Father, (which was also the mean-

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ing of it.) And to what end doth he give them the Spirit (not for themselves alone; but that they by the gifts and affiltance of that Spirit might for give mens fine by converting them to him, [whole fins foever yee remit, (namely, by your ministery) they are remitted to them: His mind you fee is still upon finners, and his care for the conversion of their soules. And therefore in another Evangelift, (namely, Mark) his last words recorded are thefe; Goe wee into all the World, and preach the Goffell unto every creature, and he that beloeveth shall be faved, we. Chap. 16. 17. And in Luke, Chap. 24. ver. 46, 47. his last words on earth there recorded are, Thus it behoved Christ to Suffer and to rife, that repentance and remission of sinnes should be preached among all No. tions. And addes, beginning at fernsalem, where he had been but a few dayes before crucified. Of all places, one would have thought he would have excepted that, and have charged them to paffe by it, but he bids them begin there : let them have the first fruit and benefit by my death, that were the actors in it. And for that end) he alfo fayes, Behold I fend you the Promife of my Faiber, dr. ver. 49. Another time he appeares to two of them, and then indeed he rates them, faying, O yee fooles, and flow of bears; but for what is it ? but onely because they would not beleive on him, for no other finne, not for that they had forfaken him : fo it fol O ye fooles, and flow of heart'so believe, Gr. Luke 24. 25 and this because he is glad when we believe, as fabri 11.15. And after that he appeares to all the eleven, and upbraids them, The Test fayes) but with what ? with their unbeleefe and bardneffe of bout; Still because they believed not, so ver. 14. No finne of their trot bled him but their unbeleefe: Which shewes how his heart from in that he defires nothing more, then to have men bekerein him; and this, now when glorified. Afterwards he meets w Thomas, and scarce chides him for his grosse unbeleefe; onely tels him, it was well that beving feen, be believed; but pront ceth them more bleffed, who though they have not feen, yet believe: and fo he is reproved, John 20. 29. Another time he thewes hi felfe to his Disciples, and particularly deales with Peter, but yet tells him not a word of his finnes, nor of his forfaking of his but onely goes about to draw from him a seltimony of his love to himselfe, Peter, (sayes he) lovest then me? Christ loves to heare that note; full well doe those words found in his care

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m you tell him , you love him , though he knowes it already; Peter tells him, Thou knowest all things, then knowest I love thee, be 21. 15. and this Christ puts him thrice upon. And what was drifts aim in drawing this acknowledgment of love from Peter him, that if he loved him as he professed, and would ever thew then to feed his lambs? This is the great teltimony that hee would have Peter to thew his love in, when he thould be in heam; and this is the last charge he gives him : Which how great a Aimony is it, to show how his own heart was affected, and what igreatest care was upon? His heart runs altogether upon his limbs, upon foules to be converted; He had faid afore, Sheep Have, John 10. 6. Which are not of this fold, them I must bring i: (and he left his Apoltles to doe it) but this here was a more ming and affectionate expression; for theep can the fe for themthes, but poor little Lambs cannot: Therefore Christ sayes un-Peter, Feed my Lambs, (even as John, to expresse the more love no those he writes to, calls them My little children.) And to shit end doth the Evangelist record these things of him after his lehrrection? One of the Evangelists that recorded them, inhims is; In the 20. of fohn, ver. 30. it is faid, that lefus did masuber fignes, namely, after his Refurrection : (for in the middof the story of those things done after his Resurrection he beaks it,) which are not written in this book, (but partly recorded nother Evangelists, and partly concealed) but these things are witten that ye might beloeve that IE sus is the CHRIST, that is, into you might come to him as to the Mefriah , the Saviour of te World : and therefore, the most of the things recorded tend whew Christs heart and carriage towards Sinners, that fo wee ment beleeve on him, and that beleeving we might have life bough his Name.

5. 11I.

Demenstrations from passages at and after his Ascention into

Let us view him next in his very ascending, his carriage then callo will further assure our hearts of this. Luke 24, 50, it is id. He lifted up his bands and blessed them: and to put the greatest

ter emphasis upon it, and that we might the more observe it, as having some great mystery in it, ver. 5 I. it is added, [And while he blessed them, he was parted from them, and carried up into beaven.] This benediction Christ reserved to be his last act; and what was the meaning of it, but (as I have before shewen) to blesse them, as God blessed Adam and Eve, bidding them Energie and matriply, and so blessing all Man-kind that were to come of them? Thus doth Christ in blessing his Disciples, blesse all those that shall, believe through their word unto the end of the world. I only adde this to the illustration of it; this mystery is interpreted by Peter, Ast, 3. 26. when speaking to the Iewes, he sayes, Onto you sirely, God having raised up his Sonne Iesus, sent him [10 blesse you,] (and how?) in turning away every one of you from his inquities, and so, forgiving of them; (for, Blessed is the man whose

finne is forgiven.) Thus at his ascending.

In the next place, let us confider what Christ did when he was come to heaven and exalted there: how abundantly did he there make good all that he had promifed in his last Sermon? For First, he instantly poured out his Spirit, and that richly, (as the Apostle to Titus speakes) and he being by the right band of Go bexalted, and having received of the Father the promife of the Holy Ghoft, be bath feed forth this which you now fee and here, fayes the Apoltle in his first Sermon after, Alls 2. 33, he then received it, and visibly powred him out. So Ephef.4.8, it is faid, He ascended up on high, and gave gifts hanto men ____ for the work of the Ministery, (vat. 15.) and for the joynting in of the Saints to the encrease of the body of Christ, (ver. 16.) that is, for the converting of elect finners, and making them Saints. And the gifts there mentioned (some of them) remain unto this day, in Pafor s and Teachers, &c. And this spirit is still in our presching, and in your hearts in hearing, in praying, &c. and perfivades you of Christs love to this very day; and is in all these, the pledge of the continuance of Christs love still, in Heaven unto finners. Altour Sermons and your Prayers are evidences to you, that Christs heart is still the same towards sinners, that ever it was for the Spirit that affifts in all thefe, comes in his name, and in his flead, and works all by Commission from him. And does of you feel your hearts moved in the preaching of these thin at this and other times ? and who is it that moves you? it is

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Paing, you dge ers. hat for his spirit who speaks in Christs name from heaven, even as himselfe shid to peak from beaven, Heb. 12. 25. And when you pray, it the Spirit that endites your prayers, and that makes intercession of his abut the evidence and eccho of Christs Intercession in heaven. The Spirit prayes in you, because Christs Intercession in heaven. The Spirit prayes in you, because Christs prayes for you: He is an intercessor on earth, because Christs an Intercessor in Heaven. The did take off Christs words, and used the samethat he before he uttered, when he spake in and to the Disciples the words of lie; so he takes off Christs prayers also when he prayes in us: he takes but the words as it were out of Christs mouth, or heart mer, and directs our hearts to offer them up to God. He also follows us to the Sacrament, and in that Glasse shews as Christs for smiling on us, and through his face his heart; and thus help-it of us to a sight of him, we goe away rejoycing that we saw

or Saviour that day.

Then secondly, all those works both of miracles and converin of finners, in answer to the Apostles prayers, are a demon-Intion of this. What a handfell had Peters first Sermon after and Ascention, when three thousand soules were converted his The Apoliles (you know) went on to preach forgiveneffe ngh Christ, and in his Name, and to invite men to him; and he figns & wonders did accompany them, to confirm that their nching? and all were the fruits of Christs Intercession in hea-So that what he promised, (Ioh. 14.12.) as an evidence of his iding them in heaven, was abundantly fulfilled. They upon their e did greater works then he : fo Alls 4.29,30. at the prayers of And Heb. 2. 3, 4, the Apostle makes an argument of it, How we escape (sayes he) if we neglect so great salvation, which at Inf began to be spoken by the Lord, and was confirmed unto us by that heard bim, God also bearing them witnesse both with signes awnders, and with divers miracles ? &c. Yes, let me adde this, take all the New Testament, and all the promises in it, & exfins of Christs love, it was written all fince Christs being in m, by his Spirit, and that by commission from Christ, and tfore all that you find therein you may build on, as his very gand therein fee, that what he once faid on earth, he repeanot a word now he is in heaven; his mind continues the fame: the confideration hereof may adde a great confirmation to fith herein, X 3 Thirdly,

Thirdly, some of the Apostles spake with him fince, eve many yeares after his Afcention. Thus John, and Paul, (as which the last was in heaven with him) and they both doe and out the fame thing of him. Paul heard not one Sermon of Christs (that we knew of) whilst on earth, and received the Gofpel from no man, Apostle or other, but by the immediate Revelation of Jelus Christ from heaven (as he speaks, Gal. T. 11.12.) But he was converted by Christ himselfe from heaven. by immediate speech and conference of Christ himselfe with him : and this long after his Afcention. And in that one inflance Christ abundantly shewed his heart and purpose to continue to all forts of finners to the end of the world. Thus in two places that great Apoltle telleth us; the first is I Tim. 1. 13, I mas persecutor, a blashbemer, (fayes he) but I obtained mercy, and the grace of our Lord (namely, Jefus Christ) was exceeding abundant : and upon this he declares with open mouth (as it were) from Christs owne felfe, who spake to him from Heaven, that this is the faithfulleft faying that ever was uttered, that Christ came into the world to fave finners, whereof I am chiefe, (fayeshe) ver. 15. And to tellifie that this was the very scope of Christ in the converting of Paul, himselfe; and Pauls scope also in that place to Timothy to shew so much, appears by what follower, per. 16. For this cause I obtained this mercie, that in me [first] form Christ might them forth all long fuffering for a patterne to all them that Bould bereafter beleeve on him unto life everlasting. It is captelle (vou fee) to affure all finners, unto the end of the world, of Christs heart towards them : this was his drift : For this ver cause (saies Paul.) The second place I alledge in proofe of the is the story of Pauls conversion, where he diligently inferts the very words that Christ spake to him from heaven, (Alle at 16.) which were thefe, [I have appeared an o thee for this purpole to make thee a Minister and a witne ffe, to fend thee to the Gentiles, to open their eyes, and to turne them from darkeeffe to light, and from the power of Satan unto God, that they may receiv for givene fe of fins, and an inheritance among them that aref fied by faith that is in me.] Brethren, thele are Chrifts fince he went to Heaven, and he tels 'Paul he appeared him to tellifie thus much. This for Pauls conference with him. Then againe, fixty years after his Afcention, did the Apo

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Le receive a Revelation from him, even when all the Apolties edead, (for after all their deaths was that book written) the Revelation is faid to be in a more immediate manner, the relation of Iefus Christ. (fo Chap. 1. 1.) then any other of Apostles writings: and you read that Christ made an Aption of himself to him, and faid, I am he that was dead, and am be for evermore, Chap. 1.18. Now let us but confider Chrifts words, in that his lalt book, (the last that Christ hath foomince he went to Heaven, or that he is to utter till the day of bement) you have them in the last Chapter, ver. 16 19efins etfent mine Angel to testifie unto you thefe things in the Chara: I am the root and the off fring of David; - [and the wit and the Bride fay, Come; and let bim that heareth fay, at and let him that is athirft come : and whofoever will, let him nof the water of life freely. They are the latter words I cite place for : The occasion of these words was this: Christ spow in Heaven, and had before promifed to come againe, frech us all to Heaven: And in the meane time, marke what exchoing and answering of hearts and of defires there is mubetween Him from Heaven, and beleeving finners from w: Earth calls upon Heaven, and Heaven calls upon earth. the Prophet Speaks. The Bride from earth sayes unto Christ, to me; and the Spirit in the Saints hearts below, fayes Come whim also ; and Christ cries out as loud from Heaven, Come. niver unto this defire in them; fo that heaven and earth againe of it. Let him that is athirft come to me; and let him wil come, come, and take of the waters of life freely: This is all speech unto men on earth. They call him to come unto to Judgement; and he calls finners to come up to heaven. him for mercie: They cannot defire his comming to them, ach as he defires their comming to him. Now what is the ing of this, that upon their calling upon him to come, he old thus call upon them to come? It is in effect as if he had yuttered himselfe thus, I have a heart to come to you, but have all you my Elect that are to be on earth, come to il: You would have me come downe to you, but I must re, till all that the Father hath given me, be come to me; en you shall be fure, quickly to have me with you! Hererefling how much his heart now longs after them. This

to be his meaning, is evident by the words which he 20. He which teftifies thefe things, (namely, Christ) fores, (fort I come quickly.] And if we observe how much by the by (as it were) these words of Christs doe come in, it makes then the more remarkable to shew his heart in uttering them. The Book was intended meerly as a Prophecie of the times of the Golgell untill his comming; unto which period of it, when fell had brought that Prophetique flory, he brings in the Bride lovein for that comming of Christ, [The Bride Sayes, Come.] And no fooner fayes the fo, but Christ by way of retortion doth like wife fay, Come, unto her alfo; yea, it puts the more observation upon it, that he had uttered the fame words before, Rev. 21. 6. but notwithanding he will repeate them againe, and have them to be his last words. All which shews how much his heart was in this part of the Gospel, to invite sinners to him that now when he is to speake but one sentence more till wee heare the found to judgement, he should especially make choice of these words. Let them therefore for ever flick with you as being worthy to be your last thoughts when you come to die. and when you are a going to him. He speakes indeed femthing else after them; but that which he sayes afterwards, is but to fet a feale unto these words, and to the rest of the Scriptures. whereof this is the chiefe. And further to shew, that these words were fingled out to be his last, and that he meant to feek no more till the day of judgement, therefore also he adds a comfe to him, who should adde to them, or take from them. He adds indeed after that another speech, but its onely to ingeninate his willingnesse to come quickly, were all his elect but once come in to him, fo ver. 20. And all this tends to affure us that this is his heart, and wee shall find him of no other minde until his comming again.

And that you may yet the more confider them as thus purposely brought in by him as his last words to make them slick with us, let me adde another observation about them, and that is this, that at another time when he was upon earth, he in like manner singled out these very words (I mean the matter of them) as the conclusion and shutting up of many dayes preaching. Thus John 7. 37. In the last day, that great day of the Feel Jesus slood and cryed, Lif any man thirst let him come to me an

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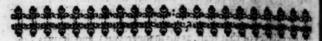
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These words were spoken on the last day of the feast, which he was to preach no more at that time, and for a d while after unto them : (and he had preached upon all the omer dayes of that fealt, as his manner was) and it was Tabe and of the Feast, when he had the greatest audience : and afee he chooseth this for his last sentence, of that his last Seron then; and when he would give them fomething at parting, Visions, which he would have them carry home with them nfeed upon above all the reft, thefe are his words, If any man if let him come to me and [drinke :] (which himselfe internus to be believing on him, ver. 38, and he flands up to speake is; yea, he cries, fayes the text, with open mouth, with utmost demencie, to the intent that all might heare this above all fines elfe. And thus in like manner at this time alfo, when he in foeak no more, but to hold his tongue for ever till the day Indgement, (nor is to write any more Scriptures) he then feds his Angel to testifie these to be his last words; and this; bough he had fpoken them before : It was therefore afforedly to fhew his heart in them. They were his last words then, of they shall be mine in the closure of this Discourse, for what on there be added to them ?

Tall the way they said to house





THE HEART OF CHRIST IN HEAVEN,

new and a property of the syode accept

Sinners on Earth.

II. PART.

HEB. 4-15.

For we have not an High-priest which cannot be tenched with the feeling of our infirmities: but was in all points tempted like as we are, yet without some.



HE onely Use I shall make of these words is, to be a foundation unto that second part of that head or point of Doctrine into which I have made an entrance; which was to demonstrate the gracious inclination and temper of Christs heart towards sometimes, now be it in Heaven.

The extrinsecall Demonstrations of this (which I make the first part of it) are dispatched: And for a ground-work to these more Intrinsecall Demonstrations (which make a second part) I have chosen this Text, as that which above any other speaks his heart most, and fets out the frame and workings of it towards sinners; and that so sensibly, that it doth (as it were) take our hands, and lay them upon Christs breast, and let us feele how his heart beats, and his bowells yerne towards us, even now he is in glory: The very scope of these words being manifestly to encourage Beleevers against all that may discourage them, from the consideration of Christs heart towards them now in heaven.

both

To open them, fo farre as they ferve to my prefent pur-

First, all that may any way discourage us; he here calls by the une of Instruction, thereby meaning both

1. The evill of afflictions of what fort foever, Perfecutions,

he from Without.

2. The evil of somes which doe most of all discourage us,

And that both thefe are meant,

1. That under [Infirmities] he meanes perfecutions and affictions is manifect; not onely in that the word is often used
in that sense, as a Cor. 11.30. and Chap. 12.5. but also it is
thin, that the phrase is here so intended, for his scope is to comtentem against what would pull from them their profession,
atthat fore-going exhortation [Let mobile fast our profession]
inplies; Now that which attempted to pull it from them, were
their perfecutions and oppositions from without: It appears
to because his argument here of comforting them against these
infinities, is drawne from Christs example, In that he was in all

lings tempted at the itre.

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Yet fecondly, by [infirmities] are meant fins also, for fo in processe of this discourse hee useth the phrase, and makes hem the main object of our Highprielts pity; for in the next wids, Chap. 5. 2. shewing what the qualifications of the Highmed under the Law were, (who were types of our great Highnielt) he makes this one, (fuitable to this here mentioned) hat he was to be one that could have compassion on the ignorant, adibole that were out of the way; (that is,upon finners, for fins are hole ignorances and goings aftray from God;) and then adds in but himselfe was cloathed with infirmities; that is, with fins, And sthough it is faid here that Christ was without fin in all, yet he as tempted by Saran unto all forts of fins, even as we are. And that by [infirmities] fins are mainly here intended, is yet more trident from the remedy propounded against them which they the here encouraged to feeke for at the throne of grace, namely, Grace and Mereie. Therefore let me come boldly to the throne of Grace, that We may find [Grace and mercie] to belp in time of need: so it follows in the next words. Grace to help against the power thinne, and Mercie against the guilt and punishment of it; both which are the greatest discouragers to come boldly to that throne, and therefore he must needs intend those kindes of infirmities chiefly in this his encouragement and comfortony

given.

Now secondly, for a support against both these, he lets us onderstand how feelingly and sensibly affected the heart of Christ is to finners under all thefe their infirmities, now he is in Heaven. (for of him advanced into heaven, he here fpeakes, as appeareth by ver. 14.) And if the coherence with that verie be obseryed, we shall fee that he brings in this narration of it fetly, by way of preventing an objection which might otherwise arise in all mens thoughts from that high and glorious Descripton which he had given of him in that 14. v. [We have a great High Prieft. who is passed into the Heavens, &c.] He knew were would be spe from this prefently to thinke, he may be too great to be an High. Prieft for us to transact our affaires; and that this greatnesse of his might cause him to forget us, or if he did remember us, and take notice of our miseries, yet being passed into the Heavens. and fo having calt off the frailties of his flesh which he had bere and having cloathed his humane nature with fo great aglory, that therefore hee cannot now pitie us, as he did when he dwel among us here below; nor be fo feelingly affected and touched with our miseries, as to be tenderly moved to compassionate and commiserate us, so he is not now capable of a feeling of griefe, and fo, not of a fellow-feeling or sympathizing with is; his state and condition now is above all fuch affections; which affections notwith funding are they that should put him upon helping us, heartily and cordially. And for him to bee exposed to fuch affections as thefe, were a weakeneffe, an infirmity in himselfe, which heaven hath cured him of. His power and glory is fo great that he cannot bee thus touched, even as the Angels are not : And he is advanced far above all Principalities and powers, Ephel. 1.15.

This the Apostle carefully pre-occupates; and it is the very objection which he takes away. We have not an High Priest who cannot, &c. Duplex negatio aquipollet affirmationi; nay, two negatives doe not onely make an affirmative, but affirme more strongly: they make an affirmation contradictory to a contrary and opposit thought. Now this speech of his is as much as if he

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soild have faid, Well, let heaven have made what alteration fener, upon his condition, in glorifying his humane nature, which be it never so free from fleshly passions, and in stead of shibe made like Heaven; let him be never so incapable of apressions from below: yet he retaines one tender part and implace in his heart still unarmed, (as it were) even to suffer the you, and to be touched if you be. The word is a deepe one, [hwanding as] He suffers with you, he is as tender in his bowels to pass ever he was: that hee might be moved to pitte you, he is aling to suffer (as it were) one place to be left naked, and to suffshill, on which he may be wounded with your miseries, as so he might be your merciful High priess.

And whereas it may be objected, that this were a weakeneife: he Apostle affirmes that this is his power, and a perfection as strength (of love surely) in him, as the word Surdictor imports: that is, that makes him thus able and powerfull to take a miseries into his heart, though glorified, and so to be affected with them, as if he suffered with us, and so to relieve us out that principle, out of which he would relieve himselfe.

There are two things which this Text gives mee occasion to senotice of, and apart to handle.

First, (more generally) That Christs heart now in heaven, ingracionally affected unto finners as ever it was on earth.

and fecondly, (more particularly) the manner bow. Or

i. That he is touched with a feeling or sympathizeth with me, (as

2. The way how this comes to passe; even through his having in tempted in all things like unto me. In handling the first, I shall pethole Intrinsecall Demonstrations of it that remaine; and shadling the other, further open the Text. To come therefirst to those Intrinsecall Demonstrations of this Doctrine, with I engraft upon these words, and shoots naturally from tem, namely, That the heart of Jesus Christ now he is in heating is as graciously inclined to sinners, as ever it was on earth.

The first fort of Intrinsecall Demonstrations drawn from the wills. ence all the three Persons have for ever into the heart of the Hamane nature of Christ in heaven.

"He first fort of Demonstrations shall be fetcht from all the three Persons, and their severall influence they have into Christs heart in heaven, to encline it towards us.

The first shall be taken from God his Father, who hath thus advanced him; and it hath two parts: 1. That God hath given a perpetual command to Christ to love finners : 2. That

therefore his heart continues the same for ever.

For the first, God the Father bath given lefin Christ a fecial command to love finners; and hath withall implanted a mercifull gracious disposition in his beart toward; them. This I mention to argue it, because it is that which Christ alledgeth, John 6. 37. as the original ground of this disposition of his, not to cast our those that come to bim : For it is my Fathers will (fayes he in the following verses) that I should performe that which I came downe from heaven for, ver. 38. And this lyes now still upon him now he is in heaven, as much as ever: for his will alfo is flaves he, ver. 39, 40, that I should raise them up at the last day to us it must needs continue the same till then. And compare with this the 10. of John, from ver. 15. to 18. where having difcourfed before of his care and love to his fheep, to give his life for them, to know and owne them, and to bring them into the fold erc, he concludes at ver. 18. This commandement have I recived from my Father. It is his will, fayes the 6. of John, (and if a good fon knowes that a thing is his fathers minde and will, it is enough to move him to doe it; much more if it be his expresse command.) And in this 10. of John he further fayes, that it is the command which he had received from the Father. A command is a mans will peremptorily expressed to as there multbea breach, if it be not fulfilled: and fuch a command hath God given Christ concerning us. Out of both which places I observe three things to be the matter of this will and command of Gods: First, that Christ should die for his sheep; in respect to which command, he continued so to love them whilft here, as to lay

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paine, and is ascended into heaven. Therefore those other two inc, and is ascended into heaven. Therefore those other two inc commanded him, doe concerne him when he is in glory a strip, to receive all share come to him, which is the second; and ethird, to looke that he lose mone of those fir whom he dyed, attornise them up. And for these his Pathers command lyes as fully on him, now he is in Heaven, as for dying for them will he was on earth: [This command have I received from my labor, and this is his will.]

and together with this command, God did put into his heart where he commands he ever useth to doe) such an inflinct of mendent love towards them, as shall so strongly encline him a performe it, that he shall neede no more commands. He is put such a 2007 h, such an especial love into him, as he buth a into the hearts of parents towards their own children, more into all other mens children which they see besides, although medeautifull and more witty then their own. And both this muandement, and this inclination of love towards them, we're near once expressed Psal. 40. 8, where giving the reason why recame our Mediator, and facrificed himselfe, he not onely in stome to doe thy will O God; but also, Thy Law is in my but: In which speech, both these two are mentioned:

1. That command I mentioned is there expressed, for it is cal-

Ha Law.

And 2. it was a law wrought into faitable dispositions in his ber; and therefore said to bee a Law in his bear or bowels.

You may easily conceive what Law it was by the subject of it, 2000 is; which are still put for the most tender affections; this, 3.12. Bowels of mercie, kindnesse, &c.) It was no other to that Law of love; mercy and pity to poore sinners, which sid gave him in charge, as he was to be Mediator. It was tespeciall law which lay on him as he was the second Adam; withat which was given to the first Adam, Non concedendi, over although the Morall Law, not to eate the sorbidden fruit; such law was this he there speakes of: It was the law of his being Mediator and a sacrifice, (for of that he expressly speakes, 26.7.) over and besides the Morall Law, which was common to him with us. The word in the Original is, [In the mid-start of the sacrifice, to show it was deeply engraven: it had

its feat in the center, it fate neerest, and was most inward in his heart.

Yea, and as that speciall Law of not eating the forbidden fruit, was to Adam, Praceptum Symbolicum, (as Divines call it) given over and besides all the ten Commandemants, to be a tryall, a figne or fymbole of his obedience to all the reft; fach was this Law given unto Christ, the second Adam; so as that God would judge of all his other obedience unto himfelfe by this: Yea it was laid on him with that earnestnesse by God, and so commended by him, as that if ever Christ would have him to love him, he should be fure to love us. Thus in that place forecited, John 10. 17, 18. Christ comforts himselfe with this in his obedience, Therefore doth my Father love me :] It is fooken in relation unto his fulfilling this his command formerly mentioned. and so withall imports, as if God should love Christ the better for the love he should shew to us; it pleased him so well to see Christ love us. And so it is as if God when he gave Christ that Commandement, ver. 18. had faid, Some, as you would have my love continue towards you, let me fee your love towards me fhewne in being kinde to thefe I have given you, whom I have loved with the same love wherewith I have loved you; (as you have it, John 17.23.) As God would have us thew love unto him, by loving his children: fo he would have Christ also thew his love towards him by loving of us.

Now for the second Branch of this Demonstration, namely, that that love which Christ, when on earth, expressed to be in his heart, and which made him die for sinners upon this command of his Father, that it doth certainly continue in his heart still, now that he is in Heaven, and that as quick and as tender as ever it was on earth, even as when he was on the Crosse, and that because of his Fathers command. It is evidenced thus: For it being a Law written in the midst of his bowels by his Father, it becomes naturall to him, and so indelible, and (as other Morall Lawes of God written in the heart are) perpetuals. And as in us, when we shall be in heaven, though Faith shall faile, and Hope vanish yet Love shall continue, (as the Apostle speaks) so doth this love in Christs heart continue also, and suffers no decay; and is shewne as much now in receiving sinners and interceding for them, and being pitifull unto them, as then in dying

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he them. And this love to finners being fo commanded and refed upon him, (as was faid) that as he would have his Father brehim, he should love them; and so, being urged upon all int great love that is betweene him and his Father; this as it med needs worke and boile up a strong love in him unto sinners. blikewise the most constant and never-decaying love that could e: And this is argued from the analogic of that principle upwhich Christ urgeth us to love himselfe, John 15. 10. He weeth his Disciples to keep the Commandments he gave them. duleth this argument, [For fo shall you abide in my love ;] and with his owne instance, [even as I have kept my Fathers mmandments, and abide in his love.] Now therefore this bewthe great Commandment that God layeth on him, to love. addie for, and to continue to love, and receive finners that me to him, and raise them up at the latter day, certainly he entinues to keep it most exactly, as being one of the great resbetweene him and his Father, fo to continue in his love to in. Therefore fo long as he continues in his Fathers love, (and pwhe is in heaven, and at his right hand, he must needs conine in highest favour with him;) so long you may be fure he metinues to observe this. And thus that he should continue still plove us, both love to his Father, and love to himselfe obligeth in: we may therefore be fure of him that he both doth it, and all doe it for ever. O what a comfort is it, that as children are aruall pledges and tyes of love betweene man and wife, fo that reshould be made such betweeee God the Father and the some! And this demonstration is taken from the influence athe first Person of the Trinity; namely, from God the Fa-

Then (secondly) this his love is not a forced love, which he hives onely to be are towards us, because his Father hath commanded him to marry us; but it is his nature, his disposition: Which added to the former, affords a second demonstration of depoint in hand, and is drawne from God the Sonne. This supposition is free and naturall to him; he should not be Gods same essential to she matter his heavenly Father: unto whom it is usuall to shew mercy, but not so to punish, which is his strange torke, but mercie pleaseth him, he is the Father of mercie, he betsthem naturally. Now Christ is his owne Sonne, if our vide

(as by way of diftinction he is called) and his naturall Sonne; yea, his humane nature being united to the fecond Person, is thereby become the naturall Son of God , not adopted , as we are. And if he be his naturall Son in priviledges, then also his Fathers properties are naturall to him; more naturall then to pri who are but his adopted fons. And if we at the eleft of God (who are but the adopted fons) are exhorted to put on Bowels of mercie, kindneffe, humbleneffe of mind, meckneffe, &c. (as Col.2.12.) then much more must these dispositions needs be found in Christ the Naturall Son, and these, not put on by him, but be as naturall to him as his Son fhip is : God is love, (as John fayes) and Chrift is love covered over with flesh, yea, our flesh. And belides, it is certain, that as God hath falhioned the hearts of all men, and fo me of the Sonnes of men unto more mercie and pitie (naturally) then others, and then the holy Spirit comming on them to fanctifie their naturall dispositions, useth to work according to their tempers; even fo it is certaine, that he tempered the heart of Chrift, and made it of a fofter mold and temper then the tendernesse of all mens hearts put together into one (to foften it) would have beene of. When he was to affume an humane nature, he is brought in, faying, (Heb. 10.) A body haft then fitted me : That is, an humane nature, fitted as in other things, fo in the temper of it, for the God-head to worke and shew his perfections in best. And as he tooke an humane nature on purpose to be a mercifull High Prieft, as Heb. 2. 14. fo fuch an humane nature, and of so speciall a temper and frame as might be more mercifuli then all Men or Angels. His humane nature was made without hands; that is, was not of the ordinary make that other mens hearts are of : though for the matter the fame, yet not for the frame of his spirit. It was an heart bespoke for on purpose to be made a veffel, or rather fountain of mercie, wide and capable enough to be so extended, as to take in and give forth to us again, all Gods Manifestative mercies, that is, all the mercies God intended to manifest to his Elect : and therefore Christs heart had naturally in the temper of it, more pity then all men or Angels have, as through which the mercies of the great God were to be dispensed unto us; and this heart of his to be the instrument of them. And then, this man and the heart of this man fo framed, being united to God, and being made the

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And therefore continue in him now hee in heaven: For hough be laid down all infirmities of our nature, when he rose min ; yet no graces that were in him whill he was below ; they reinhim now as much as ever, and being his nature, (for nature me know is constant,) therefore still remains. You may observe, he when he was upon earth, minding to perswade sinners to bre good thoughts of him, as he used that argument of his fithers command given him; fo he also layes open his owne dipolition: Mat. 11. 28. Come to me you that are weary and har laden, for I am meek and lowly of heart. Men are apt whave contrary conceits of Christ, but he tells them his dispotion there, by preventing such hard thoughts of him, to allure tem unto him the more. We are apt to think, that he being fo bly, is therefore of a fevere and fowre disposition against sinners, minot able to beare them; no, fayes he, I am meeke, gentletife is my nature and temper; as it was of Mofes, who was (win other things, fo) in that grace his Type: he was not remeed on Miriam and Aaron, put interceded for them. So hes Christ; injuries and unkindnesses doe not so worke upon ness to make me irreconcileable, it is my nature to forgive; Im meeke. Yea, but (may we thinke) he being the Sonne of God, and Heire of Heaven, and especially being now filled with bory, and fitting at Gods right hand, he may now despise the liminesse of us here below; though not out of anger, yet out of that heighth of his greatnesse and distance that he is advanced mto, in that we are too meane for him to marry, or be familiar with: He furely hath higher thoughts, then to regard fuch poor low things as we are: And so though indeed we conceive him meke, and not prejudiced with injuries, yet he may be too thand lofty to condescend so far as to regard, or take to heart the condition of poor creatures. No, fayes Christ, I am lowly alh, willing to bestow my love and favour upon the poorest and meanest. And further all this is not a semblance of such an affable disposition, nor is it externally put on in the face and mward carriage onely (as in many great ones, that will feeme tentle and curteous) but there is all this in the neart: tishis temper, his disposition, his nature to be gracious; which Z 2

nature

nature he can never lay afide. And that his greatnesse when he comes to enjoy it in Heaven would not a whit alter his difpofition in him appears by this, that he at the very fame time when he uttered these words, tooke into consideration all his glory to come, and atters both that and his meeknesse with the same breath : So ver. 27. All things are delivered to me by my Father : and presently after for all this he sayes, Come unto me all you that are heavie laden, ___ [I am meeke and lowly ;] ver. 28, 29. Looke therefore what lovely, sweete, and delightfull thoughts you use to have of a deare friend, who is of an amiable nature. or of some eminently holy or meeke Saint, of whom you thinke with your selves, I could put my soule into such a mans hands, and can comprimife my falvation to him (as I have heard it fpoken of fome :) Or looke how we should have beene encouraged to have dealt with Mofes in matter of forgivenesse, (who was the meekest man on earth) or treated with Iofeph, by what we reade of his bowels towards his brethren: or what thoughts we have of the tender hearts of Paul, or Timothy unto the foules of men in begetting, and in nurturing and bringing them up to life (being affectionately defirous of you, we were willing (fayes Paul) to impart our own Soules to you, I Thef. 2. 8.) and this, naturally (as his word is, 2 Phil. 20.) even fuch and infinitely more raifed appreher fins should we have of that sweetnesse and candour that is in Jesus Christ, as being much more naturall to him.

And therefore the same Apostle doth make Christs bowels the patterne of his, Phil. 1. 8. God is my witnesse, how greatly I long after you in the bowels of Iesus Christ. This phrase [in the bowels of Christ] hath (according to Interpreters) two meanings, and both serve to illustrate that which I intend: First, [in the bowels of Christ] is taken cansally, as if he meant to shew that those bowels or compassions were insused into him from Chist, and so longed after them with such kind of bowels, as Christ had wrought in him: and if so, that Christ put such bowels into him, hath he not them in himselfe much more? Pand had reason to say, [In the bowels of Christ] for (in this sence) I am sure he (once) had scarce the heart and bowels of a man in him; namely, when he was out of Christ, how surious and Lionlike a spirit had he against the Saints, and what havock made he of them, being ready even to pull out their bowels? And how

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ame Paul by fuch tender bowels now towards them? who me him now fuch tender affections? Even Jesus Christ, it was ethat of a Lion made him a Lambe. If therefore in Paul hefe bowels were not naturall, (but the contrary rather were ururall to him) and yet they so abounded in him, and that unally, as himfelfe speakes; how much more must they needs bound in Christ, to whom they are native and in-bred? Or else kondly, [In] the bowels, is put for [Instar] Like the bowels, or the the bowels, according to the analogie of the Hebrew hrafe: And so then the meaning were this, Like as the bowels Tefus Christ do yerne after you, so do mine. [Bowels] are Metaphor to fignific tender and motherly affections and meries: so Luke 1. 78. [through the tender mercies; In the orignall it is [The bowels of mercie.] Thus Paul when he would enifie how tender his affections were, he instances in the Bowels of Jesus Christ, (he making Christ his patterne in this in all, (Be re followers of me, as I am of Christ.]) Now how defirous ms this great Apostle to beget men to Christ? he cared not what else hee loft, so he might winne some : he counted not his life here, nay not his falvation deare, but wift himselfe accursed for hi brethren, (who yet were the greatest enemies Christ then had on earth:) How glad was he when any foule came in? how forny when any fell off? falling into a new travaile (he knew not how better to expresse the anxietie of his spirit) for the Galatian; till Christ was formed in them: How comforted was he when he heard tidings of the constancie and encrease of any of their Faith ? I Thef. 3. 6, 7. and ver. 8. he fayes, for now we live, if you stand fast in the Lord. Reade all his Epistles, and take the theracter of his spirit this way; and when you have done, looke up to Christs humane nature in Heaven, and thinke with your selves, Such a man is Christ. Paul warbles out in all these frains of affections but the foundings of Christs Bowels in Heaven in a lower key: They are naturall to Christ, they all and infinite more are eminent in him. And this is the second De-montracion taken from his owne naturall disposition as Sonne of God.

A third demonstration shall be taken from the Third Person of the Trinity, the holy Ghost. If the same spirit that was upon him, and in him, when he was on earth, doth but still rest upon Z 3 him,

him, and in him, when he was on earth, doth but ftill reft upon him now he is Heaven, then these dispositions must needes fill entirely remaine in him.

This Demonstration is made up of two Propositions put together: 1. That the holy Ghost dwelling in him, concurs to make his heart thus graciously affected to sinners: And 2. that the same spirit dwels and continues in and upon him for ever in Heaven.

For the first, It was the Spirit who over shadowd his mother, and in the meane while knit that indiffoluble knot between our nature and the fecond Person, and that also knit his heartanto us : It was the Spirit who fanctified him in the wombe : It was the Spirit that rested on him above measure, and fitted him with a meek spirit for the works of his mediation; and indeed for this very grace fake of meeknesse did the Spirit come more especially upon him. Therefore when he was first foleranly insugurated into that office, at his Baptisme, (for then he visibly and professedly entred upon the execution of it) the hely Ghost descended upon him : and how? as a Dove ; so all the Fuangelists joyntly report it. But why in the shape of a Dove? All apparitions that God at any time made of himself, were not so much to shew what God is in himselfe, as how he is affected towards us, and declare what effects he works in us : fo here, this shape of a Dove resting upon him, was to shew those speciall gracious dispositions wherewith the holy Ghost fitted Jesus Christ to be a Mediator. A Dove (you know) is the most innecent and most meek creature, without gall, without tallons, having no fiercenesse in it, expressing nothing but love and friendship to its mate in all its carriages, and mourning over it in its diltreffes: and was therefore a fit embleme to expresse what a frame and temper of spirit the holy Ghost did upon this his descending on him, fill the heart of Christ with, and this without measure, that as fweetly as doves doe converse with doves, sympathising and mourning each over other, fo may we with Christ, for he thus fympathizeth with us. And though he had the Spirit before, yet now he was anointed with him (in respect of such effects as these, which appertained to the execution of his office) with a larger measure, and more eminently then before. Therefore the Evangelist Luke notes upon it, (Chap. 4. 1.) Tefin being full of the holy Ghoft, returned from Iordan. And Peter also puts the

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the glotte upon it, as appeares Att. 10. 37. for speaking there of the heptisme of John, he shows how after that his being baptized, to began to preach; and how God having avointed him with the his Ghost, (namely, at that baptisme of his) he went about doing god, &c. And that this was the principall thing signified by this descending of the holy Ghost as a Dove upon him, (even chiefly monet out his meekenesse, and sympathizing heart with sinners, mought in him by the holy Ghost) is evident by two places,

where Christ himselfe puts that very intendment on it.

The first presently after, in the first Sermon that he preached her that his having received the boly Ghoft, (in the fame 4. d Lake) where first it is noted our. I. that he returned from bein baptized, full of the Spirit, and fo was led to be tempted : then ver. 14. it is faid that hee returned from being tempted in in sower of that firit, and after this is explained by himselfe the milery of his having received the Spirit in the likenesse of a love, and this is the Subject matter of the first Text which he wened in his fielt Sermon, fingled out by him on purpose, by doice, not chance, out of Isaiab, which he readto them, (v.18.) The Spirit of the Lord is upon me, because he hath ansinted me to much the Golbell to the poore, (that is, in spirit, the afflicted in contience for finne) be hath fent me to heale the broken bearted to much deliverance to the captives, and recovering fight to the lind, to fet at liberty them that are bruifed, &c.] And when he id read fo much as concerned the expressing the compassionte disposition of his spirit unto sinners, (whose misery he sets bone by all forts of ontward evils) then he reads no further, bucloseth the Book, as incimating, that these were the maine firsts of that his receiving the Spirit. [The Spirit of the Lord is mame; because he hath anointed me to preach the Gospell to the That is, for this end, or for this very purpole bath he men me his Spirit, because I was defigned, or anointed to this work, and by that Spirit also bath he anointed, or qualified me with these gifts and dispositions suitable to that work.

Another place that makes the fruit and end of his receiving the Spirit then at his baptilme, to be these tender dispositions to suffuners, is that in Mar. 12. 18, 19, &cc. out of another thee of Isaiah. Behold my beloved, in whom my soule is well pleased. I will put my Spirit upon him, and he thall solve judgement to the

Gentiles.

Gentiles, coc. That feemes to be a terrible word, but be not afraid of it : for by [judgement] is meant even the Doctrine of free grace and of the Gospell, that changeth, and reforms men: As in like manner (according to the Hebrew phrase) in ver. 20. by indgement is meant the worke of Gods grace on mens hearts: When he fayes [He will fend forth judgement unto victory,] the worke of grace being the counterpane of the Doctrine of grace. And in preaching this Doctrine (which in it felfe is good tidings) the Prophet thews how he thould carrie it with a fpirit, answerable and fuitable thereunto, even full of all meeknesse, stilnesse, calmnesse, and modesty, which he expresseth by proverbiall freeches usuall in those times, to expresse so much by, THe Ball not Strive, nor crie, neither shall any man beare his voice in the Breets : that is, he shall deal with all stilnesse and meeknesse: without violence, or boilterousnesse. John had the voice of acreer, he was a man of a fevere spirit; but Christ came piping and dancing; all melodious sweetnesse was in his ministry and spirit. and in the course of his ministry he went so tenderly to worke. he was so heedfull to broken soules, and had such regard to their discouragements, that it is faid he would not break a bruifed reed : That is, he would fet his steps with such heed, as not to tread on a reed that was broken in the leafe; or he would walk fo lightly and foftly, that if it lay in his way, though he went over it, yet he would not have further bruifed it; nor quenched either by treading out the smoaking flax, (which is easily done) or with any rushing motion have raised so much wind as to blow out a weike of a candle, (as some translate it) smoaking in the socket : which the least stirring of the aire puffes out. All this is to expresse the tendernesse of his heart; and this, upon his receiving the Spirit, and especially from the time of his baptizing: for then (you know) those words were together therewith uttered, This is my beloved Son in Whom I am well pleased and they are the fame words also, which together with Gods giving him the Spirit, are joyned in that 40. of Esay, whence these words are taken. So that he was filled with the Spirit, to that end to raise up in him fuch fweet affections towards finners.

Now for the second part that goes to make up this Demonstration: It is as certaine, that the same Spirit that was upon Christ, and acted his spirit here below, doth Rill abide upon him

beaven. It must never be faid, The Spirit of the Lord is deaned from Him, who is the Sender and Bellower of the holy Choff upon us. And if the Spirit once comming upon his Mem. ber abides with them for ever, (as Christ promifeth, John 14.16.) den much more doth this Spirit abide upon Chrift the Head from whom we all (fince Chiff was in beaven) receive that wint, and by virtue of which Spirits dwelling in him, he conexisto dwell in us, Therefore of him it is faid, (Efar 11.2. The twit of the Lord (hall [reft] upon him. Yea, and in that florie of scholy Gholts descending upon him at his Baptisme, it is not new recorded, that He descended on him, but over and above en added, [And abode upon bim.] Yea further, to put the greairemphasis upon it, it is twice repeated : So John 1. 32, I fam Spirit (fayes the Evangelist) descending from beaven like a her, (and he adds this also as a further thing observed by him) andit abode upon him. And then againe. ver. 32. I know him m. (fayes he) but he that fent me, gave me this token to know in by, Upon whom then falt fee the Spirit descending, and rerising on him, the fame is be. And further, (as it is intimated tere) he rested on him to that end, that he might baptize us with thely Ghoft unto the end of the world: [The fame (faves he) ile that baptizeth with the boly Ghoft.] He at first descends as a Dore, and then abides as a Dove for ever upon him; and this Die it felfe came from heaven first: And therefore certainhow that Christ himselfe is gone to heaven, he abides and is mon him much more as a Dove Still there. Moreover, let readde this, that although the Spirit rested on him here withmeasure in comparison of us; yet it may be safely said that & Spirit in respect of his effects in gifts of grace and glory. comore abundantly on him in heaven, then he did on earth. min the fame fence that at his baptisme (as was faid) he rested whim in fuch respects more abundantly then he did before Raptisme, during the time of his private life : For as when he me to heaven be was enstalled King and Priest as it were am, in respect of a new execution: fo for the work to be done erven, he was anew anointed with this oyle of gladne fe above fillowes, (as Pfal, 45.7.) Which place is meant of him especiis he is in heaven, at Gods right band, in fuhreffe of joy, (as 616, ult. it is also spoken of him:) when also it is, that be goes

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forth in his majefty to conquer, (as der. 4. of that 45. Pfal.) As vet then, Meskneffe is not far off; but is made one of his de fictions in his heighth of glory: So it follows in the forecited verse, In thy majesty ride prosperously, because of Trush and Meeter meffe, de. Therefore Peter fayes, (Alls 2.36.) that That for le (in whom you (Jews) have crucified, (and who was rifen, and afcended) God bath made both Lord and Chrift : [Lord charie hath exalted him as King in heaven; and [Chrift] that is hath also anointed him: (and this Oyle is no other then the holy Ghoft) with whom (the fame Peter tells us) he was anointed at his Baptilme, Alls 10. 38. Yea, and because he then at once received the Spirit in the fulleft measure that for ever he wasto receive him; therefore it was that he flied him downe on his Apostles, and baptized them with him, (as in that a of the Alle we reade.) Now it is a certaine rule, that whatforver we receive from Christ, that he himselfe first receives in himselfe forms And fo one reason why this oile ran then so plentifully downe on the skirts of this our High-prieft, that is, on his members th Apoltles and Szints, (and fo continues to do unto thisday) is because our High priest and Head himselfe was then afresh anointed with it. Therefore ver. 32. of that 2. of the Alls. Pater giving an acount how it came to paffe that they were to filled with the boly Ghoft, fayes, that Christ baving received from the Father the promife of the holy Ghoft, had feed him forth an them; which receiving is not to be only understood of his bare and fin gle receiving the promise of the holy Ghost for us, by having power then given him to shed him downe upon them, as God had promised, (though this is a true meaning of it) but further that he had received him first as powred forth on himselfe, and fo fhed him forth on them : according to that rule, that wha ever God doth unto us by Chrift, he first doch it unto Christ; all promifes are made and fulfilled unto him first, and so more u in him; all that he beltows on us, he recieves in himfelfe. An this may be one reason why (as John 7. 39.) the Spirit was not yet given, because Jesus was not as yet glerified: Bur now he in heaven, he is said to have the seven spirits: so Rev. 14 (which book fets him out as he is fince he went to heaven.) N those seven spirits are the holy Ghost, for so it must needs meant, and not of any creature, as appeares by the 4. we.

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Chap, where grine and prince are withit from the forest thiries: elled in respect of the various effects of him both in Christ us though but one in person. And seven is a number of ftion, and is therefore there mentioned to fhew, that now wifthath the Spirit in the utmost measure that the humane nue is capable of. And as his knowledge (which is a fruit of Spirit) fince his Afcention is enlarged, (for before he knew when the day of Judgement should be, but now when he more this book of the Revelation, he did) fo are his bowels (I est of the humane nature) extended; all the mercies that had meanes to beltow being now actually to run through his ads, and his particular notice, and he to bellow them not on Liews only, but on Gentiles alfo, who were to be converted her he went to heaven. And fo he hath now an heart adequate a Godsown heart in the utmost extent of shewing mercie unmany whom God hath intended it unto.

And this is the third demonstration from the Spirits dwelling ahim; wherein you may help your faith, by an experiment of the boly Ghost his dwelling in your owne hearts, and there not may working in you meeknesse towards others, but pitty toucks your selves, to get your soules saved; and to that end, sing up in you incessant and supercable grounds before the strong of grace, for grace and mercy. Now the same Spirit welling in Christs heart in Heaven, that doth in yours here, and have working in his heart first for you, and then in yours by sumission from him; rest affored therefore, that that Spirit stup in him bowels of mercie infinitely larger towards you,

im you can have unto your felves.

S. 11.

Alecand fort of Demonstrations from severall engagements now lying upon Christ in heaven.

There are a fecond fort of Demonstrations which may be drawn from many other severall engagements continuing adding upon Christ now he is in heaven: which must needs ading his heart cowards us as much, year more then ever. As

1. The continuance of all those neere and intimate; Relations

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and allyances unto us of all forts; which no glory of his, can make any alteration in : and therefore not in his heart and love, nor a declining any respects and offices of love, which such relations doe call for at his hands. All relations that are naturall, fuch as betweene father and child, husband and wife, brother and brother, &c. looke what world they are made for, in that world they for ever hold, and can never be diffolved. Thefe fleshly relations indeed doe cease in that other world, because they were made onely for this world : as Rom. 7. 1. The wife is bound to her husband but fo long as he lives : But thefe relations of Christ unto us , were made in order to the world to come (as the Eniftle to the Hebrews calls it :) and therefore are in thir fell vigone and strength, and receive their compleaement therein. Wherefore it is, that Christ is faid to be the fame to day, yefterday, and for ever, Heb. 13.8. To illustrate this by the constant and indiffoluble tie of those relations of this world, whereto no difference of condition, whether of advancement or debalement can give any discharge. We see in fofeph when advanced, how as his relations continued, fo his affections remained the fame to his poore brethren, (who yet had injured him,) and also to his father. So Gen. 45. where in the fame fprech he mentioneth both his owne greatest dignities, and advancement, [God but made me a father to Pharaoh, and Lord of all his boufe, and a Role throng bont all the Land of Egypt :] (fo ver. 8.) and yet withall. he forgetteth not his relations, [I am fofoph your brother,] (ver. 4.) even the fame man still. And his affections appeared alfo to be the fame ; for he west over them, and could not refraine bin felfe, as you have it, v. 1, 2. And the like he expressent tohis father. ver. 9. Goe to my father, and fay, Thus faith thy for Tofeph, God hath made me Lord over all Egypt, (and yet thy fon Isleph ftill.)

Take another instance (wherein there was but the relation of being of the same countrey and allyance) in Effber, when advanced to be Queene of an hundred twenty and seven provinces, who when she was in the armes of the greatest Monarch on earth, and enjoyed highest favour with him, yet then she crip out, How can I endure to see the evill that shall come unto my people, or how can I endure to see the destruction of my kindred? So Chas. 6. She considered but her relation, and how doth it work in her years by a sympathic of blond? Now much more doth this hold.

and of husband and wife, for they are in a necret relation yes.

the wife have beene one that was poore and meane, fallen no ficknesse, &cc. and let the husband be as great and glorious selomon in all his royaltie; all man kind would cry thame on

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tha man, if he should not now owne his wife, and be a hufad in all love and respect to her still. But beyond all these lations, the relation of head and Members as it is most natufoit obligeth most: No me ever yet hated his owne flesh, faves the Apoltle) (though diseased and leprons) but loveib Scherifbeth is. And it is the law of Nature that if one member

behonoured all the members are to rejoyce with it, (1 Cor. 12.26.) ad if one member suffer all the reft are to suffer with it. Even fo is Chiff as (ver. 12.) And thefe relations are they that doe move Christ to continue his love unto us. Tefus knowing that he was to

enert out of this world, having loved his owne who were in the weld he loved them unto the end, John .13. 1. And the reason bereof is put upon his relation to them; they were his owne; ad his owne by vertue of all relations whatfoever, his owne

bethren, his owne Spoule, his owne flesh; and the very world il leve its owne, (as himfelfe fpeaks) much more will be himfelfe me his owne. He that provides not for his owne family, is worfe in an Infidel, (fayes the Apoltle,) Now though Christ be in

then, yet his people are his family still: they are retainers to in, though they be on earth; and this, as truly as those that and about his person now he is in his glory. So that speech midently declares, [of whom the whole family in heaven and

terh is named they all together make up but one and the fame faily to him as their Lord. Christ is both the founder, the fub. if, and the most perfect exemplar and patterns to us, of the relations that are found on earth. First he is the founder of all

relations, and affictions that accompanie them both in nature md grace. As therefore the Pfalmilt argues, fall be not fee who made the eye ? So doe I; Shall not he who purall these affections ato parents, and brothers, fuitable to their relations, shall not he

ave them much more in himselfe ? Though our Father Abraham king in heaven be ignorant of us, and Ifrael inchnowledge us not, m O Lord thou art our Father, and our Redeemer, &c. Ifai 26.16. the Prophet speaks it of Christ; as appears by ver. 1, and 2. and as prophesie of the Jews Call; and he speaks it of Christ, as

supposed

supposed in Heaven, for he adds, Loake downe from he behold from the habitation of thy bolimife and the glory. I but two things that should make him to neglect bolineffe, as they are finners, and his glory, as they are mes low creatures : Now he there mentions both, to thew, the withstanding either as they are sinners he rejects them not and as they are bale and meane he despiseth them not

2. He is the Subject of all relations, which no creature is If a man be a husband, yet not a father, or a brother; but Chait; all: No one relation being fufficient to expresse his love, where with he loveth and owneth us. And therefore he calls his Chard

both Sifter and Spouse, Cantie. 5. 1. and they all are but the copies of his. Thus in Epbela. 5. Q is made the pattern of the relation & love of husbands Has (fayes the Apostle) love your wives, as Christ laved his Chare ver. 2 5. Yea, ver. 31, 32, 33. the marriage of Adam, and very words he then speake of cleaving to a wife are made but types and shadows of Christs marriage to his Church. H I speak (sayes he) concerning Christ and the Church: and c a great myfery. First, a mystery, that is, this marriage of a was ordained hiddenly, to represent and fignific Christs my with his Church. And fecondly, it is a great mystery, bear the thing thereby fignified is in it selfe so great that this is a shadow of it. And therefore all those relations; and the Ctions of them, and the effects of those affections, which you and read to have been in men, are all, and were ordained to be (as all things elfe in this world are) but shadows of what is in Christ; who alone is the truth and substance of all similandes in nature, as well as the Ceremoniall types,

If therefore no advancement doth or ought to alter fuch telations in men, then not in Chrift. He is not asbamed to call we brethren; as Heb. 3. 11. And yet the Apostle had just be find of him, v. 9eWe fee fefu crowned with glory and bonour. Yes and as when one member fuffers, the reft are couched w fympathie, fo is it with Christ. Paul persecuted the \$ the members, and why perfecuteft then me? cries the Head heaven: the foot was trodden on, but the Head felt it, th crowned with glory and bonour. We are flesh of his flesh, and be

ACI his lot as

hair, Esbef. 5. 30. and therefore as Efther faid to fayes Chrift. icen I endure to fee the evil about befalls my people ? If a hand hath a wife that is meane, and he become a King, it rehis glory and not his shame to advance her ; yea, it were theme to neglect her: especially, if when the betrothment first made, the was then rich and glorious, and a Kings whiter, but fince that, false into poverty and milery. Now finits Spoule, though now the be false into fin and milery, yet hen the was first given to Christ by God the Father, (who all eternity made the match) the was lookt upon as all glofor in election, at first, both Christ and we were by God confidered in that glorie which he meanes to bring him and us unto at last; that being first in Gods intention which is last execution. For God at the beginning doth look at the end of sworks, and at what he meanes to make them. And fo, he ten primitively intending to make us thus glorious as we shall k, he brought and presented us to his Sonne in that glaffe of Decrees, under that face of glory wherewith at last he meant sendow us. He shewed us to him as apparelled with all those enels of grace and glory which we shall weare in heaven; he Athis then, even as he brought Eve unto Adam, whose maree was in all the type of this: fo that as this was the first Idea God tooke us up in, and that we appeared in before him, also wherein he presented us then to Christ, and (as it were) id, fuch a wife will I give thee. And as fuch did the second Perin marry us; and undertooke to bring us to that estate. And hat God ordained us thus to fall into some and miserie, was at to illustrate the story of Christs love, and thereby to render is our Lover and Husband the more glorious in his love to us, ind to make this primitive condition whereunto God meant igine to bring as, the more eminently illustrious. And thereforewe being marryed unto him, when we were thus glorious Gods first intention, although in his decrees about the execunon of this, or the bringing us to this glory, we fall into meanreleand miferie before we attaine to it, yet the marriage flill Ms; Christ took us to ruo the same fortune with us, and that reshould do the like with him. And hence it was, that we g faine into finne, and fo our flest become fraile and fabiell hinfrmities, that he therefore took part of the fame, as Heb. 2.13. And

And answerably on the other fide, he being now advanced to the glory ordained for him, he can never reft till he hath reflored us to that beauty wherein at first we were presented to him, and till he hath purged and cleanfed ses, that fo he may prefeit un to ha felfe a glorious Church, (as you have it, Eph.5.26,27.) even foch as in Gods first intention we were shewne to bim to become a having that native and originall beauty, and poseffing that estate wherein he looked upon us, when he first tooke liking to us, and married us. This is argued there from this very relation of his being our husband, ver. 25, 26. And therefore thous Christ be now in glory, yet let not that discourage you, for hee hath the heart of a husband towards you, being betrothed unte you for ever, in faithfulneffe, and in loving kindneffe, (as Hof. 2.) and the idea of that beauty is so imprinted on his heart, which from everlasting was ordained you, that he will never ceafe to fanctifie and to cleanse you, till he hath restored you to that bean-

ty which once he took fuch a liking of.

A second engagement. This love of his unto us is yet further encreased, by what he both did, and suffered for where on earth, before he went to Heaven. Having loved his own, fo fir as to dye for them, he will certainly love them unto the end, even to eternity. We shall finde in all forts of relations, both foirituall and naturall, that the having done much for any beloved of us, doth beget a further care and love towards them, And the like effect those eminent sufferings of Christ for us, have certainly produced in him; we may fee this in parents, for belides that naturall affection planted in mothers towards their children, (as they are theirs) the very pains, hard labour, and travail they were at in bringing them forth, encrealeth their affections towards them, and that in a greater degree then fathers beare. And therefore the eminency of affection is attributed unto that of the mother towards her child, and put upon this that it is the some of her wombe, Ifai. 49.15, And then, the performing of that office and worke of surling them themselves, (which yet it is done with much trouble and difquietment) doth (in experience) yet more endeare those their children unto them which they fo nurse, to an apparent difference of bowels and love, in comparison of that which the put forth to others of their owne children which they nurled not. .

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inc. And therefore in the same place of Esay, as the Mothers inclion to the same of her wombe, so to her suchling child, is sentioned, as being the highest instance of such love. And as this in paternall affection, so also in conjugall.— In such mutuall bees in the pursuing of which, there have any difficulties or undships been encountred; and the more those lovers have differed the one for the other, the more is the edge of their defies whetted, and their love encreased; and the party for shom they suffered, is thereby rendred the more deare unto them.

And as it is thus in thefe natural relations, fo also in spirity. ill; we may fee it in holy men, as in Mofes, who was a mediaper for the fewer, as Christ is for us; Moses therein being bur dinfts Type and shadow, and therefore I the rather instance whim. He under God had beene the deliverer of the peop'e of that out of Egypt, with the hazard of his own life, and had Withem in the wildernesse, and given them that good Law that their wisdome in the sight of all the Nations, and by his myers kept off Gods wrath from them. And who ever (of Althose Heroes we read of) did so much for any Nation, who at were continually murmuring at him, and had like once to are stoned him ? and yet, what he had done for them did so nightily engage his heart, and so immoveably point and fix it mo their good, that although God in his wrath against them. fered to make of him alone a greater and mightier Nation ten they were, yet Mofes refused that offer (the greatest that perany Sonne of Adam was tempted with,) and still went on mintercede for them, and among other used this very argument to God, even the confideration of what he had already lone for them (as with what great might and power, hee had hought them out of Egypt, &c.) thereby to move God to contime his goodnesse unto them, so Exed. 32.11. and elsewhere ; And this overcame God, as you may read in the 14. verse of the he named Chapter. Yea, fo fet was Mofes his heart upon tem, that hee not onely refused that former offer which God mide him, but he made an offer unto God of himfelfe, to facrifice is portion in life for their good : Rather (fayes he) blot me out of the book of life: So ver [.32.

And we may observe the like zealous love in holy Paul, to-

wards all those converts of his, whom in his Epistles hee wrore unto; towards whom, that which so much endeared his affections, was the paines, the cost, the travail, the care and the sufferings that he had had in bringing them unto Christ. Thus towards the Galatians, how solicitous was hee? how afraid to lose his labour on them? I am afraid of you, left I have bestowed upon you labour in vain: so hee expresses himselfe, Galat. 4.11. and vers. 19, hee utters himselfe yet more deepely; My stille children (sayes he) of whom I againe travaile in birth, until Christ be formed in you. He professes himselfe content to be intravail againe for them, rather then lose that, about which he had been in travail for them once before.

Now from both these examples (whereof the one was Christs Type, and the other the very copy and patern of Christs heart) we may raise up our hearts to the perswasion of that love and affection which must needs be in the heart of Christ. From that

which he hath done and fuffered for us.

First. For Mofes, did Mofes ever doe that for that people, which Christ hath done and suffered for you? Hee acknowledged that he had not borne that people in his wombe , but Christ bare is all. and we were the travaile of his Soule, and for us he endured the birth hows of death (as Peter calls them, Alts 2.24.) And then for Paul, was Paul crucified for you? (Tayes Paul likewife of himselse) but Christ was, and hee speakes it the more to enhaunce the love of Christ. Or if Paul had beene crucified, would or could it have profited us? No : If therefore Paul was contented to have been in travaile againe for the Galaisans, when he feared their falling away; then how doth Christs heart worke much more towards finners ? he having put in fo infinite a flock of fufferings for us a ready, which he is loath to lofe; and bath fo much love to us befides, that if we could suppose, that otherwife we could not be faved, he could be content to be in travalle againe, and to fuffer for us afresh : But he needed to do this but once (as the Apostle to the Hebrewes speaks :) To perfect was his Priesthood. Be assured then, that his love was not spent or worne out at his death, but encreased by it. His love it was that caused him to die, and to lay downe his life for his fbeepe; and greater love then this, bath no man, (faid himselfe before he did it.) But now having dyed, this must needs cause him from his soule to eleave the more unto them.

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A cause, or a person that a man hath suffered much for, aceding to the proportion of his fufferings, is ones love and zeal ereunto : for these doe lay a strong engagement upon a man : quie otherwise hee loseth the thanks and the honour of all is already done and past by him. Have you suffered to me things in vaine ? Tayes the Apolite to the Galatians, Chap. 2.4. ere hee makes a motive and an incitement of it, that feeing ey had endured to much for Christ, and the profession of him. her would not now lose all for want of doing a little more. and doth not the same disposition remaine in Christ? especially fring the hard work is over and dispatcht which he was to doe a Earth; and that which now remaines for him to doe in Heaven, is far more sweet and full of glory, and as the reaping my, of what he had here fowhe in sewes. If his love was fo grat, as to hold out the enduring fo much; then now when that funt is over, and his love is become a tryed love, will it not ontinue? If when tryed in advertity, (and that is the fureft and frongelt love) and in the greatest advertity that ever was ; if it hen held, will it not still doe fo in his prosperity much more? Did his heart flick to us, and by us in the greatest rempeation at ever was; and will his glorious and prosperous estate take it f, or abate his love unto us? Certainly no : [lefur the fame to in, yesterday, and for ever.] Heb. 13. 8. When he was in the milt of his paines, one for whom hee was then a foffering, faid nto him , Lord remember me when thou commest into the Kingme ; and could Christ mind him then ? (as you know he did, tling him, This day Shalt thou be with me in Paradise) then surewhen Christ came to Paradise, he would doe it much more : nd remember him too, by the furell token that ever was, and hich he can never forget, namely, the paines which hee was hen enduring for him. He remembers both them and us fill, (as e Prophet speakes of God.) And if he would have us remember wheath till hee comes, fo to cause our hearts to love him; then mainly himselfe doth it in Heaven much more: No question the remembers us, as hee promised to doe that good thiefe, owner is in his Kingdome. And so much for this second Eagement.

A 3. Engagement is the engagement of an Office, which still supon him, and requires of him all merestimeste and graci-

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ousnesse towards sinners that doe come unto him. And therefore whilst hee continues in that place, and invested with that office, (as hee for ever doth) his heart must needs continue sull of tendernesse and bowels. Now that office is the office of his Priesshood; which this Text mentions, as the soundation of our encouragement to come boldly to the Throne of grace, for grace and mercy, — seeing we have a great High [Priess] entredisto the Heavens.

Two things I am to shew, to make up this Demonstration: First , that this office of High-Priesthood is an office creeked

wholly for the shewing of grace and mercy.

And fecondly, that this office doth therefore lay upon Christ a duty to be in all his dispensations full of grace and mercy; and therefore his heart remaines most certainly suited and framed

thereunto.

For the first. The office of High-Priesthood is altogether an office of grace : And I may call it the Pardon-office, fet up and erected by God in Heaven; and Christ, he is appointed the Lord and Mafter of it. And as his Kingly office is an office of power and dominion, and his Propheticall office an office of knowledge and wildome ; to his Prieftly office is an office of grace and mercy. The High-Priefts office did properly deale in nothing elfe. If there had not been a Mercy-feat in the Holy of Holles, the High-Priest had not at all been appointed to have gone into it. It was Mercy, and Reconciliation, and Atonement for finners: that he was to treat about, and fo to officiate for at the Mercyfeat : He had had otherwise no worke, nor any thing to doe when he should come into the most holy place. Now this was but a typicall allusion unto this office of Christs in Heaven. And therefore the Apostle (in the Text) when he speaks of this our High Priests being entred into Heaven, tee makes mention of a Throne of Grace, and this in answer to that in the Type both of the High Priest of old, and of the Mercy frate in the Holy of Holies. And further to confirme this, the Apolle goes on to open that very Type, and to apply it unto Christ, unto this very purpose which we have now in hand : And this in the very next words to my Text, Chap.5.1,2,3. verses; in which he gives a ful description of an High-Prieft , and all the properties and requi fites that were to be in him, together with the eminent an principa

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principall end that that office was ordained for. Now the great al effentiall qualifications theer specified, that were to be in a fligh Priest, are Mercie and Grace, and the ends for which he is here said to be ordained, are works of Mercie and Grace. And estimate the words in their single standing doe hold forth to this purpose; observe that they come in to back and confirme that exhortation in the Text, wherein he had set forth Christ as an High Priest touched with the seeling of informaties; and that therefore we should come with boldnesses for grace and mercy: for many High-Priest (sayes he) taken from among men is ordained for men in things pertaining to God: that he may offer both gifts and sarrisses for some. One who can have compassion, &c. So that these words are a confirmation of what he had before said, and to set out Christ the substance, in his grace and mercifulnesse, and to set out Christ the substance, in his grace and all this for the comfort of Beleevers.

Now 1. for the ends for which those High priests were appointed, they speak all nothing but grace and mercy unto siners; it is said, he was one ordained [for men.] to offer both gifts and sarrifices for sins. There is both the sinis enjus, the end for which he was ordained.

1. For whom, He was ordained for men, that is, for mens caple nd for their good: Had it not been for the falvation of men. God had never made Christ a Priest. So that he is wholly to employ all his interest and power for them, for whose cause he was ordained a Prieft, and that in all things that are betweene God and them. He is to transact Ta Tees Tor Geor, all things that me to be done by us towards God, or for us with God, he is to the up all our quarrels with God, and to mediate a reconcilation between us and him : He is to procure us all favour from God, and to doe all that which God would have done for our alvation. And that he might doe this willingly, kindly, and naurally for us, as every High Priest was taken from among men; bwas Christ, that he might be a Priest of our owne kinde, and be more kind unto us, then the nature of an Angel could hve been. And how much this conduceth to his being a mercifull High-Prieft, I shall shew anon.

2. The end for which every High-Priest was ordained, shews this He was to offer gifts and facrifices for finnes: Sacrifices for fine,

to pacifie Gods wrath against sinne, and gifts to procure his favour. You know the Apostle in the foregoing words had mentioned Grace and Mercis, and encouraged us to come with bold-nesse unto this High-Priest for both; and answerably, to encourage us the more, he sayes the High-Priest by his office was to offer for both; gifts for to procure all grace, and facrifiees to procure all mercis for us, in respect of our sins. Thus you see the ends which he is ordained for, are all matter of grace and mercie, and so of encouragement unto men for the obtaining of both, were. I.

3. The qualification that was required in a High Prieft, was that he should be one that could have compassion, &c. and this is fer forth, ver. 2. He that was High Prieft, was not chosen into that office for his deep wildome, great power, or exact holinesses but for the mercie and compassion that was in him. That is it which is here made the speciall (and therefore the onely mentioned) property in an High-Prieft, as fach; and the specificall and effentiall qualification that was inwardly and internally to confitute him, and fit him for that office: as Gods appointment did outwardly and externally, as ver. 4. hath it. And the word TA voude G. That can or is able imports an inward faculty a fpire a disposition, a heart that knowes how to be compessionate. And it is the fame word that the Apostle had before used to expesse Christs heart by, even in the words of the Text, Aurabian course Sigal that is, [Who can be toucht with the feeling of our in ties.] And he had also used it of him afore that; in the point of mercy, Chap. 2. 18. [Suraras, &c.] [be is able] to fuccour, &c. which is not meant, of any externall power, (which we usually call Ability) but of an internall touch in his will : He hath an heart able to forgive, and to afford belp.

Now therefore if this be so essential a property to an Highpriest as such; then it is in Christ most eminently. And as Christ had not beene sit to have beene Gods King, if he had not had all power and strength in him, which is essentiall to consitute him a King; so nor to have beene Gods High priest, if he had not had such an beart for mercisalnesse; yea, and no longer to have beene a Priest, then he should continue to have such a heart. Even as that which internally qualifies a Minister for the ministery is his gifts, which is he loseth, he is no longer to be in te

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har office: Or, as reason makes a man a mon; which if he loseth he comes a beaft: Thus no longer should Christ continue to be Prieft, then he hath an heart that can have compassion, fas this frond verse hath it.) And the word which we translate to have manafflon is exceeding emphaticall, and the force of it obserable; it is in the Originall [usrewaser.] and fignifies [to Seve compassion according to every ones measure and proportion. He had faid of Christ in the words of my text, that he was tought with the feeling of our infirmities, or that, he had a suffering with me wall our evills : and this word affer here used imports a fuffering: but then, fome greatly diffressed soules might question thus : Though he pities me, and is affected, yet my milery and finnes being great, will he take them in to the full, lay them to feart, to pity me according to the greatnesse of them ? To meet with this thought therefore, and to prevent even this objection hour Christs pity, the Apolite fets him out by what was the her of the High-Priest who was his shadow; that he is one that can have compassion according to the measure of every ones Afreste; and one that confiders every circumstance in it, and will accordingly afford his pity and help, and if it be great, he ath's great fellow-feeling of it, for he is a great High Prieft : Thy mifery can never exceede his mercy. The word here used tomes from [uiregy a meafure, and [rader] to fuffer. And that it is the Apolities scope to hold this forth in this word, is mident by what followes, for he on purpole makes mention of hole leverall degrees, proportions, and ranks of finners under he old Law, who were capable of mercy and compassion, who in have compassion (sayes he) on the [ignorant] and on them that ne out of the way. In the old Law you may read of feverall degrees and kinds of linners, for which God appointed or seafured out differing and proportionable facrifices, Levis. 4. ver. 2. and 5. and another for finnes against knowledge, or fuch 8 were wittingly committed, Chap. 16. ver. 2,3. compared with ver. 6. Now when any finner came to the High prieft to make atonement for him, the Priest was wisely to consider the kind and the proportion of his sinne; as whether it were issue of meere ignorance, or whether it were against knowledge, and accordingly he was to proportion a facrifice, and to mediate for him: And so he did merenora ser, pity him according

to measure, or according to reason or discretion, (as in the margent it is varied.) And therefore the Apostle here metions both the ignorant, (that is, those that sinne out of meere ignorance) and them that are gone out of the way, namely, by wilfull and witting iniquity. And so by this propety that was to be in the Hg's Priest, doth he here set forth Christ. As the measure of any mans need and distresse is from sin and misery, accordingly is he affected towards him. And as we have sinnes of severall fizes; accordingly hath he mercies, and puts forth a mediation proportionable; whether they be ignorances, or sins of daily incursion, or else sinnes more grosse and presumptuous. And therefore let neither of them discourage any from comming unto Christ for grace and mercy.

So that (for the closure of this) here is both the qualification disposing him for this office, mercifull compassionateness; and here are the ends of this office, even to deale mercifully with all forts of sinners according to the proportion and measure of their sinners and miseries. From each of which doe arise these Corollaries, which make up the Demostration in hand, as the conclusion: 1. That he is no longer fit for this place, then he continues to be of a gracious disposition, and one that can have compassion. 2. That he can no longer be faithfull in the distance of this office, (according to the ends for which it was appointed) then he shews all grace and mercy unto them that come

unto his throne of grace for it.

And that is the second thing which I at first propounded; that this office did lay a duty upon him to have compassion: And it necessarily follows from the former. And answerably to confirme this, we have both these two brought to our hands in one place together, (and which is a parallel place to this last interpreted) it is Heb. 2. 17. [That he might be a mercifull and faithfull High-Priest, &c.] He is at once here said to be both mercifull and faithfull: And both are attributed to him, in respect of this High-Priests office, [faithfull [High-Priest:] and that, as it is to be executed in heaven, after the dayes of his siesh ended. For the Apostle giving the reason of it, and shewing what it is that sits him to be such an High-Priest, addes, ver. 28. [In that himselfe [hath] suffered:] so that it relates to the time after his sufferings ended. Now in that he is said to be [merci-

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ind to be [faithfull,] that respects his execution of it; he is his his lend in the discharge of the duty which that place layes on him him.

Sothen, this goes further then the former, for it thews, that nexercife mercy, is the duty of his place, and that, if he will be lathfull, he must be mercifull. For faithfullnesse in any office, sports an exact performance of fomthing appointed by him. the defignes one to that office, and that as a duty : and that his is a true description of faithfullnesse, and also that this faithabelle to described is in Christ, we have at once implyed, in int which immediately follows in the beginning of the 3. Chap. 1.2. Who was (fayes the Apoltle, going on to speak of Christ) faithfull to him that appointed him, as Moles also was faithfull in a his house: we ave the same thing as expresh spoken in that bre quoted place, Heb. 5. (in the next words to those we even now opened.) ver. 3. And by reason hereof [be ought] to offer for be fpeaks it of Christs Type, the High-Priest, (as the imer also he had done) But thereby to shew that it is Christs ity also to mediate for all that come to him, He ought to doe it. Now then to enforce this confideration, for the help of our ith herein; If this office doth by Gods appointment thus had him to it, and if it be the duty of his place, then certainly kwill performe it most exactly, for else he doth not doe his try. And our comfort may be, that his faithfullnesse lies in being nacifull: therfore(you fee)they are both here joyned together. bery one is to doe the proper dury of his place, and exactly blee to that. And therefore the Apolile, Rom. 12. exhorting whe discharge of the duties of each office in the Church, ver. 7. tayes, Let him that hath a Ministry, committed to him, wait on www.ifry; and (among others) if his place of ministration kto few mercy, (as ver. 3.) (which was an office in the Church. pon which lyed the care of the poore and fick) he is to doe it hib cheerfullneffe. And fo fayes Christ of himfelfe, Efay 61. 1, 2, The Spirit of the Lord is upon me, to bind up the broken bearted, to on the prison doores to them that are bound, (to visit and relieve em) and to preach good tidings to the meeke. Such kinde of bules are they that he hath the charge of. He is the great Shepbeard

they are his sheep, his charge, his Diocese, as Execus hath it, Chap. 34. 16. And to tend such as these, he looks for ever upon it as his duty, as his own expression upon the like occasion imported, in John 10. 16. Other sheep I have, (sayes Christ) them I must bring, eve. Observe how he puts a [us si] an [1 must] upon it; looking at it as his duty, strictly laid upon him by his place of being a shepheard. And the proper duty of his place being to shew mercy, he doth it with chemfulnesse, (as the Apostle speaks:) For Mercie makes one doe what they doe, with cheerfulnesse. And Christ, as he is the Bishop, so the cure weeks of the circumcission, so of the americumcission also: so he is called, Rum. 15.8. And these offices of High Priess, shepheard, Bishop, etc. he hath still in heaven, for he continues a Priess for over, Heb. 7, 14.

Now therefore to conclude this Head : elever feare that Christs great advancement in heaven, should any whit after his disposition; for this his very advancement engageth him the more. For although he be entred into the beavens; yet confider withall that it is here added, [to be an High-Priest] there; and fo long, feare not: for his place it felfe will call for mercie from him unto them that treat with him about it. And although in the heavens he be advanced for above all principalites and po-Wers, yet still his High-Priesthood goes with him, and accompanies him : For such an High Priest became m, at was higher then the beavens, Heb. 7. 26. And further, though he fits at Gods right hand, and on his Fathers Throne, yet that Throne it is a Throne of grace, (as the Text hath-it) upon which he fits. And as the Mercie-feat in the Type was the farthest and highiest thing in the Holy of Holies; fo the Throne of grace (which's an infinite encouragement unto us) is the highest fear in heaven. So that if Christ will have, and keep the greatest place in heaven, the highest preferment that heaven it felfe can bestow upon him, engageth him unto grace and mercy. The highelf honour there hath this Attribute of Grace annexed to it in its very title, A Throne of grace : And as Solomon fayes, A Kings Throne is eftablifbed by righteonfire ffe, it continues firme by it; to is Chris Throne by Grace. Grace was both the first founder of his Throne, or his raifer to it, and also it is the elablisher of it.

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First, it is the founder of it; For the reason why God did set alm up in that place, was, because he had more grace and mercy phisheart, then all the creatures had; or could be capable of. All Favourites are usually raised for something that is eminent in them, either beauty, pleasantnesse of wit; State policy, or the like. Now if you aske what moved God to advance Christ to this high Throne, it was his grace: So Pfal.45.3. [Grace] is poured into thy lips, (and so dwels much more in his heart) [Therefore] God hath blessed thee: (so it follows:) namely, the all those glories in Heaven (which are Gods blessings to his Sonne.)

And then secondly, Grace is the upholder of his Throne: so well, 40 of the aforesaid Psal.45. In thy majesty—prosper thou; a well because of meeknesse, as of righteonsinesse, and also because of Truth; that is, the word of truth, the Gospell of our salvation, (as Paul exegetically expoundeth it, Ephes. 1.13.) These we the pillars and supporters of his throne and majesty: And there are smo of them, you see, that are of grace, (meeknesse, and the Gospel of our salvation) unto one of instice, or righteonsise; and yet that one is for us too. And these establish Christs shrone: So it followes, vers. 6. Thy Throne, O God, is for ever and my: And you know who applies this unto Christ, Heb. 1.8. share not then, when as meeknesse supports his Majesty, and grace in throne; and when as he holds his place by shewing these. And his much from that office that is laid upon Christ as he is a limit.

A fourth engagement, which added to the former, may nightily helpe our faith in this, is, his owne interest; both in that surfalvation is the purchase of his bloud; and also that his own in, comfort, happinesse, and glory are encreased and enlarged whis shewing grace and mercy, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that, besides the obligation of an office undertaken by im for us, there is the addition of a mighty interest of his own, mincident therewith, to fix his heart unto faithfulnesse for us, in althat doth concerne us. We see that Advocates and Atturays who plead for others, although that they have no share in the estate for which they plead, no title to, or interest therein; it when they have undertaken a Clients cause, (if honess) how

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diligent will they be to promote and carry it for that their Client, simply because it is their office, and the duty of their place: and yet they have but a very small Fee given them, in comparison of that estate which oft times they follow fate about ? How much more would their diligence be whetted, if the Lands and Estates they sue for, were their own, or a purchase of theirs for their wives joynture, or childrens portions? Now fuch is the pardoning of our fins, the falvation of our foules, and the conforming of our hearts unto Christ; these are the purchase of Christs blood, and whilst he is exercised in promoving these. doth good to his own child and Spoule, &c. which is in effect a doing good unto himselfe. Yea, to doe these, bringeth in to himselfe more comfort and glory, then it procures to them, And therefore the Apostle in the beginning of the following Chapter. (namely, Heb. 2.) fayes, that Christ is engaged to faithfulnesse in the execution of his office, not as a meere fervant onely, who is betrufted by his Mafter, but as an owner, who hath an interest of possession in the things committed to his care, and a revenue from these: So vers. 5. Moses verily (fayes he) was faithfull as a servant in Gods bonse ; but Christ as a Son over his some bonse. (that is, as an Heire of all) Whose house (or family) we Wee, (layes the Apoltle, Juer [. 6. If a Phylician for his fee will be faithfull, although he be a stranger; much more will he be fo if he be Father to the Patient, (fo as his own life and comfort are bound up in that of the childs) or when much of his effate and commings in are from the life of the party unto whom hee ministers phylick: In fuch a case they shall be fure to want for no care and cost, and to lack no Cordials that will comfort them, no means that will cure them, and keepe them healthfull, and no fit diet that may nourish and strengthen them. As the care of that Prince of the Eunuchs, in the first of Daniel, was, to have those children committed to his charge, to eate and drinke of the bell, because that on their looks and good liking his place depended: Now so God hath ordered it, even for an everlasting obligation. of Christs heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of his happinesse in Heaven, and of his inheritance there.

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nture of Christ in Heaven hath a double capacity of glory, hapfinesse, and delight; One in that neere sellowship and comminion with his Father, and the other Persons, through his perfinall union with the Godhead. Which joy of his in this fellowship, Christ himselfe speaks of, Psal. 16. vers. ult. as to be
eijoyed by him, In thy presence is [fulnesse of joy,] and at thy
sight hand are pleasures for evermore. And this is a constant and
setted sulnesse of pleasure; such as admits not any addition or
limination, but is alwayes one and the same, and absolute and
mire in it selfe; and of it selfe alone sufficient for the Son of
God, and Heyre of all things to live upon, though hee should
have had no other commings in of joy and delight from any
measure. And this is his naturall inheritance.

But God hath bestowed upon him another capacity of glory. md a revenue of pleasure to come in another way ; and (anwerably) another fulne ffe, namely, from his Church and Spoufe, which is his body. Thus Epbef. 1. when the Apostle had spoke he highest things of Christs personall advancement in Heaven hat could be uttered, as of his fitting down at Gods right hand far dove all principalities and powers, &c. verf. 20,21. yet verf. 22. le addes this unto ali, And gave him to be an Head to the Church, which is his Body, the [fulneffe] of him who filleth all in all. So hat although he of himfelfe personally be so full, (the fulnesse of the God-head dwelling in him) that hee overflowes to the filling all things; yet he is pleased to account (and it is so in the rality) his Church, and the falvation of it, to be another fulrefleunto him, super-added unto the former. As Sonne of God kis compleat, and that of himselfe; but as an Head, he yet hath. mother additionall fulnesse of joy from the good and happinesse of his members. And as all pleasure is the companion, and the refult of action; fo this arifeth unto him, from his exercifing afts of grace; and from his continuall doing good unto, and for those his members ; or (as the Apolle expressent it) from his filling them with all mercy, grace, comfort, and felicity; Himfelfe becoming yet more full, by filling them and this is his meritance also, as that other was. So as a double inheritance Christ hath to live upon ; One personall; and due unto him, (as he is the Son of God) the first moment of his Incarnation, ere he had wrought any one piece of worke towards our falvation :

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Another acquired, purchased, and merited by his having performed that great service and obedience: and certainly, besides the glory of his person, there is the glory of his office, of Mediatorship, and of Headship to his Church: And though he is never so full of himselfe, yet hee despiseth not this part of his revenue that comes in from below. Thus much for ex-

p'ication.

Now secondly, for the confirmation and making up the demonstration in hand. This superadded glory and happiness of Christ is enlarged and encreased), still as his members come to have the purchase of his death more and more laid forth upon them : So as when their fins are pardoned, their hearts more fanctified . and their spirits comforted, then comes He to fee the the fruit of his labour, and is comforted thereby, for he is the more glorified by it : yea he is much more pleased and rejoyced in this, then themselves can be. And this must needs keepe up in his heart his care and love unto his children here below, to water and refresh them every moment, (as Ifaiah speaks, Chap. 37.3.) For in thus putting forth acts of grace and favour, and in doing good unto them, hee doth but good unto himfelfe; which is the furest eng gement in the world. And therefore the Apostle exhorts men to love their wives, upon this ground, that in fo doing, they love themselves : (Ephel. 5.28. So onght men to love their wives, as their own bodies : He that loveth his mife loveth bimselfe :) so strict and necre is that relation. Now the same doth hold true of Christ in his loving his Church. And therefore in the same place, the love of Christ unto his Church is held forth as the patterne and examplar of ours, fo ver.25. [Even as Christ also loved the Church, I And so it may well be argued thence by comparing the one speech with the other, that Christ in loving his Church, doth but love himselfe; and then the more love and grace hee shews unto the Members of that his Body, the more hee fnews love unto himfelfe. And accordingly it is further added there, verf. 27. that he daily wasbeth and classifith his Church, (that is, both from the guilt and power of finne.) that he might present it to [himselfe] a glorious Church, not have foot or wrinkle, orc. Observe, it is to [himselfe. 7 So that all that he doth for his members is for himselfe, as truly, yea more fully then for them; and his share of glory out of theirs is great ter

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when theirs, by how much the glory of the cause is greater tenther of the effect. And thus indeed the Scripture Speaks of eres, while it calls the Saints the glary of Christ : So 2 Cor. 8. And Christ, in John 17.13. and verf. 22, 23, fayes, that he elerified in them. And Pfal. 45. where Christ is let forth as folimen in all his royalty and majefty; yet verf. I I. he is faid musty to defire or delight in the beauty of his Queene : that is, the races of the Saints; and that not with an ordinary delight, but elerently defires ; his defire is encreased as her beauty is : For that is there brought in as a motive unto her to be more holy and conformed unto him, to encline her eare, and forfake her Fathe bonfe, v. 10. [So] fall the King greatly define thy beauty. Christ hath a beauty that pleaseth him, as well as we have though fanother kinde; and therefore ceafeth not till hee hath got out every for and wrinkle out of his Spoules face, (as we heard the Apolile speake even now.) fo to prefent her glorious unto himselfe; that is, delightfull and pleasing in his eye. And suitably unco his (to confirme us yet more in it,) Christ in that Sermon which was his solemne fare-well before his going to Heaven, assures his Disciples that his heart would be so farre from being weaned from them, that his joy would still be in them, to fee them profper and bring fosth fruit; so fohr 15. 9,10,11. where his scope is maffure them of the continuance of his love unto them when he hould be gone; fo verf. 9.10. As my Father bath loved me, fo heve I loved you. Continue in my love, &c. As if he had faid, Feare not you my love, nor the continuance of it in my absence; but boke you to doe your duty, &c. And to give them assurance of this, he further tels them, that even when hee is in Heaven, in the greatest sfulnesse of pleasure at Gods right hand, yet even then his joy will be in them, and in their well doing ; fo verf. II. Thefe things have I foken unto you that my joy may remaine in me, and that your joy may be full. He speakes just like a Father that is taking his leave of his children, and comforting them at his departure, and giving them good counsell, to take good courses when ho is gone from them, to keepe his Commandements, and to love one another, fo verf. 10. & 12. and backs it with this motive, to thall my joy remaine in you, (it is as Pathers ule to speake) and it will be for your good too, your joy will be also ful. To open which words a little, the word [remaine] used

concerning their abiding in his love, and his joy abiding in them, is used in reference to the continuing of both these towards them in Heaven. And when Christ fayes, That my joy may remain in you, it is as if he had faid, that I may even in Heaven have canfe to rejoyce in you, when I shall heare and know of you, that you agree and are loving each to other, and keepe my Commande. ments. The joy which hee there calls His joy, [My] in, is not to be understood Objective, of Their joy in Him, as the object of it : but Subjective, of the joy that should be in himselfe. and which he should have in them. So Angustine long fince interpreted it. Quodnam (fayes hee) eft illud gaudium (briffi [in nobis] nisi quod ille dignatur gandere [de nobis ?] What is Christs joy in m, but that which hee vouchfafeth to have of and for me? And it is evident by this, that otherwise if it were their joy which hee meant in that first sentence, then that other that follows, [And your joy fall be full] were a Tautology. Hee speakes therefore of his joy and theirs, as of two distinct things: and both together were the greatest motives that could be given to encourage and quicken his Disciples in obedience. Now take an estimate of Christs heart herein, from those two holy Apostles Paul and John, who were smaller resemblances of this in Christ. What (next to immediate communion with Christ himselfe) was the greatest joy they had to live upon inthis world, but onely the fruit of their Ministery appearing in the graces both of the lives and hearts of fuch as they had begotten unto Christ ? See how Paul utters himselfe, 1 Thef. 2.19. What is our hope, (fayes he) or joy, or crowne of rejoycing? Tre are our glory and our joy, verf. 20. And in the 3. Epift. of I o H N, verf. 3. John fayes the like, that he greatly rejoyced of that good tellimony he had heard of Gains : For (fayes he) I have no greater joy then to heare that my children walke in the truth, vers. 4. Now what were Paul and John but instruments by whom they believed and were begotten? and not on whom : Neither of these were crucified for them; nor were thefe children of theirs the travaile of their fonles: How much more then unto Chrift, (whole interest in us and our wel-fare is so infinitely much greater) mult his members be his joy and his crown? And to fee them to come in to him for grace and mercy, and to walke in truth, rejoyceth him much more; for he thereby fees of the travaile of his foule

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and so is farified. Certainly what Solomon sayes of Parents, see, 10.1. that a wife fon makes he glad father, e.e. is much gote true of Christ. Holinesse, and fruitfulnesse, and comforthenesse in our spirits while we are here below, doe make glad the heart of Christ, our everlasting Father. Himselfe hath said it, seeded you believe him, and carry your selves accordingly and if part of his joy arise from hence, that we thrive and doe will; then doubt not of the continuance of his effections a for lore unto himselfe will continue them towards us, and readicalle to embrace and receive them when they come for grace and mercy.

There is a lift Engagement which his very having our nature, (which he fill wears in beaven,) and which the end or intention which God had ordained Christs assuming it doe put upon him brever: For one great end and project of that personall union of our nature the Godhead in the second Person for ever unto, sas, that he might be a mereifull High-Priest. So that as his size layer it as a duty upon him, so his becomming a Man, qualities him for that office, and the personance of it, (and so may alord a farther demonstration of the point in hand.) This we find both to have beene a requisite in our High-Priest, to qualific timthe better for mercy and bowels; and also one of those great and which God had in that assumption of our nature.

First, a requisite, on putpose to make him the more merciful, to Heb. 5, 1. (the place even now insisted on, when yet this primary qualification I then passed over, and reserved unto this sention) it is said, Every High Priess [taken from among men] indained for men, (and that, to this end,) that so he might be one that can have compassion: namely, with a pity that is naturally add kindly; such as a man beares to one of his owner kind: For otherwise the Angels would have made higher and greater High-Priess then one of our nature; but then they would not have pityed men, as men doe their brethren, of the same kind and nature with them.

And secondly, this was also Gods end and intention in ordaiting Christs assumption of our nature, which that other place before cited, (namely, Heb. 2. 16, 17.) holds forth; Verily be take not on him the nature of Angels, but the feed of Abraham; that is, an humane nature, and that made too of the same stuffe,

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that ours is of, and is behoved him to be made like in in all things. [that] he might be a mercifult High Prieft, Gr. [in in huner yers rul] To the end he might become, or be made mercifult.

But was not the Son of God as mercifull (may fome fay) without the taking of our nature, as afterwards when he had affumed it? Or is his mercy thereby made larger then of it lefte it should have beene, had he not tooke the humane nature on him?

I answer, Yes, he is as mercifull, but yet

1. Hereby is held fortif an evident demonstration (and the greatest one that could have beene given unto men) of the ever-lasting continuance of Gods mercies unto men; by this that God is for everlasting become a man; and so we thereby assured, that he will be mercifull unto men, who are of his owne nature, and that for ever: For as his union with our nature is for ever-lasting; so thereby is sealed up to us the continuation of these his mercies, to be for everlasting: So that he can, and will no more cease to be mercifull unto men, then himselfe can now cease to be a man, which can never be. And this was the end of

that affumption.

But fecondly, that was not all: His taking our nature not onely addes unto our faith, but forme way or other even to hi being mercifull. Thererefore it is faid, [That be might be mad merciful, &c. That is, mercifull in fuch a way, as otherwise God of himfelfe had never beene; namely, even [wa man. So that this union of both natures, God and Man, was projected by God to make up the rarest compound of grace and mercie in the refule of it, that ever could have beene; and thereby fully fitted and accompodated to the healing and faving of our foules. The greatest of that mercy that was in God, that concribates the stock and treasury of those mercies to be bellowed on as : and unto the greatnesse of these mereies nothing is, or could be added, by the humane nature affumed; but rather Christs Manhood had all his largenes of mercie from the Deity: So that had he not had the mercies of God to enlarge his heart sowards us, he could never have held one to have for ever beens mercifull unto us. But then, this humane nature assumed, the addes a new way of being mercifull : It affimilates all thele mercies, and makes them the mercies of a Mes ; it makes th

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or ther city: cast cens see inmane mercies, and so gives a naturalnesse and kindnesse unto our capacities. So that God doth now in as kindly and naturall a way pity us, who are flesh of his stellh, and bone of labone, as a man pities a man: Thereby to encourage us to muc to him, and to be familiar with God, and treat with him for grace and mercy, as a man would doe with a man; as knowing that in that man Christ Jesus (whom we believe upon) God livels, and his mercies worke in and through his heart in an humane way.

I will no longer infilt upon this notion now, because I shall here occasion to touch upon it agains, and adde unto it under his next third generall Head, of shewing the way bow Christs tart is affected towards finners : Onely take we notice, what umfort this may afford unto our faith, that Christ must cease to wa man, if he continue not to be mercifull; feeing the very of his becomming a man, was, that he might be mercifull nto us, and that in a stey to familiar to, our apprehensions, as mowne hearts give the experience of the like, which othernile (as God) he was not capable of. And adde but this bold word to it (though a true one) that he may now as foon ceafe to k God, as to be a man. The humane nature, (after he had once finned it) being raifed up to all the naturall rights of the Son (God: whereof one (and that now made natural unto him) ato continue for ever united : And he may as soone cease to keither, as to be ready to shew mercy. So that not onely the tope of Christs office, but also the intention of his assuming our nture, doth lay a farther engagement upon him, and that more tong then any, or then all the former.

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THE HEART OF CHRIST IN HEAVEN, Towards Sinners on Earth.

PART III.

HEB. 4. 15.

For me have not an High-Priest who cannot be touched with the feeling of our infirmities, but was in all things tempted like as me are, yet without sin.

S. I.

Some generals to clear how this is to be understood, That CHRISTS

Heart is touched with the feeling of our infirmities, together
with the way how our infirmities come to be feelingly let into his
Heart.



Aving thus given such full and ample Demonstrations of the tendernesse and samenesse of Christs Heart unto us now he is in Heaven, with that which it was whilst he was here or earth; and those, both Extrinsecal (in the formatt) and Intrinsecals (in the second;) I now

come to the last Head which I propounded in the opening of these words, namely, the way and manner of Christs being affelded with pity unto us; both how it is to be understood by us, and also how such affections come to be let into his heart, and therein to worke these bowels of compassion unto us. This in the beginning of the Second Part I propounded to be handled, as be-

in accellary both for the opening and clearing the words of a Text, (which mainly holds forth this.) as also for the clearing distributing it felfe, the point in hand. For (as I there shewed) are words come in by way of pre-occupation or prevention of an objection, as if his state now in heaven were not capable of such affection as should tenderly move him to pitty and completation, he being now glorysted both in soule and body. Which throught, because it was apt to arise in all mens minds, the apostle therefore fore stalls it, both by affirming the contrary, swe have not an High-Priest that cannot be tanched, &c. I that he both can be, (or, is capable of it,) and likewise is touched, notwithstanding all his glory; as also by his annexing the reason of it, or showing the way how it comes to passe, in that in all mints be was tempted like as we are.

Now in handling and opening these, (which is a matter full of difficulty,) I shall with all warinesse proceed to the discovery of what manner of affection in Christ this is, and that by these

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This affection of compassion, or his being touched with the faling of our infirmities, is not wholly to be understood in a meuphoricall or a fimilitudinary fense, as those speeches used of God in the Old Testament are to be understood, when borrels of simpaffion are attributed unto him, and his bowels are faid to be wled together; or as when as it is faid of God, that he remed, and was afflicted in all his peoples afflictions. All which pressions were of God, (as wee all know,) but meerly and Bearward Hay, after the manner of men: fo to convey and represent to our apprehensions, by what affections use to be in mients or friends in fuch and fuch cases, (what provoke them mto fuch and fuch actions.) which like effects proceed from God cowards us when he fees us in diffreste. And so they are boken rather per modum Effettus, then Affettus, rather by way of like Effett, which God produceth, then by way of fuch Afidion in Gods heart, which is not capable of any fuch puffions is these are. Now towards the right understanding of this, the full thing which I affirme is, that (barely) in such a sense as this, that which is here spoken of Christ, is not to be understood; and my reason for it is grounded upon these two things put together : First, that this affection of his towards us here: Spoken

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of.

Godhead only, for it is spoken of that nature wherein he need was tempted as we now are. So expressly in the need words which can be meant of no other then his humane manner.

And Secondly, That those kind of expression used of God before the Assumption of our nature on of metaphor and fimilitude (after the mamer of ment no further, or more reall and proper fense be for and his humane nature now affirmed, and when he is truly and properly as we are. I cannot imagine : when I fider and remember that which I last infifted on that or Christs taking an humane nature, was, that bee might be cifull High-Priest for ever; in fuch a way, as he b alone, could not have been, I confesse I have often at that expression there used, Heb. 2. He tooke the finder ham, that he might be made a mercifull high-Prieft, we first reading, sounded, as if God had beene ma full by taking our nature. But this folved the w this affumption added a new way of Gods being in meanes of which it may now bee faid, (for the comfor liefe of our faith) that God is truly and really mercifull And the confideration of this, contributes this to the cle the thing in hand, that whereas God of himfelfe was & perfect that his bleffedneffe could not have been to the least feeling of our infirmities; neither was he capable of any fuch affection of pitty, or compaffion : as a man that he should pitty or repent, &c. He can in that for us in our diftreffe, which a man that pitties my doe : but the affections and bowels themselves he is not o of. Hence therefore amongst other ends of assuming me this fell in before God as one, that God might there come loving and mercifull unto men, as one man is to And fo, that what before was but improperly spoken, way of Metapher and fimilitude in the old Tellam convey it to our apprehensions, might now be truly unto him in the reality; that God might be for ever is compassionate as a man, and to be touched with a feeling of firmities as a man. And thus by this happy union of both Natures, the language of the Old Testament uttered onely in

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force, becomes verified and fulfilled in the truth of it, as in all the things the shadows of it were in Christ falfilled. And this the first step towards the understanding of what is here faid of Orist, taken from this comparison with the like attributed unto God himselfe.

A fecond and further step to let in our understanding to the sprehensions of this, is by the like further comparison to be sade with the Angels, and those affections of love and pity that are certainly found in them. In comparison of which, these stections in Christs humane nature, (though glorised) must send be far more like to ours, even more tender, and more imane: For in that Heb:2. it is expressly said, He therefore not send the nature of the Angels, that be might be a merciful High-wist. Part of the intendment of those words is to show and see the reason, not onely why he zooke our nature under fraile said, (though that the Apolite mentions, versity) but why a humane nature for the substance of it, and not the nature of tagels: Because in his affections of mercy hee would for ever one neerer to us, and have such affections, and of the same and with ours. Whereas otherwise in other respects, an Angel would have been an higher and more glorious High. Priest then

Now the Angels being fellow fervants with us, (as the Angell alled himselfe, Rev. 21.9.) they have affections towards us ore affimilated unto ours then God hath, and fo are more sable of fuch impressions from our miseries, then God is. though they be Spirits, yet they partake of fomething analoitall, or refembling and answering to those affections of pity, nefe, &c. which are in us. And indeed, fo far as thefe affectiware feated in our foules , and not dencht in the passions of body, (unto which our foules are united) they are the very me kind of affections in us, that are in them. Hence the fame Withat are in men, are faid to be in Devils, John 8.44. and erefore the devils also are faid to fowe and tremble, &cc. And (oppositely) the faree affections that are in men , to far as ey are spirituall, and the spirit or soule is the feat of them. tey must needs be found in the good Angels. But Christ having in humane nature, the fame for fubftance that ours is, confilling oth of foule and body, although through glory made fpiritain

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yet not become a Spirit, (A Spirit hath not flesh and bones as yet fee mee have, sayes Christ of himselfe, after his Resurrection, Luke 24.39.) therefore hee must needs have affections towards us yet more like to these of ours then those are which the Angels have. So then by these two steps were have gained these two things, That even in Christs humane nature, (though glorified,) affections of pity and compassion are true and reall, and not metaphorically attributed to him as they are unto God; and also more neere and like unto ours here then those in the Angels are even affections proper to mans nature, and truly humane. And these he should have had, although this humane nature had from the very first assumption of it been as glorious as it is now in Heaven.

But now thirdly, adde this (further) that God to ordered it, that before Christ should cloathe this his humane mouse with that glory he hath in Heaven, and put this glory aponit. he should first take it as cloathed with all our infirmities, even the very fame that doe cleave unto us, and should live in this world as we doe for many yeeres. And during that time, God prepared for him all forts of afflictions and miferies to run through, which we our felves doe here meet withall; and all that time hee was acquainted with, and inured unto all the like forrowes that we are : and God left him to that infirmity and tenderneffe of fpirit, to take in all diftreffes as deeply as any of m, (without fin ,) and to exercise the very same affections under all thefe diffresses that we at any time doe finde ftirring in our hearts: And this God thus ordered, on purpose thereby to fit him, and to frame his heart (when hee should be in glory,) unto foch affections as thefe, spoken of in the Text. And this both this Text fuggetts to be Gods end in it, as also that fore-mentioned place, Heb.: 13. For as much as we (namely, his members,) we partakers of flesh and blond, (which phrase doth ever note out the frailties of mans nature, as I Cor. 15.50. &cc.) be bimfelfe took part of the fame, that he might be a mercifull High-Priest, &c. verf. 17. And then the Apostle gives this reason of it, verf. 18. [For in that himselfe hath suffered, being tempted, be is able (this Ability is (as was before interpreted) the having an heart fitted and enabled, out of experience, to pity, and) to fuccour them that are tempted. The meaning of which is, that it was

the bare taking of an humane nature (if glorious from the fit) that would thus fully have fitted him to be affectionately mifull out of experience, (though (as was faid) the knowledge four miseries taken in thereby, would have made him truly nd really affectionate towards us, with affections humane and moper to a man; and fo, much neerer and liker ours then what in the Angels themselves, or then are attributed to God. then he is faid to pity us) but further; his taking our nature at if cloathed with frailties, and living in this World as wee: This hath for ever fitted his heart by experience to be in our very teirts and bosomes; and not onely or barely to know the diheffe, and as a man to be affected with an humane affection to se of his kind ; but experimentally, remembring the like in him-He once. And this likewise the Text suggests as the way hereby our diffresses are let into his heart the more feelingly. ow he is in Heaven. We have not an High Priest that cannot numbed with the feeling of our infirmities, but was in all points. speed like as we are, yet without finne,] And the more to comat us herein, observe how fully and universally the Apostle taks of Christs having beene tempted here below. First, for ematter of them, or the feverall forts of temperations, hee hes he was te mpted xt rdyra, in all points, or things of any inde, wherewith wee are exercised. Secondly, for the manner, (he addes that too) nal ouosorera, like as we are. His heart wing been just fo affected, fo wounded, pierced, and diffrefin all fuch tryals as ours use to be, onely without sinne. God on purpose) left all his affections to their full tendernesse, and iknesse of sense of evill. So that Christ took to heart all thefell him, as deeply as might be; hee flighted no croffe ther from God or men, but had and felt the utmost load of Yea, his heart was made more tender irrall forts of affectiothen any of ours, (even as it was in love and pity) and this de him a man of forrows; and that more then any other man sor shall be.

Now therefore, to explicate the way how our mileries are let to his heart, and come to stir up such kindly affections of pity of compassion in him, it is not hard to conceive from what the now been said, and from what the Text doth further hint

to us.

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1. The understanding and knowledge of that humane nature hath notice and cognifance of all the occurrences that befall his members here. And for this the Text is cleare : For the Apostle fpeakes this for our encouragement, That Christ is toucht with the feeling of our infirmities. Which could not be a reliefe unto us. if it supposed not this, that hee particularly and diffinctly knew them; And if not all as well as fome, we should want reliefe in all, as not knowing which hee knew, and which not. And the Apostle affirmes this of his humane nature, (as was faid) for he foeaks of that nature that was tempted here below. And therefore the Lambe that was flaine, and fo the man Christ fefus, is Revel 5.6. faid to have feven eyes, as well as feven bornes; which leven eves are the feven spirits fent forth into all the earth. His eyes of Providence (through his annointing with the Holy Ghoft,) are in all corners of the World, and view all the things that are done under the Sunne; in like manner he is there faid to have feven hornes for power, as feven eyes for knowledge; and both are defined to be feven, to thew the perfection of both: in their extent, reaching unto all things: So that, as all power in Heaven and Earth is committed unto Him as Son of man, (1stoc Scripture speakes,) so all knowledge is given him of all things done in Heaven and Earth, and this as Son of man too : his knowledge and power being of equal extent, He is the Suine as well in respect of knowledge, as of Righteoushelle, and there is nothing hid from his light and beam's, which doe pierce the darkeft corners of the hearts of the fons of men : He knowes the fores (as Solomon expresseth it) and distresses of their heares. Like as a Looking glaffe made into the forme of a round Globe. and hung in the midst of a roome, takes in all the species of things done or that are therein at once; fo doth the enlarged understanding of Christs humane nature, take in the affaires of this World, (which he is appointed to govern:) especially the mileries of his members; and this at once. .

2. His humane nature thus knowing all, [I keen the nortes, the labour, and the patience, coc. Rev. 22.] Hee therewithall hath an act of memory, and recalls how himselfe was once affected, and how distressed whisself on earth, under the same or the like miseries: For the semory of things here below remaines still with him, as with all spirits in either of those two other

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worlds, Heaven or Hell, [Son, remember thou in thy life time received thy good things and Lazarus evill, &c.] fayes Abraham wthe foule of Dives in Hell , Luke 16. 25. [Remember me when thou commest into thy Kingdome I said the good theese to Christ , And Revel. I. I am he (layes Christ) that was dead, and an alive : He remembers his death still , and the fufferings of it : and as he remembers it, to put his Father in mind thereof, fo he remembers it also, to affect his own heart with what we feele: And his memory prefenting the impression of the like now afresh mto him, how it was once with him; hence hee comes feelinghand experimentally to know how it is now with us, and fo effects himselfe therewith : as Dido in Virgil, Hand ignara mali mileris succurrere disco : Having experience of the like miseries. (though a Queene now) I know how to fuccour those that are therein: As God faid to the Ifraelies when they should be poffessed of Canaan their own Land, Exod. 23.9. Tee know the hearts f frangers , Jeeing yee were ftrangers , &c. and therefore doth command them to pitty strangers, and to use them well upon that motive : So may it be faid of CHRIST, that hee doth know the hearts of his children in milery, seeing himselfe was once under the like. Or as the Apostle exhorts the Hebrews. Heb. 13.3. Remember them that are in bonds, as bound with them, and them that suffer adversity, as being your selves T in the body,] and fo ere you die, may come to fuffer the like, So Christ, the Head of the body, (which is the fountaine of all fense, and feeling in the body) doth remember them that are bound and in advertity , having himfelfe beene once in the body : and so he experimentally compassionates them. And this is a further thing then the former : We have gained this further, That Christ hath not onely such affections as are reall and proper to an humane nature, but fuch affections as are ftirred up in him, from experience of the like by himselfe once tasted in a fraile nature like unto ours. And thus much for the way of letting in all our miferies into Christs heart now, so as to strike and affect it with them.

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S. II.

A more particular disquisition, What manner of affection this is:

The Seat thereof, whether in his spirit, or soule onely, or the whole humane nature. Some Cantions added.

Dut concerning this Affection it felfe of pity and compaf. D fion, fellow-feeling, and sympathic, or suffering with, las the Text calls it) which is the product, refult, or thing produced in his heart by thefe; there still remaines another thing more particularly to be inquired into; namely, What manner of affettion this is. For that fuch an affection is ftirred up in him, besides and beyond a bare act of knowledge, or remembrance how once it was with himselfe, is evident by what we find in the Text. The Apostle fayes, not onely that he remembers how himselfe was tempted with the like infirmities that we are, (though that be necessarily supposed) but that he is struck and toucht with the feeling of our infirmities; to the producing of which, this act of remembrance doth but subserve. And he tels us, Christ is able, and his heart is capable of thus being toucht. And the word Tours 3 now] is a deep word, fignifying to suffer with m, untill we are relieved. And this affection thus thirred up, is it which moveth him so cordially to helpe us.

Now concerning this affection, (as here thus expressed) how far it extends, and how deepe it may reach, I think no man in this life can fathome. If Cor Regis, the heart of a King be inscrutable, (as Solomon speaks,) the heart of the King of Kings now in glory is much more. I will not take upon me to intrude into things which I have not seene, but shall endeavour to speake safely, and therefore warily, so far as the light of Scripture and right

reason shall warrant my way.

I shall fet it forth three wayes:

S. Negatively.
2. Positively.
3. Privatively.

1. Negatively: It is certaine that this affection of sympathic or fellow feeling in Christ is not in all things such a kind of affection as was in him in the dayes of his sless. Which is cleare, by what the Apostle speaks of him and of his affections then,

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Heb. 5.7. Who in the dayes of his flesh when he had offered up prayers and supplications with strong cryings and teares, was heard in that which he feared. Where we see his converse and state of life here below, to be called by way of difference and distinction from what it is now in heaven, [The dayes of his flest :] By [flest] meaning not the fubstance of the humane nature, for he retaines that still; but the fraile quality of subjection to mortality, or possibility. So [Fleib] is usually taken; as when all fleib is faid to be graffe : It is spoken of mans nature, in respect to its being fibiect to a fading, wearing, and decay, by outward cafualties or inward passions. So in this Epistle, Chap. 2.14. For as much as the children (we his brethren) did partake of flesh and blond (that is the frailties of mans nature) he himselfe also tooke part of the fame. And accordingly the Apoltle instanceth in the following words of that 14. verfe, as in death, (which in the dayes of his fielh-Christ was subject to) so also in such fraile passions and affections as did work a fuffering in him, and a wearing and walting of his spirits; such as passionate forrow, joyned with strong gres and teares, (both which he mentioneth) and also feare, (in these words) [He was heard in that which he feared.] Now these: dayes of his flesh being over and past, (for this was onely (as fayes the Apostle) in the dayee of his flesh) hence therefore all such concomitant passionate overflowing of forrow, feare, &c. are reased therewith, and he is now no way capable of them, or abjected to them.

Yet (2.) Possively, why may it not be affirmed that for subflance the same kinde of affection of pittie and compassion, that wrought in his whole man both body and soule, when he was here, workes still in him now he is in heaven? (If this Position be allayed with those due cautions and considerations which presently I shall annexe) For, if for substance the same sless and blood, and animall spirits remaine and have their use; (for though Christ in Luke 24. 29. mentioned onely his having sless and bones after his resurrection, unto Thomas and the other Disciples, because these two alone were to be the object of his Tout and Feeling; yet Blood and Spirits are included in that sless, for it is care vitalis, ving sless, and therefore hath Blood and Spirits that flow and move in it,) then why not the same affections also? and those not stirring onely and meerely in the

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foule,

foule, but working in the body also, unto which that foule is joyned, and fo, remaining really humane affections? The ofe of bloud and spirits is, as to nourish, (which end is now coased) so to affect the heart and bowels by their motion to and fro, when the foule is affected. And why this use of them should not remaine, (and if not this, we can conceive no other) I know not. Neither why this affection (hould be onely refrained to his foirit or foule, and his corporeall powers not be supposed to communicate and partake in them. That fo, as he is a true man, and the fame man that he was, both in body as well as in foule, (for elfe it had not beene a true Refurrection) fo he hath fill the very fame true humane affections in them both : and fuch as whereof the body is the feate (and inftrument) as well as the foule. And feeing this whole man both body and foule was tempted, and that (as the Text fayes) he is conched with afeeling in that nature which is tempted, it must therefore be in the whole man, both body and foule. Therefore when as we reade of the Wrath of the Lambe, as Revel 6.16. (namely, against his enemies) as here, of his pitty and compassion (towards his friends and members) why should this be attributed onely to his Deity, (which is not capable of wrath) or to his foule and spirit onely? And why may it not be thought he is truly angry as a man, in his whole man, and fo with fuch a wrath as his body is affected with, as well as that he is wrathfull in his foule onely; feeing he hath taken up our whole nature, on purpose to subserve his Divine nature in all the executions of it?

But now, how far (in our apprehensions of this) we are to cut off the weaknesse and frailty of such affections as in the dayes of his shesh was in them, and how exactly to difference those which Christ had here, and those which he bath in heaven, therein

lyes the difficulty; and I can speak but little unto it.

Yet first, this we may lay downe as an undoubted Maxime, That so far, or in what sence his Body it selfe is made spiritual, (as it is called, 1 Cor. 15. 44.) so far, and in that sense all such affections as thus working in his Body are made spiritual; and that in an oposition to that stelly and fraile way of the working here. But then, as his Body is made spiritual, not spirit, (spiritual) in respect of power, and likenesse to a spirit, not in respect of substance or nature) so these affections of pitty and compassion

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compassion doe work not onely in his Ffirit or Soule, but in his Body too, as their feat and infirmment, though in a more foirimall way of working, and more like to that of Spirits, then those in a fletbly fraile body are. They are not wholly spirituall in this fenfe, that the foule is the fole fubject of them, and that it drawes up all fuch workings into it felfe: fo that that fhould be the difference between his affections now, and in the dayes of his fleth. Men are not to conceive, as if his body were turned into fuch a fubftance as the Sun is of, for the foule (as through a case of glasse) to thine gloriously in onely; but further it is mited to the foule, to be afted by it, (though immediately:) for the foul to produce operations in it. And it is called formall. not that it remaines not a body, but because it remaines not such abody but is fo framed to the foule, that both it felfe and all the operations of all the powers in it, are immediately and entirely it the arbitrary imperium and dominion of the foule; and that. is the foule is pleafed to use it, and to fway it and move it, even is immediately and as nimbly (and without any clog or impediment) as an Angel moves it felfe, or as the foule acteth it felfe. So that this may perhaps be one difference, that thefe affections. to far as in the body of Christ, doe not affect his foule, (as here they did, though as then under the command Grace and Reafon to keep their motions from being mordinate or finfull? but further, the foule being now too ftrong for them, doth it is owne arbitrement raife them, and as entirely and immediately ffir them as it dorn it felfe.

Hence 2. these affections of pity and sympathic so firred up by himselse, chough they move his bowels, and affect his bodily heart as they did here; yet they doe not affect his bodily heart as they did here; yet they doe not affect and perturbe him in the least, nor become a butthen and a load unto his spirit, so as to make him sorroufull, or heavie. (as in this life here his pity unto Lazarus made him, and as his distresses a half, that made him sorroufull unto death.) So that, as in their tise, so in their effect, they utterly differ from what they were here below. And the reason of this is, because his Body, and the blood and spirits thereof, (the instruments of affecting him) are now altigether impassible; mamely, in this sence, that they are not capable of the least alteration tending to any burt what ever: And so, his body is not subject to any griefe, nor his spirits to

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any walt, decay or expence. They may, and doe subserve the foule in its affections, as they did whilft he was here; but this. meerly by a locall motion, moving to and fro in the veynes and arteries, to affect the heart and bowels, without the least diminution or impaire to themselves, or detriment to him : And thus it comes to paffe, that though this Blood and spirits doe flir po the same affections in his heart and bowels, which here they did. vet not (as then) with the least perturbation in himselfe, or inconvenience unto himselfe: But as in this life he was troubled and grieved [without sinne,] or inordinacie; so now when he is in heaven he pitties and compassionates without the least mixture or tang of disquietment and perturbation (which yet necesfarily accompanied his affections whilft he was here, because of the frailty in which his body and spirits were framed :) His perfection destroyes not his affections, but onely corrects and amends the imperfection of them. Paffiones perfettivas to be now

in him, the best of Shoolemen doe acknowledge.

Thirdly, All haturall affections that have not in them Indecentiam status, fomthing unbenisitting that state and condition of glory wherein Christ now is, both Schoole-men and other Divines doe acknowledge to be in him, Humana affectiones que naturales funt, no com probe vel peccato conjuncta, sed omni ex parte rationi subduntur; denique ab iss conditionibus liberantur que vel animo, vel corpori gliquo modo officiunt, Beatis nequaquam repugnare censenda sunt. Those affections which are naturall to "man, and have no adhation of finne or shame unto them, but "are wholy governed by reason, and lastly are exempt from " fuch effects as may any way hurt either the foule or the body. "there is no ground to think that fuch affections may not well " fland with the flate of foules in bliffe, fayes Instinian upon this "place. Now if wee confider it, Christ his very state in glory is fuch, as it becomes him to have fuch humane affections of pity and compassion in his whole man; so far as to quicken and provoke him to our help and fuccour:not fuch as to make him a man of forrowes in himselfe againe, (that were uncomely, may, incompatiable to him,) but such as should make him a man of succours unto us, which is his office. To this end it is to be remembred, that Christ in heaven is to be considered, not personally only as in himselfe made happy his Father; but withall in his relations 15

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relations and in his offices as an Head unto us, and in that relation now he fits there, as 1 Ephef: 21,22. (and the head is the feat of all the fenfes for the good of the body;) and therefore molt enfible of any other part. Wherefore because his members unm whom he beares this relation, are still under sinne and miferie. therefore it is no way uncomely for him in that efface, to have fections fuitable to this his relation. If his state of glory had ben wholly ordained for his owne personall happinesse, then indeed there had been no use of such affections to remaine in him; but his relation to us being one part and ingredient of his glory; therefore they are most proper for him: yea, it were. acomely if he had them not. Neither are they a weaknesse in him, as fo confidered ; but rather part of his firength (as the Apostle calls them) [Siraus] And although such affectio s might in one respect be thought an imperfection; yet in another respect, (namely, his relation to us, and office for us) they are his perfection. As he is our Head, (which he is as he is a min) it is his glory to be truly and really (even as a man) fenfile of all our miseries; Yea it were his impersection if he were not.

And 4. let me adde this for our comfort, that though all such affections as are any way a burthen to his spirit, or noxious to his body, be not now compatible to him; and though that puffionate frailty and infirmity which did help him here to pity and relieve men in milery, out of a faffering hurtfull to himfelfe ; though these be cut off: yet in those workings of affections and bowels which he hath now, (which for fubitance are the fame) there is (instead of that passionate frailty) a greater capaciousrefle, valtnefle, and also quicknesse in his affections now in heaven, fo to make up a compensation; and so no lesse effectually toftir and quicken him to relieve us, then those former affections did. For it is certaine, that as his knowledge was enlarged upon his entring into glory; fo his humane affections of love and pity are enlarged in folidity, fixength, and reality, (as true conjugall love useth to be, though more passionate haply at first.) They are not leffe now, but are onely made more spirituall. And at Solomons heart was as large in bounty and royalty, as in knowledge; fo Christs affections of love are as large as his Knowedge or his Power: They are all of a like extent and measure, So far as Gods intention to shew mercy doth reach, (and who knowes the end of those riches?) so far doth Christs disposition to bestow it. Epbes. 3. 19. The Love of Christ, God-man, passesh knowledge. It hath not lost, or been diminished by his going to heaven. Though God in his nature be more mercifull then Christs huroane nature; yet the all and exercise of Christs affections is as large as Gods purposes and decrees of mercy are. And all those large affections and mercies are become humane mercies; the mercies of a Man unto men.

3. Privatively. If these affections of Christs heart be not suffering and afflicting affections; yet we may by way of Privation expresse this of them, that there is a lesse fulnesse of joy and comfort in Christs heart, whilst he sees us in misery and under infirmities, comparatively to what will be when 'we are presented

to him free of them all.

To cleare this, I must recall (and I shall but recall) that Diffin-Aion I made (in the 4. Demonstration, Sed. 2. Par 3.) of a double capacity of Glory, or a double fulnesse of Toy which Christ is ordained to have : The one Naturall, and so due unto his person as in himselfe alone considered; The other Additionall, and arifing from the complexed happinesse and clory of his whole Church, (wherewith mystically he is one.) So in Entel. I. wit, although he by reason of his personall sulpesse is there faid to fill all in all; yet as he is an Head, in relation to his Church as his body (as in the verses before he is spoken of) thus the perfection of this his bodies beatingde, it is reciprocally called his fulneffe; and therefore untill he hath filled them with all happinesse, and delivered them from all miserie, himselfe remains under some kinde of imperfection, and answerably his affections also (which are suited to this his relation,) have some want of imperfection in them, whillt they lie under milery, in comparifon of what his heart shall have when they receive this fulneste. Wee may warrantably fay Christ shall bee more glad then, (and is now) as his children are growne up from under their infirmities, and as they doe become more obedient and comfortable in their spirits, so John 15. 40, 11. I shall adde some il-Instraction to this by this similitude (which though it hold not in all things, yet it will hold forth fome thadow of it) The pirits of justmen, departed, are faid to be perfett, Heb. 1 2. pet bebo

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coule they have bodies unto which they have a relation, and unto which they are ordained to bee united, they in this respect my be faid to be imperfect, till thefe bodies be re-united and dorified with them, which will adde a further fulneffe to them. Thus in some analogie it stands between Christ PersonalL and Christ Mystically considered. Although Christ in his own Person be compleat in happineffe; yet in relation to his members he is imperfect, and to accordingly hath affections fuited unto this his relation : which is no derogation from him at all. The Scripture therefore attributes fome affections to him which have an imperfection joyned with them; and those to be in him, untill the day of judgement. Thus Expectation and Defire, (which are but imperied affections in comparison to that joy which is in the full fruition of what was expected or defired) are attributed to him, as he is man, untill the day of Judgement. Thus Heb. 10. 12. 13. He is faid to fit in heaven, expetting till his enemies be made his footfool. The destruction of which enemies will adde to the manifestative glory of his kingdome. Now as that will adde to the fulnefic of his greatneffe; fo the compleat falvation of his members will adde to the compleatnesse of his glory. And as the expectation of his enemies ruine may be faid to be an imperfect affection, in comparison of the triumph that one day he shall have over them : fo his joy which he now hath in his Spoufe, is but imperfect, in comparison of that which shall fill his heart at the great day of Marriage. And accordingly, the Scripture calls the accomplishment of these his defires a satisfaction, so Isay. 63. 11. He hall fee of the travaile of his foule and be fatisfied, which argues defires to be in him, lying under a want of something in the end to bee obtained : Onely we must take in this withall, that Jesus Christ indeede knowes and fees the very time when this his fulneffe through the exaltation of his members up to himselfe shall bee compleated, and when he shall trample upon the necks of all his and their enemies; Hee fees their day a comming, (as the Pfalmift hath it,) which alleviates and detracts fomething from this imperfection, that hee should thus expect or tarry.

S. III.

This Scruple satisfied: How his heart can be feelingly touched with our Sinne's, (our greatest infirmities) feeing be was tempted [without finne.]

Here remaines one great unfatisfaction to be removed. which cannot but of it selfe arise in every good heart. You told us. (may they fay,) that by [infirmities] finnes were meant. and that the Apoltles scope was to encourage us against them al. fo. (and they are indeed the greatest discomforts and discourage. ments of all other) Now against them, this which the Apostle here speaks affordeth us but little, seeing Christ knowes not how experimentally to pitie us therein, for he knew no finne: Yea, the Apostle himselfe doth here except it, Hee was tempted in all things, [yet without finne.] It may comfort us indeede, that Christ doth and will pittie us in all other infirmities, because he himselfe was subject to the like; but he never knew what it was to be under finne, and vexed with a luft, (as I am,) and how shall I releeve my selfe against that, by what the Apostle here fpeakes of him? I shall endeavour to give some satisfaction and

reliefe in this, by these following considerations.

First, The Apostle puts in indeed, that he was tempted, I yet without fin,] and it was well for us that he was thus without fin, for he had not beene a fit Priest to have faved us else: so Heb. 7. 25. Such an High Priest became us as was separate from sinners, innicent, &c. Yet for your reliefe withall, confider, that he came as neese in that point as might be, The was tempted in all things] fo fives the Text, though without finne on his past; yet tempted to all sinne, so far as to be afflicted in those temptations, and to see the miserie of those that are tempted, and to know how to pittie them in all fuch temptations. Even as in taking our nature, in his birth, he came as necre as could be, withour being tainted with originall finne, as namely, by taking the very fame matter to have his body made of that all ours are made of, &c. So in the point of actuall sinne also he suffered himselfe to be tempted as far as might be, so as to keepe himselfe pure. He fuffered all experiments to be tryed upon him by Satan, even as a man who hath taken a strong antidote, suffers conclusions to he tryed on him by a Mountibanke. And indeed a because hee was thus tempted by Satan unto sinne, therefore it is on purpose added, [res wishous sinne,] And it is as if he had said, sinne never shined him, though he was outwardly tempted to it. He was tempted to all forts of Sinnes by Satan, for those three temptations in the wildernesse were the heads of all forts of temptati-

ons, (as interpreters upon the Gospels doc shew.)

Then Secondly, To fit him to pittie us in case of sinne, he was vext with the filth and power of finne in others whom he conversed with, more then any of us with sinne in our selves. His righteom foule was vexed with it, as Lots righteons foule is faid m have beene with the impure conversation of the Sodomites. He endured the contradictions of finners against Himfelfe, Heb. 12:2. the reproaches of shem that repreached thee, (that is upon his God.) fell upon me, Rom. 15, 3. It was spoken by the Pfalmist of Christ. and fo is quoted of him by the Apoltle : that is every finne went to his heart. So as in this, there is but this difference betwixt him and us, that the regenerate part in us is vexed with finne in our felves, and that as our owne finne; but his heart with finne mothers onely: yet fo, as his vexation was the greater, by how much his foule was more righteons then ours which makes it up . wain that he fultained the persons of the elect, the finnes which he faw them commit, troubled him, as if they had beene his owne. The word here translated Tempted, is read by fome [TET (pardior] that is, vexed.

Yea, and Thirdly, to helpe this also, it may be said of Christ whilst he was here below, that in the same sense or manner wherein he bore our sicknesse. Mar. 8. 17. (who yet was never personally tainted with any disease) in the same sense or manner he may be said to have borne our sinnes, namely thus. Christ when he came to an elect child of his that was sick, whom he healed; his manner was, first by a sympathic and pitty to afflict himselse with their sicknesse, as if it had beene his owne: Thus athis raising of Lazarus, it is said that he ground in spirit, &cc. and so by the merit of taking the disease upon himselse, through a sellow-feeling of it, he tooke it off from them, being for them afflicted, as if he himselse had beene sick. And this seemes to be the best interpretation that I have met with, of that difficult place in Mát. 8. 16. 17. where it is said, He bealed all that were

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pick, shat it might be fulfilled which was floken by I fainh the Prophet, faying, Himselfe tooke our infirmities, and have our fickenffet.]

Now in the like way or manner unto this, of bearing our fickenffets, he might beare our finnes too, for he being one with us, and to answer for all our finnes, therefore when he faw my of his owne to finne, he was affected with it, so if it had beene his owne. And thus is that about the power of finne made up and fatisfied.

And fourthly, as for the guilt of finne, and the temprations from it, he knowes more of that then any one of us. He tailed the bitternesse of that, in the imputation of it, more deeply then we can, and of the cup of his Fathers wrath for it, and so is able experimentally to pittie a heart wounded with it, and structing under such temptations. He knowes sull well the heart of one in his owne sense forsaken by God, seeing himselfe felt it, when he cryed out, My God, my God, why hast then forsaken me?

Uses of all.

Use I.

Thus that which hath beene faid may afford us the frongeft confolations and encouragements against our finnes of any other confideration whatsoever, and may give us the greatest assurance of their being removed off from us, that may be: for,

First, Christ himselfe suffers (as it were) at least is affected under them, as his enemies, which therefore he will be sure to remove for his owne quiet sake. His heart would not be quiet, but that he knowes they shall be removed. As God sayes in the Prophet, so may Christ say much more, My Bowels are troubled

for him, I remember him ftill. feremiah 31. 20.

Secondly, there is comfort concerning such infirmities, in that your very sinnes move him to pittle more then to anger. This text is plaine for it, for he suffers with us under our infirmities, and by infirmities are meant finnes, as well as other miseries, (as was proved) whilst therefore you looke on them as infirmities, (as God here lookes upon them, and speakes of them in his owne) and as your disease, and complaine to Christ of them, and doe cry out, O miserable man that I am, who shall deliver me?

long feare not. Christ he takes part with you, and is so far from being provoked against you, as all his anger is turned upon sour finne to ruine it; yea his pity is increased the more towards on, even as the heart of a father is to a child that hath fome achiome difease, or as one is to a member of his body that hith the leprofie, hee hates not the member, for it is his flefts. ut the discase, and that provokes him to pittie the part affected the more. What shall not make for us, when our sinnes that are both against Christ and us, shall be turned as motives to him. to pittie us the more ? The object of pittie is one in mifery whom we love; and the greater the milery is, the more is the pity, when the party is beloved : Now of all miferies, finne is the greatest, and whill your selves look at it as such, Christ will boke upon it as fuch onely also in you: And he loving your persons, and hating onely the sione; his hatred shall all fall, and hat onely upon the finacto free you of it by its ruine and defruction, but his bowels thall be the more drawne out to you ; and this as much when you lie under fin, as under any other affiction. Therefore feare not, What Shall fearrate w from Christs lane ?

What ever tryall, or temptation, or mifery we are under, we may comfore our felves with this, that Christ was once under the same, or some one like unto it, which may comfort us inthese three differing respects that follow, by considering

First, that we are thereby but conformed to his example, for he was tempted in all, and this may bee no small comfort to

us.

Secondly, we may look to that particular inflance of Christs being under the like, as a meriting cause to procure and purchase succour for us under the same now; and so in that respect may yet for the comfort our selves. And

Thirdly, his having once borne the like, may relieve us in this, that therefore he experimentally knowes the mifery and diffreste of such a condition, and so is yet further moved and quick-

ned thereby to-help us.

As the Doctrine delivered is a comfort, so the greatest motive against sinne; and perswasive unto obedience, to consider, that Christs heart is it be not afflicted with, (and how far it may suffer with us we know not) yet for certaine hath lesse joy in us,

U/0 2.

V/c 3.

as we are more or leffe finfull, or obedient. You know not by finning what blowes you give the heart of Christ: If no more but that his joy is the leffe in you, it should move you, as it uset to doe those that are ingenuous. And take this as one incentive to obedience, that if he retaine the same heart & mind for mercy towards you which he had here on earth: Then to answer his love, endeavour you to have the same heart towards him on earth, which you hope to have in heaven; and as you daily pray. Thy will be done on earth as it is in heaven.

Uf 4:

In all miseries and diffresses you may be sure to know where to have a friend to help and pitty you, even in heaven, Christ st; one whose nature, office, interest, relation, all, doe engage him to your succour, you will sinde men, even friends, to be oftentimes unto you unreasonable, and their bowels in many cases that up towards you. Well, say to them all, If you will not pitty me, Choose, I know one that will, one in heaven, whose heart is touched with the feeling of all my infirmities, and I will goe and bemoane my selfe to him. Come holdly, (sayes the Text) up rappingsas, even with open mouth, to lay open your complaints, and you shall sinde grave and mercy to help in time of need. Men love to see themselves pityed by friends, though they cannot helpe them: Christ can and will doe both.

FINIS.

Encouragements

FAITH.

Drawn from severall Engagements

Both of CHRISTS HEART

To SReceive SINNERS.

By Tho: Goodwin, B. D.



LONDON.

Printed by J.G. for R. Dawlman, 1650.

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JOHN 6. 37,38.

All that the Father giveth me, shall come to me; [and him that commeth to me, I will in no wife cast out.]

For I came down from heaven, not to do mine own will, but the will of him that sent me.

A Preface.



Here are two Persons whom Faith hath to deal withall in seeking of Forgivenesse, and laying hold of Salvation, God the Father, and God the Son; the holy Ghost being that Person that fees the heart awork to seek out for Salvation, and reveales the sove of them both. And

therefore it is, that Grace and Peace (which are the object of Faths inquelt) are full witht from Got the Father, and Got the Son; fo generally in all Epittles, excepting that of the Revolution, given immediately by word of month from Christ himbelle.

And accordingly when Faith comes to treat with these two shout the great businesse of Salvation, the sirst and maine thing that it is inquisitive after, is, What their heart and mind is, and how they stand england towards the receiving and pardoning of simes: it listens most to heare something of that: and when amans heart, through suith is fully and throughly perswaded of it, then he is fully won.

Hence

Hence, because the Scriptures were written for our comfort, and so, fitted to, and for the workings of faith; therefore they were so written, as especially to bring down and lay before us the Heart of God and of Christ: and so the maine thing they hold forth, is, the full intent and purpose both of God and of Christ to pardon and receive finners: This is a faithful soing, (sayes Panl with open mouth) that Christ came into the modals save sinners; and this Christ himselfe every where indigitates; and to hold forth this, is the scope of these words uttered by Christ himselfe. And such speeches do containe the very heart, marrow, and pith of the Gospel.

And though the heart of a finner will never be fully satisfied, till a perswasion be wrought, that God and Christ are purposed and willing to save a mans own selfe in particular, (which perswasion is that which we call Assurance) yet when once there is a through perswasion settled upon the heart, but of so much indefinitely and in generall; that God and Christ are willing and fully resolved to save some sinners (so that the heart does truly believe that God is in earnest) this draws on the heart to come to Christ, and is enough to worke faith of adherence, such, as upon which Christ will never cast us out (as the Text hath it.)

The great businesse then for the working faith in men, is to perswade them of Gods good will and gracious inclination unto finners, to beget in them good opinions of God and Christ this way: Men naturally having hard and suspitious thoughts of both, as that speech of Christ John 3. 17. implies, [God fent not His Son into the world to condemne the world, but that the world through him might be faved.] Christ would inever have hinted fuch a jerlousie, nor suggested such thoughts to mens minds, had they not beene in them before, and this, to prevent and take off such jealousies. Men are apt to think, that God had a designe upon them as upon enemies, and laid but an Ambushment for their further condemnation, in his treaty of peace tendred to them by his Son. An example of which we have in Luther, who fell into fuch fulpitions as thefe, for he milunderstanding some words he met with in the Epille to the Romans, as they were rendred by the vulgar translation then in use, namely, these, that God fent his Son to declare his righteoufne (19 they

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they are by us translated) he thought the meaning of them to have beene this, to declare and set forth his judgment on the world, so he interpreted [ad justitiam suam &c]) The truth is, the calonies of mens thoughts herein were those that have pure God to his Oath, [as I live, I will not the death of a sinner, &c.] so also Heb. 6.17. Men doe not so usually question the power of God, he is able enough to save them they think; he is able to myrasi them in (as the Apostle speaks to the Jewes, Rom. 11.23.) but all their doubts are about his Will. Gods will was the Fountain and spring of our salvation, in the contriving of which he wrought all things according to the counsel of his owne will, (as the Apostle to the Ephesians speaketh) and in another place it is said, He will have mercy on whom he will, &c. and therefore the great queries in our hearts are concerning the will of God towards us.

The words of the Text opend.

Now these words of my Text do hold forth the full willingnesse of both these two persons, both of God and of Christ.

1. Of Christ, he here professeth himselfe willing to entertain. all that will come to him, [He that will come to me, I will in no wife cast out.] Which words are not to be understood, as if spoken only of casting out them that are already come unto him, as if they were only a promise against being cast off after being received; and so intending against feares of falling away: but they are chiefly intended as an invitement to all that are not yet come, that they would come to him, and fo, to expresse how rea dy and willing he is to entertain all commers, as one who fets his doores open, keeps open house, and beats back none that would come in, Him that commeth to me, I will in no wife caft out.] And though it may feeme to be but a flender and sparing expression of his readinesse to entertain such, to say only [I will not cast them out,] yet though he speaks with the least, yet he will do with the most, he being abundant in goodneffe and truth, and one that is better then his word in the performance.

As.

As when he fayes, be will not defife a broken heart, is that all the efteem he will manifest to such a heart? Oh no, it is the most welcome thing, and endcared frame of spirit that can be in any creature. His meaning is to shew what he elsewhere laves of a meck spirit (which is all one with a broken bears) that; with God it is of great price, for fo in Ifaiah he expresset himselfe. I that inhabit eternity, With whom will I dwell? with a first that is broken and contrite. He uleth also this expression of not casting them out, in relation, and for a more direct answer unto the feare which he knew usually possesseth the hearts of poore finners when they are about to come to him; they fear he may reject them, they know not their entertainment, their welcome, To meet with this Scruple, he fayes, [I will not call fuch out] choosing rather thus to remove the doubt that is in their hearts. then to expresse the fulnesse of his own : the Scriptures forsking poting ad cor nostrum quam cor sum, rather unto our bearts. then fully what is in his own, (which can never be done.)

And yet even in the diminutive expression, there is that inferted, which argues not only a willingnesse and readinesse, but a resolvednesse joyned with the greatest care and faithfulnesse that can be, [upon] I mill [in no mise] cast out. We may see his heart through this little crevis: he doth herein as a faithfull man, who to give the more full assurance puts in some binding word into his promise, as [I mill at me hand, or in no wife faile you.] Thus does God also in that known Promise, Heb. 12. 5. (to the hornes of which sanctuary many a sonle hath sled for refuge) I mill never leave thee, nor for lake three, where there are no lesse then five negatives to bind and assure it. I will not, in me

wife, (&c.) leave thee.

Now this willingnesse of his, on his part, Christ shewes by

two things.

First, by that great journey he took, from heaven to earth, and that to no other purpose but to save sinners. For this (sayes he) did I come downe from beaven. Great actions of one who is wise, must answerably have great ends; now this was the greatest thing that ever was done, that the Son of God should come from Heaven. And when there can be but one end of an action so great; that end must needs be accomplished, or else the action

schion is wholly in vain. Now in comming down from heaven, be could have no other end but the faving of finners, be could have no other businesse to do, that he did here; therefore the scriptures put his comming into the world wholly upon this, to seek and to save that which was lost, and do attribute his taking upon him the the likewesse of sinfull siefs to have been [for sin] so Rew. A though other ends might be supposed, and were excomplished by the assuming mans nature, yet he had no other end of taking frails sless, especially there could be no other end of his dying, but meetely and only for sin: John 12. 24, he sayes, If he had no fallen to the ground and dyed, he had then remained in Heaven alove, and no sinners had come thicher: that therefore they might ascend to heaven, he descends from heaven, I come down from heaven, the.

Secondly, He demonstrates his willingnesse by this, that his Father had sent him on purpose to receive and to save sinners: Icome (sayes he) to dathe will of him who sent me: and John 8. he sayes [Icamo mat of my self, but (my Father) be sent me] And if he were sent by his Father to this end (as he affirmes he was, and as by the coherence appeares, for he makes it the reason why he will cast none out) then certainly he will faithfully do the work he was sent for: In Heb. 3, 2: he is called the Apostle of our prosession [Apostle] that is, one sent, so the word signifies; and what sollowes? who was [faithfull] to him that appointed him. Now upon these considerations, Christ tells you that you may build upon him, that you shall certainly find him willing.

2. For his Fathers willingnesse he tells us we may be much more consident of it: for he puts his own willingnesse and all upon that: Him (sayes he) that the Father gives me, shall come to me; and him that commeth to me, I will in no mise cast out. For leave down from heaven, not to do my own will, but the will of him that sent me: and this in the Fathers will that he hath sent me; oc. In which words you may observe both whereinhe declares his Eathers to be the engaged, and have much:

his Father to be the engaged, and how much:
First Wherein: and that by two things:

1. That he fent him to that end, and to it is his Fathers hufinesse more then his own. To also Luke 2. 49. he expressed himself: [Shall I not do my Fathers businesse!] as elsewhere in Isaiah he is called his Fathers Servant in it, and John 5. 36, he

makes it his Fathers work.

Secondly, that he in a solemne manner gave unto them whom he would have to be saved, with charge to lose none [All that the Father hath given me shall come unto me :] and this is his will, that I should lose none, but give him an account of every soule of them at the last day. They are given him as jewels, and as his Beniamins, to look to, and see to bring back and keep from destruction. Now whom he so solemnly gave to Christ to save, he will never cast away, when they shall come unto Christ.

Then 2. he shewes how much, and how deeply, his Father is engaged, and makes it his Fathers will rather then his own: [I come not to do my own will, but the will of him that sent me:] The meaning whereof is, not to shew that he came unwillingly, or receives sinners unwillingly, but that his Fathers will was first in it (as I shall shew anon,) and so much in it, that (if you will resolve it into its first principles) Christs comming was principally to please his Father. It is such a speech, as that in folm 5.22. [The Father judgeth no man: but hath committed all judgment to the Son,&c.] Not that God is not a fudge as well as Christ, (for Heb. 12. 23, he is termed the fudge of all men) but because all judgment is visibly committed unto christ, therefore the Father is said to judge no man. So here because the Fathers will is chiefe, and first in it, Christ therefore sayes, he came not to do his own will, but the will of him that sent him.

And so you have the meaning of the words.

The maine Observation out of the words: Demonstrations of Gods heart herein, from his engagements from everlasting: How his heart stood to sinners afore the world was.

THE Observation, which I fingle out of these words to infish upon, is this, That

Both God the Father, and Jesus Christ the Son are fully willing, and resolved to save sinners.

1. For

1. For God the Father, There are many Demonstrations of his will herein, that may be taken ab extra from his Oath, Word, Promife, &cc. which I shall handle in another method : but those which I shall first hold forth, are more intimate and Intrinsecall, and homogeneall to the argument which Christuseth here in the Text, (which we have seene) to be these, that it was Gods will first, and Christs, but because it was his, (I come not to do mine owne will,) and that it was he that dealt with Christ about it, and wrought him off to it, and made it his bufineffe; (but the will of hims that fent me.) So that the Demonstrations which I shall pitch upon, shall be drawn from Gods engagements, both from his transactions with Christ from everlasting, before he ame into the world, and those that now lie upon him from Christs having fully performed what he sent him into the world for. And from either may be fetcht strong consolations, and confirmations to our faith, that Gods will must needs continue most ferious and hearty to fave sinners.

Many other forts of Demonstrations of this point might be fetcht and drawn from the riches of his mercy, lying by him to bestow on some great purchase: and on what greater purchase could they be bestowed, to shew forth the glory thereof, then upon the salvation and pardon of sinners? But these also I shall at the present let lie by untold, having elsewhere counted them up, and set them forth, such demonstrations being only proper to this Text, as argue an engagement of his will; whereas all those riches of mercy that are in him (although the moving case of all) might have for ever remained in him as his nature, without any determination of his will to save any man. When therefore a poor sinner shall heare (besides the mercifull disposition of Gods nature) that acts and resolutions of his will have past from him, about the pardoning of sinners, so as his will hath engaged all the mercies of his nature to effect it, this brings

instrong confolation.

Now the deepnesse of these engagements of his will to par-

don finners, may be demonstrated,

I. From such transactions of his, as were held by him with Christ from everlasting; which hath both put strong obligations upon him, and also argue him fully and firmly resolved to

fave finners. Now all the particular passages of those treaties of his with Christ, about the reconciliation of sinners from everlasting, I have elsewhere also at large handled; and therefore it is not my scope now to enumerate them. I shall now onely draw Demonstrations from some few of them, by way of Cerollary, to help our faith in this point in hand, namely, Gods resolvednesse to pardon sinners.

The first is drawn from this, That God the Father had the first and chiefe hand in this matter of faving sinners (as I then

(hewed) the project was his, and the first motion his.

1. The Project, he laid the iplot of it, and contrived all about it, for the effecting of it. Therefore John. 5. 19. Christ sayes the Son can do nothing of himselfe, but what he sees the

Father do.

2. The first Motion was his, I came not to do my own will, (sayes Christ) but the will of him that fent him. Both which (Project and first motion) are shut up in that one sentence, Ephes. 1. He worketh all things by the [counsaile] of his own [will.] Now, for God thus to have the first hand in it, did put a great and deep engagement upon his Will in it. We see among men, the Projector and first motioner of a businesse is alwayes most forward in it; because then it is most peculiarly his own; and the greater will be his honour in the compassing of it. How many great affaires have been spoiled, because some men have not been the chiefe and first in them that affect the preheminence? Now this honour God the Father may challenge, that he was the first in reconciling and saving sinners: It is therefore called God wifdome, Eph. 3. 10. and his purpose, Ephes. 1. 9. Gods right-ownself, Rom. 1. 17. and the pleasure of the Lord, Isa. 53.

Secondly, this Project and Motion did rife up in him unto a firong resolution and purpose, and to an unalterable decree to

fave finners by Chrift : fo Eph. 1. 9.

And I. For his purposes, they are immutable. Would not Paul lightly alter purposes taken up by him, when I therefore was thus tamed (sayes he, 2 Cor. I. 17.) did I use lightnesse? or the things that I purpose doe I purpose according to the flesh, that with me there hould be yea, yea, and may, may? Would not Paul (I say) alter his purpose because he preached the Gospel, and will God

God (thinke you) alter them who gave the Gospel? no, it is the eternall Gospel, Revel. 14. 6. and God is of the same minde will, so it followes in that place to the Corinths, But as God is true (or varies not) so was our word to you, which yet is his more

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2. For Gods Decrees, (whereof this was one) they are also immutable. The great Monarchs of the earth, the Perlians, took to themselves that infallibility, that they would not alter the Decrees which they made : (therefore when a thing was unalterable, it was faid to be as the Lawes of the Medes and Persians) which was to thew their greatnesse, and their wisdome, that they could fo refolve, as no person or power whatsoever should be frong enough to cause them to change their resolutions: and yet, they were forced, though not to alter a former Decree, yet to give countermands unto it, (as Abasherm did) and men do alter, because they cannot foresee all events, and so cannot make unalterable Decrees without prejudice. Therefore the Pope, who takes on him the flyle of Infallible, and so assumes to himfelfe the highest prerogative that ever man did, yet of him it is said, Papa munquam ligat sibi manus, that he never binds his own hands by any Decree he makes, because he cannot fore-see all inconveniences, notwithstanding what ever he assumes: But with God it is not thus, He is not a man that he should have cause to repent, for he knows and foresees all that can or will follow.

Now 1. this immutability of his counfaile he shews by two

oaths: the first made to Christ, the second to us.

1. To Christ, Heb. 7. 21. This Priest (Christ) was made with an oath, by him that said unto him, The Lord sware and will not repent, Thou are a Priest for over, &c. And this was from everlasting; for then it was that Christ was first made Priest: Now then God foresaw that he could never have a relenting thought at the pardoning of sinners through him, this his Son would so satisfie and please him: and thereupon he sware.

2. To us, Heb. 6. 17, 18. God willing more abundantly to show unto the baires of Promise the immutability of his counsaile, confirmed it by an eath: that by two immutable things (in which it was impossible for God to lie) we might have a strong consolation, eve.

The thing I alledge this place for, and which I would have obferved, is, that this oath is not mentioned as that now which makes God so immutable, (though that be a truth) But Gods oath is here made that whereby God did declare unto us the immutability of his purpose formerly and from everlasting taken up, and so that immutability of his counsaile was the cause of his oath, and that was to pardon sinners: for it is the Promise made to Abraham and his seed, that is there specified.

Yea 3. God set his seale unto all, further to confirme it. He both sealed Christ to she work, Joh. 6. 27. and likewise sealed up in his Decrees the persons of those sinners that shall be saved. 2 Tim. 2. 19. The soundation of the Lord remains sure, baving this seal, The Lord knoweth who are his. And if it were but a Kings seal, it could not be reversed, but this is Gods. Yea, he hath sealed up their sins also by and through Christ, Dan. 9. 24. never

to be remembred or lookt upon more.

Thirdly, God rested not in a Decree only, but entred into Covenant with Christ to fave finners by him, if he would die, This Covenant you have Dialogue-wife fet out, Efay 49. First, Christ begins at the first and second verses, and shewes his Commission, telling God how he had called him, and fitted him for the work of Redemption, and he would know what reward he should receive of him, for so great an undertaking: God anfwers him, ver. 3. and at first offers low, only the Elect of Ifrael. Christ who stood now a making his bargain with him, thought these too few, and not worth so great a labour and work, because few of the Jewes would come in, but would refuse him, therefore ver. 4. he fayes, he Bould labour in vain, if this were all his recompence: and yet withall he tels God, that feeing his heart was fo much in faving finners to fatisfie him, he would do it however for those few, comforting himselfe with this, that his work was with the Lord. Upon this God comes off more freely, and openeth his heart more largely to him, as meaning more amply to content him for his pains in dying: It is a light thing (fayes God to him) that thou Bouldest be my fervant to raise up the tribes of facob, that is not worth the dying for, I value thy fufferings more then fo, I will give thee for a falvation unto the ends of the earth. Upon this he made a promise to Christ.

Christ, 1 Tis. 2. and a promise is more then a purpose. A purpose may be in ones selse, as Epbes. 1. 9. but a promise is made to another. Now God cannot lie in himselse, but most of all, not to his Son.

A second fort of Demonstrations. The engagements of Gods beart to sinners, from, and upon Christs having dyed at his request.

A Second fort of Demonstrations are drawn from Christs having already come and performed all this: for

1. Christ is now to be satisfied for that his dying, as well as he by his death had satisfied God: he is now to have his reward. God never set any on work, but he gave them wages. Thus unto Nebuchadnezzar he gave Egypt as his hire for his service at Tyre, and to Cyrus he gave hidden treasure. Now it is not Christs own glory that will satisfie him, for that he could have had, and never have dyed: there remains therefore nothing that can or will satisfie him, but to have the end of his death, To see his seed and be satisfied, and to see of the travaile of his some: and to justifie many, as it is Isa. 53. He dyed (as himselfe speaks, John 12. 24.) that he might not be alone in heaven: his desire is, that those whom he dyed for might see his glory.

2. If we consider the act it selfe, of delivering Christ unto death, there was not, nor could there ever be any thing more abhorrent unto God; no act ever went so much against his heart: for if he be afflissed in all our afflissions, and doth not willingly punish the somes of men, neither wills the death of a sinner that deferves it, much lesse would he will the death of his own Son. Now what was there to sweeten the death and sufferings of his Son unto him, except his end in it? (for it is the end that sweetens and facilitates the means rending unto it) Now the end of Christs death could be no other but to take sinnes away, and to procure the pardon of sinners, and so it must needs be infinitely delightfull unto him, and his heart strongly set upon it, seeing it did sweeten unto him an act otherwise so abhorrent, and of

this end therefore it is impossible he should ever repent. Now Epbes. 5. 2. the very offering of Christ is called a Sacrifice of a sweet smelling savour: and what was it that made it so, but even the end for which it was done, (and which is there put upon it) that it was out of love unto us, and out of a mind to have sianers pardoned; for else in it selfe it must needs have been

abominable unto him.

Againe 2. if at any time he would have repented him of his purpose, it would have been at the time of Christs being crucified, when he came to bruise him: then his heart would have recoyled, and especially when Christ poured out his soule with fuch ftrong cries and teares as he did. At other times in punishing but his children, we find, that when he comes to do it his heart as it were fails him, as Hof. 11. 8. [How fall I give thee up?] the rod falls out of his band, and his bowels yearn within him : yet he relented not when he faw the foule of his fofeph in bitternesse, but still made an impossibility of it for him to avoid fuffering, because his purpose was thereby to take finnes away. Therefore Christs request was, Father, if it be possible, let this cup paffe: The necessity lay only in Gods will, in reference to this end, to forgive finnes. If God would ever have relented or repented him of this purpose, it would have been then : we read of his repenting him of other of his works, but his mind is fo fully carried to take away finnes, that he did not then, or can ever repent of putting his own Son to death, for the effecting of it: To pardon finners is more naturall to him, then to kill his Son was unnaturall. Now his end and purpose being thus fully fet to pardon and fave finners, if he should be frustrated of this his end, he would then indeed repent him of using his Son as he had done. Nay, it is not only faid, that he repented not, but that it pleased him to bruise Christ, in respect to that his end, which was so pleasant to him: So you have it Isa. 53. 10. And therefore furely it pleaseth him much more, to pardon finners, now he hath thus bruifed him: and fo indeed it followes there, The pleasure of the Lord shall profper in his hand, It is spoken of his faving and jultifying of finners. It troubled God to heare a foule bemoan it selfe for its fin , fer 31. 20. but we read not that it did so, when Christ bemoaned himselfe in his sufferings; and the reason was, because the work that Christ was about to do, was a sweet Sacrifice to him; and it would trouble God more to condemne a sinner that Christ dyed for, then it did to sacrifice Christ for him.

4. Upon that ancient agreement between God and Christ: God pardoned millions of men under the Old Testament upon the bare word of Christ, before he came into the world, or had paid one peny of the debt; he must needs therefore be supposed to be much more willing now to doe it, when Christ has done all that was required, and failed not, and that at the due time, (as it is said Rom. 5.) If Christ had failed or come short but of a little of what he was to do, God might have denyed to let the world go upon trust any longer: But now Jesus Christ hath performed all, and is afore hand with him, and hath put in stock

enough to pardon finners to the end of the world.

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Yet 5. Now even Justice it self will call upon him to difcharge finners, it will not let him rest in quiet till he has pardoned and shewed mercy unto poor sinners that come to Christ, and hath given in their bond, and this, though we had no promife to shew for it, yea, though Christ himself had nothing to shew for it : Gods very justice would trouble him (I may so speak with reverence, for he himselfe sayes, that he was troubled for Ephraim, fer. 29.) till he had given out an acquitance, because he knows the debt is paid, and also, that Christs and his own intent was, that when Christ had once dyed, finners should thereby be justified: Even as if an honest man had a bond for a debt that is discharged, lying still in his hands, of which payment, he whose debt it is, knowes nothing, although he or they that paid this debt were dead, so that there were no one left that were able to challenge an acquitance from him, and a cancelling of that bond; yet meere honelty would cause him to give it in. Now Jesus Christ dyed, and God himself put him to death meerly to pay our debts, and fayes Christ at his death; "Let finners require my blood, and the merits of it at thy hands, and "have out in pardon.

That was Christs will that he made at his death, (as you have it Hob. 9. 16, 17. where the Apostle calls it a Testament confirmed by the death of the Testator) now there is nothing so sacred as the performance of the will of the dead. And now Christ himselfe is alive again, and is ordained by God to be his own Executor, and so lives to claime an acquitance; therefore certainly God will never withhold it: In justice he cannot, he will not, have a bond lie by him that is discharged. Hence it is said, that God is just to forgive our sinnes, I John I.

There are three things which do cry for Justice, and all do

meete in this.

1. The wages of a hireling (if detained) are faid to cry. So in the 5. of fames it is faid, The wages of Hirelings detained, do cry in the eares of the Lord of Hosts: They cry wages being due in justice, and because Gods Justice is thereby provoked, and cannot be quiet till God hath avenged it. And so would Christs satisfaction having been made for us; It would restless cry to God, and not suffer his Justice to be quiet, unlesse we were pardoned. For he was truly and indeed Gods hired Servant in this work: And God covenanted to give him the salvation of those he dyed for as his wages and reward, as Isaiah often represents it, Chap. 53. and elsewhere. So that if God be just, he must give forth salvation; otherwise Christs obedience would cry as the

work of an hireling doth for wages.

A Second thing that cries for justice, is the will of one that is dead unperformed, who hath bequeathed legacies, and left wherewith to pay and discharge them. And this is yet a louder cry then the former. Now Christ before he dyed, did thus make his will, and bequeathed pardon of sin and justification, and that eternall inheritance in heaven, as legacies to those for whom he dyed, and to be given out by God after his death, as I observed even now out of Heb. 9. 15, 16, 17. where it is said that Christ was The Mediator of the New Testameut, that by means of death they who are called might receive the promise (or bequeathed legacie) of eternall life. And thereupon ver. 16, 17. the Apostle calls this a Testameut, confirmed by his death, and which at his death began to be in force, so ver. 17. And of all things in justice that are held due, the performance of the will of the dead, hath ever been held most facred.

There is yet a third thing which cries for justice, and that is innocent blood spilt. And this cries lowder then all the rest.

So Genef. 4. 10. And the Apolite Heb. 12. 24. fers forth the cry of Christs blood for us, by Abels blood crying against Gain.

It may be notwithstanding this that God may put the bond in suit against a sinner, to make him come to acknowledge the debt, (as the Apostle there speakes [If we confesse our sinner]) But if any soul doth say, I have sinned and it prosited me not; God then cannot withhold from throwing down his bond canceld, saying, Deliver him, I have sound a ransome; (30b. 33.) God will not have innocent blood, such as his Sons is, to be upon him. If he should not pardon sinners, Christs blood would be upon him, for it was for them onely that Christ dyed, being in himfelic innocent.

6. God mends not himfelf by damning those for whom Christ dyed : Now there were not only an injustice to Christ and as in it, but God himself also would prove a loser. For the end of Christs death was not simply to satisfie justice, so as without it inflice could not have permitted a pardon, that might have been difpenfed with, but it was chiefly to declare the glory of Gods inflice, which required such a satisfaction, sasthe Apostle saves Rom. 3.25.) To [declare] bis righteousnesse for the remission of for that are past, through Gods forbearance. It was we fee the manifestation or declaration of the glory of his justice that he aimed at in it. So as if any one mans fin fatisfied for by Christ, (hould be left unforgiven, Gods justice should lose so much glory. And if justice should think to get a greater glory out of the finners, that could never be: for the finner is unable ever to fatisfie, and so to glorify Gods justice by fuffering as Christ hath done. Yea, and befides God would be a further and a greater lofer in the glory of his mercy alfo, which by his pardoning finne is advanced.

ard Chill be willing the left of the life."

The second part of the Observation. Demonstrations of Christs willingnesse to receive sinners that come to him. First bow bis beart stood from everla-

ND fo now I come to Christs willing no ffe, which was the Legond thing propounded in the doctrine, to be demonftrated. Now though his will was not first in it. (as was faid) yet we that finde him to have been no leffe willing then his Father. As Christ in subfishing is the second person, and bath his dersonall subsistence from his Father, so he is second also in order of working, and confequently, of willing too, yet he is not fecond to him in heartineffe of willing a but as his Father and he are equall, so in all that his Father willeth, his will is equall with his Father, and fo, is as much in this bufineffe se his.

In the demonstrating of this, I will take the fathe course that I did in the former: ... official in the borings made some

First. I will show how hearty he was in this, to have finners faved before he came into the world.

And Secondly. How willing he was fince he came into-the world, and fince his death and going out of the world,

And as a generall introduction to either, I shall premile this which that be as the corner flone in this building, joyning both parts of this discourse together, and is a consequent of what hath formerly been delivered. abod vinda or of bie

The thing to be premised is this: That if God the Father be willing, then Tehrs Christ must needs be willing alfor and look how much the will of the one is in it, fo much the will of the other must be in it also, for the Father and he are all one; And this will ferve for our further affurance of the wils of either : and we may make use of it both wayes, either to argue to our faith, that if the Father be willing, Christ must needs be so also; and that if Christ be willing, the Father is so also. That whereas fome mens thoughts have been more taken up about, and fo more taken with the confideration of how much the Fathers heart heart was in it. and how active and plotting he was about it; and again, other mens apprehentions have been carried more mens Christs heart in the work; this Demonstration which I have in hand shall be a help to the faith of either of these; so that if your hearts have a door of Faith, (as the Apostle speaks) see open, or a window to see either into Gods heart, or Christs, you may raise a considence of the one from the other, and so come to be sure of both.

And this also I do first mention, because it is the most intrinsecall bottome-demonstration that can be made of Christs wil-

lingneffe, and is the utmost reason of it.

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This demonstration I found upon Job. 10. 30. [Land my Father are one That whereas in this thy Text he thewes how his Fathers will and his agree in one, he there gives the reason of it, for (fayes he) we are one: and the words there, as they fland in their coherence, are proper to the purpose in hand. For Christ there alledgeth them as the reason why his heart, and power and all in him is fo engaged for the falvation of his own, that if he have any power in him, and be able to doe anything, not one of then shall perish, because his Father and he are one. For mark the occasion upon which he speaks this it is the same that here in my Text. He had been speaking of saving his sheep, and of his power and will to fave them; and concludes, that they fall sever periffs. And he fayes not only, that he will never caff them ant, (as bere) but that, neither shall any man plack them out of his hand. And in that speech he shewes and utters the strength of his will as much as of his power. For otherwise although his hand of power had been never to potent to have held them against all oppolicion, yet if his will had not as firongly refolved to hold them in his band, and fo, if they were not as deep in his heart as they are fall in his hands, this speech of his had not been made good. That they shall never perish. And then he gives the reason both of this resoluteness of his will, and this prevalencie of his power, from his Fathers both will and power, engaged as much as his own, in this fulnefic : My Father (fayes he) that gave them me is greater then all, and none is able to pluck them out of my Fathers bands. He pleads here first his Fathers will [He gave them me :] And then secondly, his power, (whom these Jewes he spake to acknowacknowledged greater than all, though him they did not). Heis oreater then all : none can plack them out of his hands : and then argues to himself, [My Father and I are one :] One in nature. therefore much more in will. Two persons that have distinct effence, may yet be one in will, as the Ten Kings are faid to be of one minde when they agreed in one thing, Rev. 17. 13.17. fo All. 4. 32. it is faid, that they that believed were of one bears, and of one foule, that is, in judgement and confent of minde. But Christ and God the Father are one yet neerer; one in nature, and therefore much more entire in will, for by nature they have but one will between them. And that place speaks at once in relation to both their willingnesse to save, as to both their powers to fave finners. And this is not only an Argument that they did both agree, and were like to agree in it; but that they can never difagree. Two that effentially have two wills, though for the prefent agreeing in one; yet it may be supposed that they may come to difagree, and not will the fame thing : but if they effentially have but one will, it is impossible then but that they must ever agree. This great security therefore doth Christ give for the falvation of finners. You have not onely two Perfons engaged, Perfons greater then all, but all that is in them engaged, both their Power and Will; and what more can be defired? And if the one holds his purpose, the other must also; for they are one. You have the one nelle of God and Christ given you for fecurity; fo that if they can never be made two, and wrought afunder, then finners must needs be faved. Till thefe two Persons do disagree, you are fure enough; and they must cease to be, ere they can scale to agree ; for they are one, and one in being.

We have another testimony as full as this, 1 John 5.7. There are three that beare record in heaven, the Father, the Word, and the Holy Ghoss, (we are yet surer here is a third Person that comes in) and these three are one. Now what is the thing that these do witnesse unto? ver. 11. it followes, This is the record, that God hath given to us eternall life, and this life is in his Some. Here their truth is pawned, as in that other place their power was, for the Apolite alledgeth this as such a truth, as they all agree and stand in to make good. And to prove this, he sayes (as in that other place, Joh. 10.) that these three are one: that is, one

in nature, therefore one in will; and so also one in witnesse to this truth. He sayes not only. They agree in one; for you shall observe, that whereas there are three other witnesses mentioned to be on earth, there is this difference put between their concurrencie in their testimonies and that of these, that they agree in one, (so ver. 8.) but there is more said of these, namely, that they are one; that is, in Nature, and so in Will or Purpose; and so must needs much more agree in one. Now that thing which their wils, and testimonies, and all agree in, is (as hath been said) that God hath given us eternall life; and this life is in his Son, to all that shall come for it. So that for Demonstrations of this, I need go no surther. If there be any Power, Will, or Truth in these Perfons, sinners shall be saved.

This being premifed, as the most bottome ground of Christs being at first, and his continuing to be for ever willing to pardon sinners; let us more particularly see, first, how his heart stood to the salvation of them before he came into the world: and then secondly, how it stood enclined unto it after he was come; and what confirmations our faith may have from both. So that the thing that I am herein to speak to, is not a much his willing nesse to the work of Redemption it self, (that I have esswhere handled apart) but his willing nesse and readinesse to save simpless.

1. Let us see how his heart stood to this before the world was, and before he came into it. And for this we find, that his delights were set upon it; so Prov. 8. 31. [Rejoycing in the habitable parts of his earth; and my delights were with the sons of men.] Which words are more properly spoken of Christ, then of God the Father; and therefore I produce them under this Head. For they Mestid to be spoken by Wisdome, that is, Christ himself, he therein shewing how his minde stood towards us before the world began: for he speaks what he and his Father did before the mountains were, &c. I was set up from everlassing, ver. 22. Then I was by him, &c. ver. 30. And how did they passe away that long evens? (as the Apostle cals it) in nothing but rejoycing and delights. He there speaks of nothing else that they did. And what was the matter of delight nato them?

1. He and his Father delighted one in another, ver. 30.

2. In the falvation of men, My delights were with the fons of

men, so ver. 31. And he speaks of men as falne; for it is said in the beginning of the same verse, that he rejoyced in the bebisable parts of his earth; which is spoken not of the Jews only, but of the Gentiles too, and of men all the earth over. Now sirst, Delights arise out of the strongest and choicest desires. Men are pleased with many things in which they delight not. Christ heart and desires must needs have been most on that which his delights are in. Again, secondly, the greater the persons are, and the greater their minds are, the greater are their delights. Things of great concernment are usually the objects which are the delights of Kings, and which they take pleasure in. Now the great God and Jesus Christ singled out the pardon and reconciliation of sinners for their chiefe delights.

3. Their delight herein is mentioned, and in no other work of theirs: not the Angels, nor the World, nor any thing

in it.

4. This their delight is mentioned next to their delighting in

each other.

And fiftly, this delight he took aforehand, whifft his heart was only in the expectation of it, and his mind but laying the plot of it. He delights in it ere he doth it. And if all this joy of his be only in the thoughts of it, how much more will it delight him when he comes to do it? All this argues how great a matter this was in his efteem, and how much his heart was in it, and that from everlafting.

Demonstrations from the disposition of Christs wear & and his carriage upon earth. As also some engagements since his death.

IN the second place, when Christ had assumed our nature, and whilst he remained upon earth, how did this disposition of his abound in him? It were endlesse to give all the instances that his story and Sermons do afford hereof. See but how welcome all forts of sinners were at affirms unto him: He cast our none that acknowledged him for the Messiah: he turned none away that

of

gave up their foules unto him to be faved his own way. He was indeed most referved unto that rich young man of any other, vet he used him courteously, the Text faith be leved bim; Christ turned him not away, but directed him the right way to follow him: And he went away of himself, undervaluing Christ to his possessions. And another time Christ indeed feems to discourage the Cansanitifh woman, and put her away, calling her dog : But it was only in words; for underhand he strongly drawes her heart to by his Spirit, and fuggetts thereby to her heart by way of answer, a confideration of the highest Faith towards him. that dogs might partake of the crums that fall from their Maflers table. I inflance in thefe, because I would prevent and remove any exception which might be taken from them. For otherwife Christs professed entertainment of all sinners was so open and notorious, as it was turned into his different and opprobey. That he was a friend to Publicans and Sinners ; which yet he ownes and glories in, professing that he came not to call the rightcome, but finners to repentance. And how glad he was when any fuch came in unto him, he sufficiently expressesh by those parables on purpose taken up, of the joy of the Pros digate father for his returne, and of the rejoyeing for the finding of the loft groat, and likewise of the loft sheep more then of the 99.

We read of Christs joy but seldome, and when it is at any time recorded, it is at the conversion of Soules. He had little else to comfort himself in, being a man of sorrows: and he had nothing else on earth which he took delight or pleasure in. When he was converting the poor woman of Samaria, (which he doth as a pleasure and recreation to him) he forgets his meat, (although before he had been very shungry) and tels his Disciples that he had mean which they know not of, which was indeed the faving that poor womans soul. In Linky 10. 21. We read that Joshure joyced in his spirit; but observe the occasion: He had sent out his Disciples to preach the Gospel, and they had in his Name and through his Power cast out Devils: He bids them not rejoyce in that, our, 20. but shows them what they should rejoyce in, by his own example, and by what most comforted him. Father (sayes he) I shank they that they that they things more Babes.

This in the next words following recorded to be the matter of his rejoycing, he saw now an handfell, and an experiment of the fruit of his Disciples ministery, and comforted himselfe beforehand, in that as their souls had, so others of the poorer and

meaner fort should thus come in unto him.

We finde him at another time in like manner rejoycing name. ly in the flory of his raising Lazarus, John 11. 15. And what was it for? Not that himfelf should be glorified by so great a miracle. (even the greatest that ever he wrought) but (fayes he) I am plad for your fakes that I was not there, to the end that you might beleeve. He rejoyced if any of his got a little more or further degree of faith. And on the other fide, as forry was he when men came not in. Witnesse his tears over Jerusalem, and those speeches of his, John 5. 34. Thefe things I fpeake, that you might be faved. And thereupon in the enfuing verse he complainingly utters himfelf. Ton will not (fayes he) come to me, that you may have life. He fpeakes as one greedy of winning foules, and as forry that any cultomers or hearers of his should passe by, and not turne in. (You will not come to me, &c.) And he relieves himselfe with this, that there were others that would, though they would not. So here in this place, when in the verse before my Text he had complained of them, that they would not beleeve, he comforts himselfe with this in the words of the Text. All that the Father giveth me shall come unto me. And the like you have, John 5. 25, 26. You beleeve not; but my Sheep, they beare my voice, &c.

And then at his death, when he was upon the Crosse, he then converts a thiefe that was crucified with him, and prayes for those that crucified him. And after his Resurrection his last words recorded in Luke 24. 47. are [That remission of sins should be preached in his name, beginning at Jerusalem,] that so those whom he had prayed for (though they had crucified him) might be converted and saved. Thus stood his heart all the while he

was on earth, both before and after his death.

And then (in the third place) now that he hath dyed and laid down that price which was to purchase the salvation of sinners, he must needs be much more willing (if it were possible he should be) then ever. Many Demonstrations there are from those ob-

ligations,

ligations, which Christs sufferings and death do put upon him, which I have already given in a Treatise upon this very argument, The beart of Christ in Heaven, Part 2. onely I have reserved

one or two for this place. As,

1. It was the aim and utmost intent of Christs foul, in his being crucified to have finners faved, and faved effectually. It was that travaile which his heart was then big with. And certainly, Christ would not that so many and so great sufferings, now that they are past and over, should be in vaine. The Apostle makes a motive of it unto the Galatians, Gal. 3. 34. Are ye fo foolifb .--have to fuffered fo many things in vaine ? To be fure Christs death shall not be in vain : He will not lose the end of his sufferings, (as the fame Apostle intimates but 4. verfer before Chap. 2. wh.) A bufineffe that a man bath praied for much, how doth belong to fee it accomplished and fulfilled? and how glad is he when it falls out as he hath prayed? and why, but because it is the fruit of his Prayers? Now much more glad is Christ to fee the fruit of his death, The travaile of his fonl, and thereby is fatisfied. Ilai, 52, 10. (a place I often quote to this purpose.) I will add but this to it. When a woman hath beene in travaile, the forgets all her pains for joy that a man-childe is borne, (which is the fruit of that her travaile) and fo doth Chrift. And then again, for that other word, that Christ is faid to be farisfied, Satisfaction is the accomplishment of defire, or the fulfilling of ones longing. So in that speech of Christ, Bleffed are those that hunger for they thall be fatisfied. So that this doth argue and presuppose the most vehement desires and longings in Chrift for the falvation of fouls, and his having dyed must needs encrease them.

And 2. Adde this engagement unto that former, That his death can be put to no other use then for the pardon of finners. So as if he should not expend it that way, he should utterly lose the fruit of it, or left lye uselesse by him. For divert it to any other sie he cannot. And yet if he knew how to improve it to any other purpose; yet his love (he having intended it for the sons of men) would not suffer him to do it. But besides, if it be not imployed and bestowed this way, it will be wholly in vaine; for the good Angels, though they stand in need of his Personal mediati-

on to confirme them in grace; yet his blood was not requifite thereunto. And for the bad Angels, they are utterly excluded the benefit of it. And then Christ himself he stands in no need of it, nor can he have any benefit by it : all that Personall glory which now he hath in Heaven being due unto him by that Hypostaticall union. So that his death serves for no end, if not for this. Christ indeed hath an honour in Heaven, besides the glory of the personall union : but then it ariseth to him from the salvation of finners through his death, which falvation is the purchase of his blood; as you have it, Ephef. I. which might afford a third engagement, In that Christ should not only lose the fruit of his death, but that glory that is ordained him by the falvation of men. So that he should be a loser-not only of his sufferings bypalle but of all that glory that is to come from the falvation of believers: which is no small thing unto him. As Officers in Courts of Law, or in Universities, get the more fees, the more Clients, and the more Commencers there are: fo it is the more for Jesus Christs gain, that many sinners get out, and are received to grace and mercy.

Some Extrinsecall demonstrations of Gods and Christs willinguesse to pardon sinners.

A Nd unto all these secret engagements both of God and Christ mutually to each other, and to us, we may adde all the professed publications of their minds herein unto us, which have been made upon all occasions and by all means pos-

fible. As,

First, This news hath been published by all three persons, first God the Father he began to preach it to Adam in Paradise, and hath renued it again and again, as with his own immediate voice from Heaven when Christ was baptized. This is my wel-beloved Son in whom I am well pleased, heare him: which the Apostle Peter records and confirmes, as spoken a second time upon the Mount, as a matter of highest moment to be known by us, which voyce he heard (sayes he) and is no fable, 2 Peter 16.17.

Secondly,

Secondly, Christ who is the faithfull and true witnes, Rev. 1.5. he came from the bosome of his Father, and preached peace, Ephelia, 17. Yea and it was one of his first eexts he preached upon Lonks 4.18. The spirit of the Lord is upon me, because he bath anounted me to preach the Gospel, to preach deliverance to the captives.

Thirdly, The Holy Ghost he also herewith bearing miness, that God hash exalted Christ to be a Prince and Saviour, to give repentance and for give nesses finnes. Alls 5. 31, 32. And so Heb. 2. 45. And these are these three witnesses in beaven, 1 John 5. 7. whose record as it followes is this, that there is life to be had in

bis Son fefus Chrift, v. I 1.

Secondly, God hath published this newes both by all creatures reasonable, and to all creatures reasonable.

catonavie, and to an creatures reatonavie.

First, the Angels they came and preached it, singing, Peace on

earth, good will towards men, Luke 2. 13, 14.

Secondly, By men, and to that end he hath given gifts to men, powerfull and full of glory, Ephef. 4. 8. &c. And a commission with those gifts, a most large and gracious one, And he hath committed to su the ministery of reconciliation, to Wit, that God was

in Christ, reconciling the world to himselfe, 2. Cor. 5. 20.

Yea and thirdly, he hath maintained this ministery in all ages, even to our times, all times have rung of the newes hereof, and the world is still fuil of his Embassadors to treat with men about this peace, and they are to proclaime that he is fully willing; and upon that ground to befeech men to be reconciled, and so long as Leiger Embassadors reside uncalled home, or not sent for away, so long the treaty of peace holds.

Fourthly, He hath proclaimed this by these his Embassadors in all places; hebad them go and preach it to all the world, to every creature, Mark 16. 15. And his Disciples did according by. Now he would not have had it spoken so openly and ge-

nerally, if he were not most ferious in it.

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Fiftly, adde to this, that he hath declared it by all wayes and

meanes that do argue faithfulnesse and seriousnesse.

First, Not by bare word of mouth, but we have it under his hand, he hath left his mind in writing. This book which is dropt from heaven, the title of it is, The word of reconciliation.

D 2

2. Cor. 5. 19. the main argument of it being reconciliation. In this book we find, proclamation fent forth after proclamation, book after book, line after line, all written to this end, that we finners might have hope and frong confolution, as the Apollic witnesses.

Secondly, He hath added to this writing those scales of the Sacraments, and further an oath to both, and that made advisedly with the greatest earnestnesse and deliberation that might be, Heb. 6. 17. God willing (the text sayes) more about dantly to manifest this his intent, the immunability of his compell, he confirmed that promise with an oath, that by two immunable things, his word and oath; we might have strong com-

folation.

Thirdly, If this be not sufficient, he hath pawned heaven and earth, the Covenant of day and night in Mortgage to forgive iniquity and pardon sinners. Thus fer. 31. 34, 35, 36. This is my Covenant (sayes God there) that I will forgive their iniquities, and remember their sinnes no more, so ver. 34. and then it follows ver. 35. Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night: If those ordinances depart from before me, then the seed of Israel, Go. The like you have, Chap. 33. 35, 26. Day and night we see stand still, and therefore this Covenant holds good still; but we have

a greater pawn then this, the death of his Son.

And lastly, Let his actions and courses, which he hath taken from the beginning of the world speak for all the rest, as satan hath been a murtherer from the beginning, so God hath been a Saviout from the beginning, and Christ is the Lamb stain from the beginning of the world. God began with the first of mankind, even with Adam and Eve, the ringleaders, the heads of this rebellion, who drew all the rest of the world into that enmity, these were yet reconciled. Kings usually hang up the heads and chiefe in treasons, for examples of their justice, though they pardon others; yet these did God save and pardon as examples of his mercy, to all that should come of them; and it is observe able that the first thing he did, after the world was fallen, was this act of mercy, both in preaching this Gospel, and in pardoning them, he began to do that soon, which he meant to be al-

Wayes

wayes a doing to the end of the world, it argues he delights in it, yea and according to Christs last promise on earth (that he would be with as to the end of the world.) God is to this day retoricing the world of men to himself. Some that walk in your streets by you, live among you. And he will have thousands when you are gone, and what are these but, as slags, and patternes of mercy, hung forth by God to toll and bring others in, as Ephes. 2.7.

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a man-child is been, into the world, how much more

THat should the consideration of these things work in our hearts, but what the scope of the text it selfe puts men upon, even that they would come in unto Christ, and beleeve on him, and give up their fouls unto him ? He that beleeves that in no wife be cast out. As Christ therefore is willing : so should we be a willing people. That which keeps men off, is, that they know not Christs mind and heart, think it not to be an indifferent thing to him whether you beleeve, or no ; as if he came into the world to do this duty of dying for finners, fingly in obedience to his Father, fo that men might be rendred favable if they will : and that however, if they will not he yet bath enough to fatisfie and quiet himself with, even this that he shall be glorified in what he hath done though few or none of the fons of men be faved. It is a prejudiciall doctrine this, to the falvation of men, and derogatory to Christs free love. What, do we think that Jesus Christ is gone to heaven, there to complaine unto Angels of the unkindnesse and hardnesse of mens hearts, that will not turne to him notwithstanding he hath done so much, and to tell what he had done for them, and what they would not be perfwaded to do for themselves: and that so he can sufficiently please himselfe with such just complaints? no furely; our effectuall falvation concernes him more then fo: and his heart is more fully bent upon it then thus to leave it, of what he hath bought he will lose nothing. The truth is, he is more glad of us then we can be of him. The Father of the Prodigall was the forwarder of the two, to that joyfull meeting. Halt thou a minde? he that came down from Heaven (as himselfe faith, in the text) to dye for thee, will meet thee D 3 more

more then half way (as the prodigals father is faid to do) by his foirit : he will fend him from Heaven to thee, and at the latter day himfelfe will come again to fetch thee and receive thee to himself. If among the Angels in Heaven there be joy at the conversion of a sinner, how much more joy is there in Christsheare? If there be joy in the bed-chamber men (as John speakes) what joy is there in the bridegrooms heart? or if among the standers by, when a man-child is borne into the world, how much more doth the mother that was in travaile for it (as Christs soule was) how much more doth the rejoyce? O therefore come in unto him. If you knew his heart you would. As they that crucified him knew him not, fo neither do those who beleeve not in him. If you had been on earth with him, or if he were now here, and had this day preache thefe things unto you, and urrered thefe his own defires, and longings after you; how would you in troopes go all thronging after him when the Sermon were done, and each of you come about him (as those that had diseases did) and befeech him to pardon and fave you; and not leave him till you have obtained some word of comfort and favour from him! Let me tell you, he had preacht this day, but that He had other butinesse to do for you in Heaven, where he is now praying and interceding for you, even when you are finning; (as on earth we fee he did for the Jews when they were a crucifying him.) Now because he could not for this other businesse come himself. he therefore fends us his Embaffadours; and we in Christs Read do befeech you; and it is as if Christ by us did befeech you: and we preach but fuch things as were first soken by the Lord himself. (as it is in Heb. 2.) And he fends his spirit, and continues to give gifts unto men to this very day: and in all these respects, when ever the Gospelis preacht, he is said to Beak from beaven, Refuse not him that speaks from heaven, Heb. 13.23. And though you have not his bodily presence as they had who heard himselfe preach here on earth; yet you may by faith have as free an accelle unto him, and know as furely that he heares you, as if he were in the same roome with you. Retire therefore into your closer and treat with him in private, and there preffe thefethings on him; fay them all over againe unto himfelfe, and aske him if they be not true : get the match ftruck up between thy foule and him

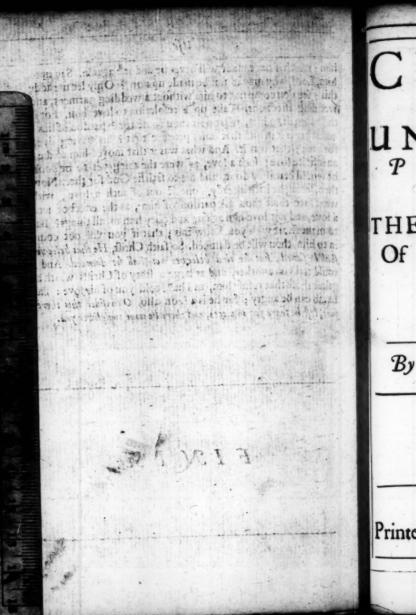
him; which if once made, will never be undone againe. Say unto him, Lord, why may it not be made up now? Only let me adde this : fee you come not to him without a wedding garment, and wedding-affections. Take up a resolution to love him. For if thou comeft to him, what doft thou come for ? pardon of fins ? and what is it in him that must procure that? his having dyed for thee; that was it. And what was it that moved him to die? an infinite love; fuch a love, as were the thing yet to be done. he would certainly do it, and die to fatisfie God for thee. Now then, seeing he hath already done it out of such a love, with what face canst thou ask pardon of him, as the effect of such alove, and not love him again, and obey him in all things? But to make short with you, know this; that if you will not come in to him, thou wilt be damned. So faith Christ, He shat beleaves hall be faved; but he that beleeves not fall be damned, And I could tell you another, and as large a story of Christs wrath against those that refuse him, as I have told you of his love : The Lamb can be angry ; for he is a Lion also. O confider this therefore, left he teare you in pieces, and there be none to deliver you.

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CHRIST

THE

UNIVERSALL

PEACE-MAKER:

OR,

Of ALL the PEOPLE of GOD,

Notwithstanding Differences, all their Enmities.

By THO: GOOD VVIN, B. D.

LONDON,

Printed by J. G. for R. Dawlman, 1651.

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CHRIST,

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PEACE-MAKER.

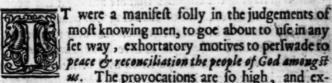
I. PART.

EPHES. 2. 14, 15, 16.

For he is our peace, who hath made both one, and hath broken downe the wall of partition between us:

Having abolished in his flesh the enmity, even the Law of Commandments contained in ordinances, for to make in himselfe, of twain, one new man, so making peace.

And that he might reconcile both unto God in one body by the Croffe, having flaine the enmity thereby. (or) Himfelfe.



asperations so fresh and encreasing, that if I had an audience made up of those alone that have the swaying power of either, and together therewith their most favourable attention, and interest in affection without prejudice, I should not know how to attempt it with any hope of successe. But

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though the animofities of mens spirits, augmented by co-Part. incident circumstances, are gon beyond the power of the perswasions of men in this present paroxisme: yet they are notabove the power of Gods wisedome and providence, nor the force and efficacy of Christs bloud. You may therefore in the midft of all contrary appearances, give me leave, though I cannot hope to perswade, yet to BELEEVE (The Catholique Church, and Communion of Saints, they are in my Creed) and because I beleeve therefore to speake. and so to give you an account of my faith as to this iffue. Let your faith but wait, and give God time for it, and leave him to effect it his owne way. And to this end I have taken this Text, Christus Pax nostra : For he is our peace who bath made both one, &c. and my inference is, That therefore the Saints SHALL and Must be one, and reconciled in the end. And this is the best newes which in these times can be rold you, the feafonablest we can heare of, and is indeed one great part of the glad tidings of the Gospell it felfe, without which it were imperfect, which Chrift himselfe our peace (who came to purchase it, as these words shew, fo) came to preach, as the very next v. 17. hathit.

The maine and principall intendment of these words is, to give an eminent instance of the efficacy of Christs mediation in slaying the enmities that are amongst the people of God themselves, and of his being our peace in that respect; instancing in that the greatest that ever was between Jew and Gentile; Whom yet as here he hath made both one, and hath broken downe the partition wall betweene us: and however he mentions in the 16.v. our reconciliation made with God (of which essewhere he treats more largely) yet (here) but by way of confirmation of our faith in this other of reconciliation amongst our selves. For the aime of its introduction here is but to shew, how that Christ in reconciling us to God himselfe, carried it so, and did it under

fuch

fuch a confideration and respect, as necessarily drew on and I Part. involved our reconciliation one with another, namely this, that he reconciled us unto God IN ON BODY among our felves. It is an happy clause, that addition [in one body] and on purpose inserted thereinto, to shew that when God was to transact our peace and reconciliation to and with Christ, hanging upon the Crosse, he would not nor did not acknowledge himselfe, to him, then, reconciled to us by him, upon any other termes, then as withall we were looke at, and represented to him by Christ as one body; and therein reconciled one to another, whilest we were reconciled to himselfe.

The Connection of the 16. ver. with the 15. discussed: And how That Reconciliation to God in one body, ver. 16. is to be understood: whether of that reconciliation wrought for us, or in us.

Meet but with one eminent difficulty in the coherence and contexture of these words, and that is the connexion of these two verses, v. 15. 16. as namely of these words, And that he might reconcile us to God, v. 16. &c. with the former v. 15. Having abolisht the enmity, &c. Now this enmity mentioned v. 15. is evidently intended of the comity v. 14. betweene Jew and Gentile, as is clear by its connexion with The dupper V. 14. Who bath made of twaine one, and broken downe the Ties Tis partition wall: Having flain the enmity. Now the twaine, Jus. or the two, thus made one (between whom this enmity was) is not God and we, but the Jewes and the Gentiles (of whom he had spoken in the former verses) for he adds; that he might create both in one new man, which could not be faid of God and us.

Now then the difficulty is, what reconciliation to God in

one body that should be v. 16. which the Apostle makes r Part. the consequent of having flain the enmity betweene these Femes and Gentiles; For the connexion feemes to import the one a confequent of the other: And the words to run thus, Having flain the enmity between themfelves, v. 15. that he might reconcile them to God, v. 16. Now this reconciliation to God must be either meant of the work of reconciliation wrought in us, whereby we turne unto God. as I Cor. 5. Be ye reconciled to God, or that Reconciliation which Christ wrought for us unto God : and whether of these should be intended, is the Question. And so withall the Question is, whether those words, v. 16. And that he might reconcile both unto God, are to be cast unto the 15. verse as a part of the discourse thereof, or doe not rather begin a new and entire discourse full and compleat within them-Clues.

> For the first stand many Interpreters, and the chiefreafon for that opinion is, The coherence of these words with those next immediately foregoing, Having abolish the enmity, that he might create in himselfe of twayne one New man, and that he might reconcile both unto God, &c. The resolve of which seemes to be this, That Christ having on the Croffe wrought in himfelfe this great worke for us, to flay the enmity betweene us, and make both one, by the facrifice of himselfe, and this as the antecedent worke: That yet there remained two other as confequent works as the effects that follow therefrom. Namely,

> 1. To create both one new man, fo making actually peace between themselves. And 2. To bring them both into an actuall state of reconciliation with God, by working reconciliation in them towards God, fo making them one

body.

And the reason for this interpretation further is, That both these two are brought in and yoked in the like Tenour

V.15. V.16.

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of speech , That be might create, &c. And that he might red I Parte concile; as if they were like parallel fruits of that aner- fra aries cedent worke, flaying that enmity mentioned, v. 15. and ac- & areacording to this parallel, looke as creating them both into haty. one new man, is and must be acknowledged to be underflood of a worke wrought in them, viz. the new Creation: fo also that other, the reconciling them to God must be understood of the worke of reconciliation unto God wrought in them also; and so the new man they are created into, v. 15. answereth but unto that one body they are re-

conciled unto, v. 16. being one and the fame.

And that which encreaseth the difficulty is, that if it should be understood of reconciliation unto God himselfe wrought by Christ on the Crosse, how such a reconciliation should be the consequent of his slaying first the enmity between the Saints themselves, so as it should be faid, He flew the enmity among the Saints, that he might reconcile them to God: This is not confonant to reason, seeing rather (that according to the harmony and dependance of Theologicall truths) his reconciling them unto God upon the Croffe is the antecedent and cause of his flaying the enmity of them mutually, because our reconciliation one with another is rather depending upon, and the fruit of reconciliation with God himselfe, who being first reconciled to us, all things else are reconciled one to another; as Subjects that have beene at variance, when reconciled to their Prince or Head, become reconciled one to another among themselves.

But yet I rather incline to thinke, that other kind of reconciliation betweene God and us, wrought by Christ for w on the Croffe, to be intended v. 16. and fo to be brought in as a parallel with that former reconciliation wrought by him also on the Croffe betweene and on behalfe of the Jew and Gentile mutually. And so this 16. v. to begin a new and

of our reconciliation with God, as the former verses had discoursed of that reconciliation which is wrought for us

betweene our felues.

And so the maine proportions of this parallel are these. that as that reconciliation betweene Jew and Gentile. wrought by Christ on the Crosse, had two parts, 1. Positive. making both one. 2. Privative, the amoveing the impediment that caused the enmity, v. 15. (the consequent of which is the creating of both into one new man:) So the Apostle discoursing, v. 16. of this other reconciliation with God, he therein intends to make like two parts thereof, anfwerable to the other, onely with a transposition of speech. 1. Politive, reconciliation to God in one body: 2. Privative. Having flaine that enmity, namely, against God: The refolution of all which is, as if he had faid, Whereas there was a double enmity, one to God, another among our felves: Christ that is our peace hath dealt with both: He having flaine the enmity betweene themselves , hath made both one : And having flaine in like manner the enmity to God, hath reconciled us unto God.

Now that which cleares and confirmes this connexion

is,

v. 15.

V. 16.

1. That this renders a more full and just analysis of the words, which is this: 1. That v. 14. He in generall proclaimes Christ our peace. And then 2. In the next words proceeds to the two particular branches, wherein Christ is made our peace, 1. Betweene our selves mutually. 2. Betweene God and us. And then 3. In the handling of either, observeth this parallel in either, namely, betweene a privotive part, slaying the enmity; and a positive part, reconciling and making one, so enumerating the complear requisites to either.

Then 2. To shew, that these are indeed two disjunct and

com-

compleat discourses of two such heads of Reconciliation: 1 Part. He severs the first, v. 15. from the second, v. 16. by adding a full period, and as it were a Selah to the first, thus fealing up the v. 15. So making peace, namely, fully and compleatly, that peace, which had beene spoken of among Jew and Gentile, that so he might enter anew, and diftinetly from this upon that other of reconciling both unto God,

which he doth, v. 16.

Then 3. For the close of that 16. v. that he should in like manner bring in a second time these words, [Having flaine the enmity] upon occasion of his mentioning our reconciliation to God, argues still more, his aime to be to cut off the 16.v. from the 15. For if those words, v. 16. That he might reconcile us to God, had referred to that other [Having flaine the enmity, v. 15.] as a part of that sentence not made compleat; then this second [Having staine the enmity] necded not to have been :but doth rather shew, that there's another enmity betweene God and us, distinct from the former intended by him; and so the flaying thereof, joyned properly and genuinely with its fellow conjugate, namely, reconciliation unto God, as the former, v. 15. had in like manner beene connected with its conjugate also, making both one among themselves. If indeed the Apostle had carried his speech in the 15. v. thus, Having abolisht the enmity betweene them , that he might create one new man , and that be might reconcile both unto God in one body, and so ended his discourse of it : then these two, in their reference could not have beene parted: but he moreover adding to their reconciling to God, a second time these words, Having flain the enmity (namely, that betweene God and us) he to maketh the 16. v. an entire sentence and period of it self, as the 14, and 15, doe make in like manner a full period of themselves : and fo the 14, and 15, are to be read and joyned thus; Christ bath made both (Jew and Gentile) one, baving flain the enmity

that

Part (that was betweene them:) thus Bela ano others: and answerably the 16. to this sense, with an easy and faire transposition, And having slaine, Or, And hath slaine the enmity (namely, betweene God and them) that be might reconcile both unto God in one body by the Crosse, on which he also slew that enmity.

And whereas it will be faid, That the word kai, or (And) which the 16. v. begins with, seemeth to cast the reference of this, upon the former staying the enmity, v. 15. and so the latter to be but an emphaticall repetition of the same: I answer, That that (and) v. 16. is but all one with moreover, as it is often used, as introducing a new and distinct dis-

course, added to a former.

And so 4. As thus understood the parallel is rendred yet more full; for as there is here sound a double enmity, and an answerable double slaying of each in order to a double reconciliation, so to make up the parallel (which the Apostle intended) yet the more full, there are two further elasses added to each, fitly answering to one another. For as of the one he sayes, Having abolishs the enmity In His Fiesh, v. 15. so of the other (the latter) in like manner he speakes, having slaine that enmity In Hims In Fe, v. 16. as the Greeke beares, and the margent varies it.

Now as to any difficulty proposed, That which is lest as materiall to be considered, is onely this; How his having slaine that enmity betweene us our selves first, should be conceived to be the antecedent to reconcile us to Gode

Now for answer hereunto; 1. Besides, that according to that connexion which I have given, that the 16. v. should thus make up a full period of it selfe, and doth keepe it selfe intire within it selfe (as v. 14, and 15, also doe) and so not at all referring to the slaying the enmity, v. 15. as hath beene

explained; which coherence doth at once cut off the 1 Part. whole of that objection at first made: But besides this (supposing it might take in, and referre to that slaying the enmity v. 15. among the Saints, as the antecedent, or at least ingredient unto their reconciliation with God) there may perhaps this just affoylment be given thereto.

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That 2. In order of nature, All enmity must first be supposed removed, ere friendship or (as here) reconciliation, can be supposed to be procured: the reason of which is obvious to any judgement, first peace by flaying enmity, and then good will. And so upon this and the like grounds, these words, that he might reconcile anto God in one body, may well be supposed to have a secondary aspect to his bawing first abolisht the enmity between our selves, ver. 15. as well as our enmity against God, ver. 16. And the Apostle his adding [IN ON B BODY] (which he studiously hath done) shewes, that they being under that notion and respect reconciled unto God by Christ upon the Crosse; that then withall at the same time, yea in order of nature, first, their enmities one against another were removed as well as against God himselfe: All forts of Emmities being to be removed ere Any fort of Reconciliation attained, furely under that notion, they cannot be confidered reconciled to God, but withall it must be said, they are at peace, and so made one among themselves, at least these two doe mutually argue each the other. If indeed there had beene roome left for us to conceive, that our reconciliation with God had beene fo wrought by Christ for us, as for each person consider'd onely single, and apart (though even so it was intended, namely for each and every person; and this is involved in that other:) Then indeed it might have beene Supposed that their enmitties to God, had been slain and done first away, and reconciliation wrought with him first by one primary act, & then after that, ex confequenti, as a fecondary

Part. dary worke, our reconciliation amongst our selves had been cast in, and followed thereupon; or which is all one, wrought and procured by a second act or intention of Christs. But it in one and the same very individual act, and intention of their being reconciled to God, they were considered [A s O n e B o d y] and that this is put in as an involved ingredient thereinto, so, you must necessarily suppose their owne mutuall enmittes done away also, at least together therewith, by one and the same individuall act also; and this consideration if there were no other, is a sufficient salvo to the sorementioned difficulty. Now how this reconciliation unto God in one Body was performed by Christ on the Crosse, I shall handle in the second Section of this discourse.

I shall trouble you no further with untying this knot, or the drawing out into one smooth continued line, the series of this coherence: For however (take the 16. ver. in which of these series you please) the words in the 14. and 15. ver. are sufficient bottome for the heads of that whole discourse lintend. For these words, ver. 14, 15. doe undeniably (as all must contesse) treat of the reconciliation of the people of God among themselves, and sufficiently hold forth these two Generals.

1. The work of Christ on the Crosse to procure it, He bath made both one, having stains the enmity in his stess. and hath virtually (in the virtue of his death) broke downer the partition wall that occasioned it, which in his providence he after ruined. And 2. the work of Christ by his spirit in

us, creating both one new man in himselfe.

And now take the other words ver. 16. in either sense, or in both, (which are not inconfistent) however this is observable even therein; that the Apostle was not content to have setly pursued the Saints reconciliation among themselves.

selves, in those two whole verses, the 14, 15. but when he I Part. speaks of reconciliation with God also, ver. 16. he must needs add, and put in that clause also, IN ON BODY: the reconciliation then of the Saints mutual is upon all accounts, the principall intendment of the Apostle here.

The Division of the words. The Principall Heads of this Discourse set out, which are foure.

TOw for the Division of the words, That will fall according to either the larger, or elfe the more speciall scope of the words. If we take them in that first and largest comprehensivenesse, as treating of both our reconciliation with God, and betweene our felves also, and how Christ our peace is both, so they admit of this division and Analysis:

1. That the generall theme and argument of the whole should be premised in these words, Christus Pax nostra, Christ is our peace; which is the inscription of a Proclamation of him under one of his eminent Royall titles, Christ

the great and perfect Peace-maker. And then,

2. Proclaiming him fuch, in all the branches or partien-

lars thereof, that may argue him fuch.

1. As an Universall Peace-maker, as both, being a peace betweene all forts of persons at variance, and also extending his mediation to the removing of all forts of enmities.

1. Persons, as 1. Betweene us, ver. 19. that is, among our selves, abolishing # 1x3eav that enmity, ver. 15. 2. Betweene God and us, flaying that enmity alfo, ver. 16. thus an

Univer fall Peace-maker.

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2. The establisher of a through and a perfett peace, both for time past, and time to come. 1. Who hath already made and concluded it, as in his owne person, & roshras, he bath made 1 Part. made it, Aúsas he bash dissolved and broke downe, and so not now to be done. And 2. the same secured for the future, even for ever; these enmittes being abolish, ver. 14, 15. that is, utterly abolish, as never to get head: sain, ver. 16. never to revive.

3. Our compleate peace as in respect to all parts, that concur to it, and wayes of peace to accomplish it, and make it sure. 1. In respect of Parts. Both 1. Negative by removing and destroying even the very occasion of the enmity: The partition wall of ordinances, breaking that downe, and againe, ver. 16. slaying the enmity it selfe. 2. Positive, expressed in two words, Reconciling, ver. 16. making both

one, ver. 14, 15.

Then 4. By all forts of wayes accomplishing it, 1. reprefenting us in his person, as in one body, ver. 16. personating all his people, and under that confideration reconciling them to God, and one another. 2. Meritoriously, taking on his person, (as representing their persons) all their enmities, [in his flesh] or the humane nature, fayes the 15.0. Hanging on the Croffe, ver. 16. and so offering that up as one common sacrifice to God for all; (He is said to reconcile all in one body by the Crosse, ver. 16.) 3. Efficiently by his spirit, creating both into one man, of all conjunctions the neerest, and that creation wrought in himselfe, of all foundations of union the firmest: for they being both created one man, & united in and to himselfe, he is able and will be fure to hold them for ever together. And to put the more evident notice upon all he had faid or should say of him in this respect, he intermingleth in the midst of his discourse, this Selah or note of observation, so making peace, (take notice of it fayes he) So or T H u s, Univerfally, perfeltly, compleately, & eternally. And this is one account of the words, and indeed of the whole and every part and particle thereof.

But if we fingle forth that more speciall and principall ayme, afore mentioned, Christus Pax nostra, as in relation unto making peace among us, the elect of God: so in stead of any accurate division of them, I shall onely draw forth these four propositions, which will suck into themselves the strength of what these words have in them, as to this great point. Namely,

that ever was,) betweeene few and Gentile afore Christs comming, and a while after, by reason of those Jewish rites and ordinances of the Ceremoniall Law, which the Apostle

by a Metonymie termeth therefore the enmity.

2. The story of Christs transactions on the Crosse, by which he virtually slew and abolish this enmity, and meritoriously made them both one, and reconciled both in one

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3. The story of their actual accord, and becomming one as the records of the Acts of the Apostles, and they in their Epistles have presented it unto our view: and the principles by which, and the providences whereby, that partition mall was broke downe, and the enmity allayed; chiefly by crea-

ting both one New man in himselfe.

4. That the instance of all this was intended by God as a PRE-CEDENT, and leading cause under the New Testament, to assure us, that what soever should fall out in after ages, of difference among the Saints, yet still however they both might and should in the issue be reconciled, and their differences in a like manner allayed and compounded; as also to shew the wayes and principles whereby to effect it.

I Part.

I. SECTION.

I Head. The Greatnes of that Enmity, which was between Jew and Gentile, untill Christ purchased their Reconciliation.

Or the first, I have to present you out of this text, with an instance of the deepest, and most lasting empity, between two forts of men chosen to be one body unto God, that shared as then the whole world between them. (Few and Gentile) that ever was or will be in all ages: which yet was compounded by Christ. View we it first in the generall through those expressions the text useth of it. The Apostle sets it forth to us, not barely by tearms of distance and division, calling them Tis No, Both or two, and Ta ausoleea, twaine; nor fimply of being enemies in an ordinary way, but speaks of an enmity in the abstract, # 12 9car : a fecial enmity it was not that which is common to man against man, (who as the Holy Ghost that knows our nature tells us, are mutually hatefull to, and hating one another, Tit. 3.1.) But a knotted, twisted, combined enmity. That the word Aufras disolved it, ver. 14. imports. A ftirring active enmity, that lay not fleeping. This the word ralaefnous, ver. 15. implies: He made it inefficacious, tooke away the strength, the energy, the operative virtue of it: Yea and if you will take in, and borrow from the expression ver. 16. aroxlesas, He flew it. It was a living fpritefull enmity, yea that had a rage in it, (we on the contrary call fuch an one deadly, because it aimes at life:) The * word beares up to this, non tam occidit quam trucidavit; Christ did not barely kill it, but bloudily with a rage, as provoked with the fierceneffe that was found in the enmity it selfe. For the rage thereof was cruell, and reacht up to heaven, as the Scripture speaks.

* Smoother, magisquidpiam qua porever, occidere, fignificat occidere cum favitià. Beza. Mat-10.28 Etek. 25.15

Likewise an old Hatred, (as the Prophet Ezekiel in his

times

times tearmed it, speaking of that between the PhilisimGemiles, and the Fewes; but this was now grown much older, in all, of 2000, yeares continuance,) even from the first time wherein God separated the people from the rest of the Nations, as in Abraham by circumcision he did. A wall of separation (if I may pursue the Metaphor in the text) whose foundation was laid in Abrahams time, when circumcision was first given (for that began the quarrelly reared up higher by Moses rites, Further lengthned and stretched out in all the times of the Prophets, throughout all ages, untill Christ who came to abolish it, and breake it downe.

And lastly, an Universall hatted in the Jewes to all Nations, and in all Nations to the Jawes. Even all who were called Ta in it oders, Gentiles in the flesh, and uncircumcifion by that which is called circumcifion, ver. 11. as all Nati-

ons were tearmed and reckoned by them.

Thus God foreordained, that as to honour his Sonne in reconciling us to himselfe, he permits the greatest sins and enmities to be in the hearts and lives of those he intends to save, against himselfe: so likewise that the highest and roughest animosities should be found, amongst those, (when he should come on earth,) that were ordained to be his people, to show the Soversigne power, and efficacy of his mediation, in constituting them one new man in himselfe. These but in generall for a foundation out of the text.

The story of the Particulars of it hath two branches:

1. What it was betweene them before Christ, and the conversion of either to the Christian faith. 2. What after conversion, and that both equally had embraced Christ.

1. Take the elevation of it before, both our of the Scriptures and other authentique Testimonies: Both, 1. Of the Jew against the Gentile. 2. Of the Gentile against the

7em.

1 Part. Few. And I shall withall by the way, make a parallel of the one with the other.

1. Of the Few against the Gentile. The quarrell was begun indeed by them; they out of a carnall fleshly boasting of their priviledge to be the onely people of God, (as they were) scorned and contemned the poore Gentiles. The II. verse infinuates this: Yea were Gentiles who are called uncircumcision by that (nation namely) which is called the circumcision in the flesh. It began at Nicknames: and the Jewes were they, that began to call names first, as interpreters have observed. And it began early, almost from the time when the feed of Abraham first received that badge of difference. You heare on't in facobs time, To give our lifter to one that is uncircumcifed, that were a reproach to us. Gen. 34. 14. fay the fons of faceb in the case of Dinah. And after amongst all the race of the Jewes both good and bad in all ages. The same was used as a reproach, as by Sampson, Judg. 15. 18. by Jonathan, 1 Sam. 14.16. By David, Chap. 17.26. 36. By Saul, Chap. 31.4. They judging it, (though but a circumstance, yet) far worse then death it selfe, to dye by the hands of the uncircumcifed, or have the daughters of the uncircumcised triumph. 2 Sam. 1. 20. And in the Prophets uncircumcised and uncleane are all one. Ifa. 32. 1. When they would accurse one to the most accursed death, (as all Nations, according to what they have efteemed the worft of Deaths, they have accordingly expressed such like curses; As Abi in malam chucem, among the Romans) Let him dye (faid the Jew) the death of the uncircumcifed, as Ezek. 28. 10. When they imprecated the most ignominious buriall, Thou shalt lye in the midst of the uncircumcised, Ezek. 31.18. A person excommunicate, accursed, and a heathen was to them all one; Let him be as an heathen, Mat. 18. and they diftinguish themselves from the Gentiles, by appropriating the title of sinners, wholly to the Gentiles; we that

are Jewes By nature, and not sinners of the Gentiles, Gal. I Part 2. 15. and God foreseeing how apt their spirits were to grow from hence into an abhorrency of all other Nations, made a specall Law to prevent it, concerning some particular Nations. Deut. 23.7. Thou shalt not abhor an Edomite, for he is thy brother : thou halt not abbor an Egyptian, because

thou wast a stranger in his Land.

Next fee this enmity expressed in their carriages and dea. lings with the Gentiles, they not onely not communicate with them in facris, in holy things, but their zeale was fuch, and this after the light of Christianity appeared to them, that they would have killed Paul, Acts 21. 31. for no other . crime but this, ver. 28. This is the man hath brought Greeks, (that is Heathens) into the Temple, and hath polluted the holy place, ver. 28. nay they accounted it an abhominable thing, aleurlov, (as in I Pet. 4. 3. the word is rendred, abominable Idolatry) and so the vulgar Here to keepe company, that is, familiarly, yea or so much as to come, (unnecessarily,) to one of another Nation; founding all this, upon that which was a peculiar command, upon a speciall ground, against the Ammonites and Moabites, Deut. 23.6. Thou shalt not feeke their peace, nor their prosperity all thy dayes for ever. This they extended to all Nations and This to that rigidity, that they would not doe ordinary courtefies of common humanity,

Non monstrare vias eadem nisi facra colenti, sayes Juve- Lib. 14 nal, not tell a mans way, to a poore wanderer, an act of Suyr. civility : Non ad fontem deducere, to lead to a well for water, which was an act of charity. The Woman of Samaaia therefore wonders at Chrift, Joh. 4.8,9. How is it that enon being a few, askest drinke of me, which am a woman of Samaria? for the fewes have no dealings with the Samaritans. Each one of you (fayes Christ) will, and that on the Sabbath day, loofe his oxe or his Affe from the stall, and leade

him

I Part, him away to watering, Luke 13.15. but they would not doe thus much for an Heathen though ready to perish for thirst. not shew him a Well hard by, sayes the same Juvenal in the same place, Quasitum ad fontem solos deducere verpos: not give a cup of cold water, which Christ makes the least of curtefies, fave onely to their own *Verpi, as we fay vermin and sircumcifed ones. So Juvenal scoffs them, & hos Judaicum fus, This is the gewish Law.

word fignifies both wormes & circumcifed.

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Deut. 7 . 1 1:

And no wonder of all this, for indeed they accounted all the Heathen as beafts made to be destroyed: (upon the mistake of their Commission concerning those seven Nations, given up by God the Judge of the World (in whose soveraignty it was,) into their hands.) Even Christ speaking in the common language of the Jewes, calls the Syropheniciam Woman and all the Gentiles doggs, Mat. 15.25, 26. as the Turkes call Christians at this day ; yea out of their own records some of the Rabbinicall interpreters upon Deut. 21.11. they have delivered, that they accounted them feris deteriores, worse then beafts, & nuptias corum innuptas, their marriages, no marriages, and therefore nec homicidium nec adulterium in eos committi poffe, that it was no adultery to abuse their Wives, no murther to kill any of them, no robbery to take from them, by never so much violence. Which fofephus Albo justifies in his disputation adversus Christianos, giving this reason, that be that lived without their Law and worshipt false Gods, he was a common enemy, & in eum illicitum nihil, and nothing can be unlawfull, that is done against him by them.

Hifpanus.

Can malice be supposed to rife any higher and yet in that Nation it did against these poore Gentiles. I Theff. 2. 16,17. Contrary they are to all men, and it followes, forbidding us to preach to the Gentiles , that they might be faved. The Apostle speaking it by way of aggravation, of their malice, seemes to intend it not onely consequenter, that they

they denied them the Gospell, without which, they could I Part. not be faved : but farther intentionaliter, what was in their intentions, that suppose, they had thought the Gospell a meanes of falvation, they would have forbad it to be preache to them, that they might not be faved. Is there not worke for a Peacemaker now ? This on the I E VV E & PART.

And can we think the GENTILES were behind hand with them ? and yet the truth is, the Gentiles were the more moderate of the two, as the II verse here, and the Parable of the good Samaritane, that poured Onle into a ftrangers wounds, and the story of the Samaritan Woman, All thew : for thee layes fault on the Few, that HE would not aske water of a Samaritan, and not è contra. It were too much to reckon up all that might be, out of their Paess and Historians. I will but so far make mention of some Testimonies of the Gentiles hatred against the Fewes, as they make up a parallel with what hath beene faid of the femili enmity against the Gentiles : thereby to manifest that the Gentiles were even with them, if not in malice, get in jeeres and fcornes.

1. Did the Jewes reproach them as uncircumcifed, as you heard ! the Gemiles on the contrary formed the fewes as * 1 Some much for circumcision, calling them Apellas, Fudaus Apella: fat. 5. Curtos, So * Horace ; Recutitos, So + Martial. And * Per- 12.7. fine, Verpos, as also fuvenal. There is wit in these, but so unscemly as I must forbeare to English them: They were jeeres at their circumcifion.

2. Did the fewes abhor the Gentiles and not converse with them ? the Gentiles on the other fide would hold their Nose at the Fewes when they met them, and cry * Fatenter Judeos, finking Jewes : + vol forenitum corum occurfum oculis horrebant, animo perfequebantur, they abbord the fight

of them, if by chance they met them.

*Malvenda bom.de Antichvifto, C Barn, As

72.6.31. Am mian de Marco lib, 1 1.

1 Part.

And 3. esteemed them of all Nations the worst: so Marcus the Emperour, but passing thorough sudes to Egypt, and observing their manners, dolenter dicitur exclamasse, o Marcomanni, o Quadi, o Sarmatas, tandem alios vobis deteriores—inveni: which was as if when wee would expresse the wretchednesse of any Nation we accounted most vile, should say, o you Canniballs, yea barbarons savages, that are found amongst the wildest Africans or Americans, We have at length found, and light upon a Generation of men, worse by far then you. In this manner doth he speak of these sewes.

And 4. As the Iewes turned it into a curse to be a Gentile, as you heard: so the Gentiles in their cursings, turned the like upon the Jewes. Jer. 24.9. And I will deliver them to be removed into all the Kingdomes of the Earth for their hurt, to BE A REPROCH, and a PROVERB, and a TAVNT, and a CURSE in all places whither I shall drive them. It was Gods own Retaliation upon them and sulfilled; as we now, so the Heathen then imprecated on themselves, I were a Iew, if I did so or so, and thus in all places, as the Prophet hath it: yea Jer. 42. 18. they were made, an Execration, An Astonishment, and A Curse. What can be more:

5. As they esteemed all other Nations as Doggs and Beasts: the Gentile doth the like by them, and reckons them but as Swine, the most contemtible of Beasts, and this in a witty retortion from the Iewish practices,

Nec diftare putant humana carne fuillam.

putting this interpretation upon their forbearance to eate fwines flesh, that mankind and swine were alske to them.

And 6. As they hated all Nations, so the Gentiles refented accordingly this Catholique spirit in the Few against them all, which turned their hearts universally to hate them.

Albu-

Ashuerus had 127. Provinces, among st which, the fewer (as 1 Part. we reade) had enemies in them all. Eft. 8.9. and 9, 16. compared, whom the Kings Letters restrained with difficulty from falling on them in every Nation: And they accuse and arraign the Fewes, I. As burtfull to Kings and Provinces , Ezra 4. 15. as continually moving fedition , in the same place of Ezra 4. 15. They are a people that of old time have moved sedition. And the same aspersion went current among the Romanes and Greekes many hundred veeres after: These men being fewes doe exceedingly trouble our City, Acts 16. 20. fay the Philippians to the Magistrates of the City. They lay their accusation that it was the genius of the Nation: it is their knowne custome so to doc. 2. Asun-Sociable to the rest of mankind. Antiochus friends in Diodorus pleaded thus against the few : That they alone of all Nations were infociable, and not capable of any mixture or coalescency with them; no not at table; unders and Edres Tearing no not worker то пасала. In Efther you have the fame intimated, с. 3. 8. There is a certaine people (speaking of the Jewes) scattered abroad and diferfed among the people, whose lawes are diverse toros confrom all people, &c. 3. The Gentiles accused them as ene- ustides. mies to all Nations, to in that of Diodorus, und's iovoer, that they wisht well to none : and not only so, monepius omnau Baven marras, to account all others enemies. So also Tacitus 1 5. adversus omnes alies hostile edium, an hostile and deadly harred is in them against all others. Yea μισάνθρωποι, haters of mankind; so also it followes there in Diodorus. 'Tis strange the Apostle should expresse it, in the very same manner, and neere the same words, They ARE CONTRARY TO ALL MEN, and God they please not, 1 Theff. 2. 16, 17.

4. As they founded their hatred against the Gentiles on this , that they were Worshippers of other Gods , fo the Gentiles accused and detested them as * Hostes immortalium Deorum, Enemies of the immortall Gods: and Religion

Diod. 1. 5. Morre a-TENTON ebrar a-ROLVOVITRE eivas The προς αλλο

T Part. was the cause of all this, these rices here were the partition

And Lastly, Under the notion of such a manner of perfons as these, were they universally hated by all Nations, as the Bookes of the Prophets doe shew, especially Ezekiel and feremy, where the Cup is carried to all Nations for no other crime then their enmity to the Jewes; likewise the Bookes of Esther and Ezra: and accordingly persecuted they were, upon that account; banisht out of Rome againe and againe, as by Claudius, Acts 16. 20. As by other Emperours: and at last they destroyed both their City and Common-wealth.

You have seene the enmities of both. And was there not cause to wish and pray, as David Ps. 14. upon the like occasion, Oh that the salvation (or Saviour and Messiah) were come out of Sion: or, The desire of all Nations were come?

This for the story of their enmity afore their conversion: that of their enmity and diffentions that continued after, though proper to this, yet comes more fitly in, and cannot be disjoynted from the third part of this Discourse, where it will have its place in order, to show, How those enmitties were attnally allayed, and composed betweene them.

II. PART.

II. Head. What bath been done in the person of Christ himselfe on the Crosse, Virtually and Representatively, towards our reconciliation Mutuall. A two-fold reconciliation between the Saints themselves, in and by Christ, held forth in the words, and distinguishs.

His second is to unfold the transactions by which Christ hath virtually slaine and abolisht all this en-

mity, and procured this peace.

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Now to make way for the distinct handling of what belongs to this second Head from what is to follow in the third; And to sever the one from the other, I desire that in the text this difference may be observed betweene the things that Christ hath done for the effecting and accomplishment of that peace. 1. What was transacted and done simply and abstractly in his owne person alone, for the procurement of it, On the Crosse. 2. What he workes efficiently in us, (though concretely, in himselfe, upon us) by his Spirit; and through Providences, to the full accomplishment therof. The sirft of these belongs to this second Head; the last of these takes up the third Head.

Onely for the clearing of this method, I shall defire it may be noticed, how evidently in the text, these two sorts of workings by Christ are distinguished each from other, and

ranged there in the order I have proposed them.

Here is manifestly a double making of these twaine one:

1. The one express in time past; the other as to come, and to be perfected. 1. ** rainsas, who hath made both one, v.14. and woas, having abolisht, v. 15. in his owne slesh perfonally. 2. Iva urion, That he might make both one. The first antecedent, and already done; the other consequent, and

2 Part. to be accomplisht: the latter distinguisht from the former. as the consequent or effect from its canse: He hath made both one, THAT HE MIGHT create both one into one new man; the influence and vertue of the first, bringing about the latter. And 2. accordingly in the Originall, these two are further distinguished by words of a different import (though our Translation hath taken no notice of it, but hath folded them up each, under one and the same word [making one] so making them one indeed; But) the first reingue making one, v.14. is of a more large fignification, and is appliable and extendible to expresse (as here also it is intended) a virtuall, influentiall making Us one in his own person, afore we are made one in our felves. The latter write (more refrictive) properly and frictly fignifies Creation, [CR & A-TING both one or making both one by a new creation: And therefore [IN ONE NEW MAN,] is added as the product of this second kind of making: and this imports a physicall efficiency, and working upon us; a moulding and forming us, by creation, into this oneneffe among our felves, although the mould in which this latter is wrought and cast, is his person also, [in himselfe:] Yet not in himselfe, considered personally and alone, but as uniting us to himselfe, and so working upon us concretely through in and by himselfe. And therefore 3. they differ, the first being performed in himselfe fingly, personally when he was in this world, and especially on the Croffe, and is therefore exprest as past, Hath made one, as a businesse done; and perfected already, as much in respect of such a way making one) as ever it shall be. The other to be effected afterwards in us, in our severall ages, and by degrees, as the new Creature is: that he might create of two, one new man.

To illustrate the difference of these two makings one, but in one parallel instance (although the like duplicate is found, and distinction holds in all kind of works done in us, and er.

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for us by Christ:) because it is the next akin to this. The pa- 2 Part rallel is that of Reconciliation or making peace betweene God and the Saints. These two workes, as they are the necrest twins of all other done for us by Chrift : fo are they, herein, exactly parallel and alike. Now unto the accomplishment of our reconciliation with God, a double reconciliation is necessary: The one wrought out of me, in Christs perfon for us; God was in Christ reconciling the world: The other in us ; We befeech you to be reconciled to God, I Cor. 5. 19, 20. The like holds in this our Reconciliation Mutuall. Or to fet the likenesse of these Gemelli to your view in another glaffe (that is, another Scripture) that gives forth the neernesse of the resemblance of this fort of Reconciliation, in parallel words and lines, to those in the text. it is, I Coloff. 20. He fayes first, Christ having made peace by the bloud of his Croffe, to reconcile all to himfelfe, this is a work already done, and done FOR ALL, at once, meritoria only, and reprefentatively, as there is followes. I'm the body of his flesh through death, v. 22.] After which he speakes of another reconciliation of us, wrought in as, towards God too, in these words, And you that were enemies bath he Novv reconciled. This latter therefore wrought fince, and after the former, was perfected, as the effect of it. The very same or like here you have expressed of that reconciliation or making one of the Saints mutually, which we have in hand. 1. He bath made both one, v. 14. in his flesh, v. 15. in one body by the Croffe, v. 16. thus meritorioufly and reprefentatively. 2. That he might create of twaine in one new man, so efficiently : Both must goe in their severall seasons and successions to the effeeting thereof, or there would not be peace. I have given you the grounds for their generall heads out of the text : I come to fuch particular branches of each, as into which the text also spreads it selfe, and is a roote unto them.

2 Part.

I SECTION.

Two Branches of what Christ did in his own person, On the Croffe, to reconcile the Saints. 1. By way of facrifice. and taking on him their enmities. 2. Of representation, Fin one body] in himselfe.

Hat which is proper (as was faid) to this PART, is, What hath beene done in Christs own person. The particulars hereof are two, which I find in the text. (to the materialls of which I confine my felfe, and shall take them in that order in which they lye:) 1. By may of facrifice, having taken on him before God the enmities of both against each other, and so offering up his flesh as a sacrifice for both. The 2. By a voluntary assuming and gathering the persons of all the Elect into one Bon's in himfelfe: he representing and fuftaining their persons, and so [in one body | reconciling them unto God.

Both are expressely and distinctly mentioned: The first in these words, Having abolisht the enmity (namely, between them) in his flesh: which flesh, taking on him their enmities, was made a facrifice on the Croffe, therefore v. 16. By the Croffe is added. The fecond in these words, That be might reconcile both to God in one body : and though both these were performed at once, and by one individual act, yet that act is to be lookt at , as having thefe two diffinet confiderations concurring in it. And the first in order of nature, making way for the fecond, as in opening the connexion of v. 15, and 16. I have already shewed; I must handle them therefore each apart, land not some say

· How Christs offering himselfe up as a facrifice to God. and his standing as a common person in our stead before Gad, should abolish all our enmities against God himselfe,

and

and reconcile us unto him, This is ordinarily and generally 2 Partapprehended, and were proper to speake of, if our reconciliation to God himselfe had beene the theme set out to be
treated of: But how these very same acts and transactions of
Christ should together therewith conduce to our reconciliation one with another, this onely is genuine at this time, and
to be eyed as the direct and proper levell of what doth ensue: although even this is so involved with that other, that
this cannot be explicated without supposing and glancing
thereat: this but to set and keepe the Readers eye steady
upon the single marke ay med at.

1. Branch. Two things to explicate the first Branch. 1. That Christs offering himselfe was intended as a sacrifice for Entaities betweene the Saints, as well as against God.

Wo things are distinctly to be spoken unto for the clearing of these things.

was intended as a sacrifice, as well for our reconcilitation mu-

tuall, as for reconciliation with God.

2. How according to the analogy of the ends, use, and intent of sacrifices of old, the offering up of Christs flesh should be intended and directed as a sacrifice, to take away these our owne enmittees, and make peace and friendship amongst our selves.

For the first, which is the in of this point, That as afa-

of these words doth evince it.

in his flesh, he doth undeniably intend that enmity which

E 2

2 Part. was betweene these twaine, the few and Gentile (this hath beene proved afore:) and therefore he is found particularly to instance in the rites of the ceremonial Law, (which by a metonymic he calls the enmity,) as the outward occasion of that bitter enmity in each others heares.

Now then 2. That this enmity was taken away by his flesh

as a facrifice

First, The laying together the phrases of the Text, evinceth it; as when he fayes, He hath abolisht this enmity in his flesh. I. In faying the enmity in his flesh, it necessarily imports his having taken that enmity in or upon his owne flesh . to answer for it in their stead. Even as well, as when in the 16. verse, he is said to have flaine the enmity (namely, against God) in himselfe; thereby is intended, that he tooke that enmity on himselfe; undertaking to pacify and allay, and by being himselfe staine, to stay it. 2. In saying in the time paft, that he hath abolifht it, in his flesh, this notes out a virtuall act perfectly done and past, (as in him :) by vertue of which it is to be destroyed actually in us after. Unto which 3. adde that in the 16. v. there is an additionall word [By the Croffe] put in, which and the xoure, or in common, is to be referred to the abolishing of this enmity in his flesh, v.15. and reconciling us mutually; as well as to the flaying of the enmity against God mentioned, v. 16. as that which equally and alike shewes the way, how, we are to understand that in bis flesh, he hath perfectly abolishs both these enmities; namely, by taking on bis flesh that enmity, and offering it up upon the Croffe as a facrifice for it. For to fay, by the Croffe, or by the sacrifice of himselfe on the Crosse, is all one: so as what the one verse wants, the other supplies: In his flesh, fayes the 15. v. By the Croffe, fayes the 16. and (which will warrant this) we have elswhere both put together, I Coloss. 20,22. By the blond of his Croffe, in the body of his flesh, through death. 2. The argues this: The enmity here instanced in, by a metonymic is the rites of the ceremonial Law: which he is sayd to have made voyd or weake. Thus expressely v. 15. Having abolish in his steps the enmity, the Law of Commandements in Ordinances: Now the abolishing thereof is in that second to the Colosians expressely said to have beene by the sacrifice of His Flesh on the Crosse: or which is all one, That, by His being nayled to the Crosse, He nayled it to His Crosse, Colos. 2.14. Blotting out the hand writing of Ordinances that was against us, and tooke it out of the way, NAYLING IT TO HIS CROSSE, which fully accords with this Text, He abolisht it in his Flesh by the Crosse.

Lastly, (for a winding up of this) The parallel which the Apostle observeth in his Discourse betweene his effecting our Peace and Reconciliation with God, and this our Peace and Reconciliation one with another will induce to it : He being first alike in common termed our peace. Vala in respect to either. Then to demonstrate each apart, a double enmity (as I observed at first) is distinctly and apart mentioned by him. The one v.rs. the other v. 16. Of the one he fayes, he hath abolisht: of the other, hee hath flaineit : of the one he fayes, he bath abolifhe it in His Flesh: of the other, in himselfe (as the Greeke hath it v. 16.) And so those words by the Groffe are common to each: As those first words, [He is our Peace] were to all that followed. And so as the Parallel hath hitherto run along in these particulars, so it holds on, that looke How in this, or by what way He flew the enmity betwixt God and us, on the Croffe, by the fame way he abolisht the enmity betweene the Few and Gentile, or the people of God mutually: But he flew the enmity betweene God and us, on the Croffe by taking those our enmittes against God on Himselfe, and they being found on him, he was flaine and facrificed for them on the Croffe,

2 Part.

Crosse, and thereby slew them and reconciled us to God: In like manner then it is to be understood, that H a first tooke all our enmittees against one another on His Flesh [in His Flesh] sayes the Texts (and it was the general intent of Sacrifices to be offred up, for what was layd upon them or reckoned to them.) And so, our enmittees being there all found in His Flesh, that Flesh was offred up for them, and so they were all dissolved and abolishs and made weak, as the Text speaks of them, in his being dissolved or made weake (as the 2 Cor. 13. and Phil. 3. speakes in like manner of him.)

So then as there was a double enmity, and a double flaging which the Apostle mentions; so there must be in this one Sacrifice a double consideration in the intention thereof: It is a Sacrifice serving at once, to slay & abolish both the one and the other: he being in common alike and indifferently termed, Our peace, as in relation unto either; there being nothing also done for us by Christ, but the like was first done on

Himfelfe.

The second thing to explicate the first Branch. That one end or Use of Sacrifices, both among Jewes and Gentiles, was to ratific peace betweene Man and Man, as truly as betweene God and Man: and that Christs Sacrifice bolds an Analogie herein to other Sacrifices.

His being cleared, I come to the fecond, the Distribution namely to demonstrate how according to the Analogy of the ends, and use of facrificing of old in the shadow, Christs Sacrifice was likewise intended and directed to make peace betweene Man and Man, Jew and Gentile, as truly and as genuinely as betweene God and Man. For the illustration

stration of this, we must know and consider, that of old a Part. Feuds or enmities betweene Man and Man, were removed and purto an end, by Sacrifice : and also leagues of amity and friendship even betweene Man and Man, were antiently ratified and confirmed, and Reconciliation effablished by Sacrifices : and as by Sacrifices so likewise Arren Sacrifices, or over and beside Sacrifices, by eating and feasting together, and this both among Jewes and Gentiles of which latter, namely, that by eating together, friendship was scaled, we shall have further use anon to confirme Liques quel and explicate this very Notion in hand.) I fay leagues of peace and friendship were ased to be ratifyed by Sacrifices folemnly afore God: foro make fuch Covenants, a matter of Religion (to bind the stronglier :) and not to be meerly the obligations of humane faith and honesty : even by this, that men did finde them ratifyed in the presence of a Deity , which they worshipt as their God , by so solemne and Religious an Action; which did withall invocate from God a curfe upon the infringers of that peace and friendship made thereby. This to have beene their use, I am to cleare.

apud Ifraelitas fadera partim coulis partim Sacrificiis inita fuisse & faneita. VideRivet. in Gen. 31. Exercit.

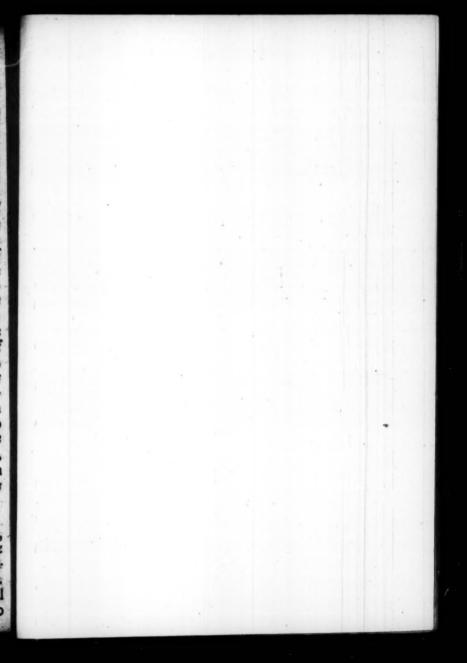
We may confider that though all Sacrifices were offred up afore and amo God, yet not all onely by way of explation, or atonement made unto God, or as expressions of ebankfulnelle unto him : but some were Sacrifices of pacification, and faderall in their intention, betweene Man and Man, being offred up before God as a winneffe and avenger. This to have been one use of Sacrifices is evident both among Jewes, and likewise Gentiles (who were in their Sacrifices and the rites thereof imitators of the Jews.

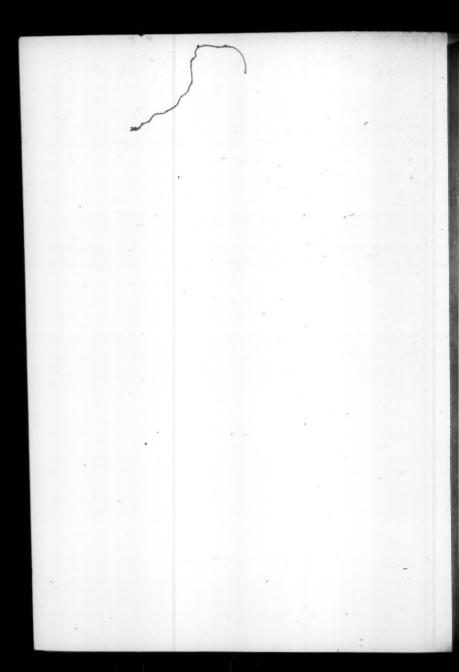
1. The Fewer. Jer. 34. from v.8. &c. we reade, That Zedekiah the King made a folemne Covenant with the people, and they with their fervants to let them goe free according to Gods Law in that behalf made Exed. 2 1/1. and

2 Part.

Dent. 15.12. and this Sacrificiall Covenant was folemnely performed in Gods Honfe, and before God, as v.15. and 18. Therites of it were, They cut a Calfe in twaine, and paffed betweene the parts of the Calfe, even the Princes and all the people, v. 19. in token that it was one common Sacrifice between All those parties, Masters and Servants, and the joint act of each, which being thus folemne, afore God carried with it an implicit ortacit execration, That if either brake this Covenant in this manner confirmed, then let God To deale with them, as this Calfe facrificed was dealt withall : and therefore these having broken this Covenant, v. 11. (which breach of Faith was the occasion of this part of Feremies message to them) God threatens to bring the curse invocated and fignified by that rite, upon them, and to retaliate the like unto them v. 18. I will GIVE the men that have transgressed My COVENANT So he calls it, because the matter of it was his command, and it had been ratified before him, as it followes:) which have not performed the words of the COVENANT which they had made BEFORE ME, when they cut the Calfe in twain, and paffed betweene the parts thereof. That therefore [I will give,] it is verbum similitudinis (as'tis often used:) whose meaning is, I will make them as that Calfe, I will answerably deale with them : and so it is explained; I will give them into the hands of them that feeke their life, and expose them to the Sword of the flayer, to flay at his pleasure, as you have done this beast, which you Sacrificed : and their dead bodies shall be for meate to the fowls of Heaven, &c.

The like intendment of Sacrifices with the same rite, and like imprecation to confirm Leagues and Covenants, & end feuds, was in use among the Heathen, as might be evidenced by many Quotations, which I have met withall. To instance in one out of Livy which is most punctual





to the thing in hand, and parallel to the former out of fe- > Part.

remy. They cut a beaft in two, The midst and the head with the bowells were placed at the right hand of the way: and the hinder parts on the left hand, and both the Armies (that made the league,) passed

Caput, medium, & prior pars ad dextram, posterior ad Lavam viz: pariter inter hanc (divisam hostiam copiz armatz traducuntur. Liv. L. 39.

betweene this divided Sacrifice. And as the same rites with the former are expressed in this, so the same imprecation is recorded at the making of this Covenant, and by Sacrifice confirmed, recorded by the same Author, when these two Nations, Albanes and Romanes, made this league: Si prime defexit, Tuillum Jupiter sic ferito, ut ego hunc porcum hodie The Lain feriam: Let God strike him that breakes it, as I strike this Focus a swine, sayd the Sacrificer.

The Lavin Fordus à feriendo; and hence percurere, elicere fædus, to firihe a Covenant (with us.)

Et casa jungebant sædera porca. Encid Virgil..l.8.

The Holy Ghost speakes in like language, Pfal. 50.5. My people that have made a Covenant with me by Sacrifice.

Thus Sanctio à sanguine, which that of Tacitus confirmer, Sacrificiis conspiratio sancitur: agreeneuts and combinations had their fanction and confirmation by Sacrificer: and sadus cruore sacratum, lib. Annal. 12.

To bring all this home to the point in hand: There being to be a perpetual League and Covenant of Peace to be strucken between few and Gentile, and all other the elect of God, who should be at variance in any Age; and Christ having interposed himselfe as a Mediatour for us to God, he did with all undertake to be an Arbiter betweene them, (and us all) among Our selves, for all Our differences also: and as he offred up his Flesh as one common Sacrifice upon the Crosse, at once to be expiatory, to God, to blot out the sinnes and enmities of ours against God Himselfe: So also pacificatory betweene Man and Man, Jew and Gentile, and all other the elect: and therein answering to, and Ful-

2 Part. fulfilling one true end and intendment of Sacrifices, as well as in the other of making atonement to God. And the Text you fee having faid first , that hee is made our Peace, in making both one, verf. 14. and then pointing us to his Flesh, as (in) which he bore their enmities, verf. 15. and then carrying us to the Croffe, verf. 16. it evidently (as was faid,) argues, That Hee was made our Peace, by being thus made a pacificatory Sacrifice, for both. And furely (if there were no other reason to confirme it,) all Sacrifices in all their ends and uses having beene but shadowes of this, and His Flesh and the Sacrificing it being the sub-Stance, this eminent Sacrifice of his must needs be supposed (as such,) to have the Perfection, Use and Efficacy, that all other Sacrifices could any way be supposed fubservient unto, or it had not beene the complete perfection of them; Especially there being this need of having His Sacrifice directed to this end, as well as to that other, there falling out so great animosities among those that were members of Him; which as it call'd for a Sacrifice to bee offred up to allay and destroy them : so CHRIST in Sacrificing Himselfe would not leave out, or lose this part of His Glory and Perfection in this respect.

Hence accordingly, as here He is termed our Peace; fo elsewhere the Covenant of the People, and both in the like latitude of sense and meaning. When here He is called our Peace, the meaning extends not onely to His being our Peace betweene God and us; but betweene our selves also: so when Hee is called the Covenant of the People, it intends not onely His being a Covenant unto God for us, but a Covenant afore God O & Us; or (as there 'tis expressed) of the People of God, namely among themselves. Hee is twice so called, and with much evidence, as to this sense: Isai. 42.6. I will give thee for a Covenant of the People,

that

that is, (fayes Sanctine,) to the few, and for a light of 2 Parts the Geatiles : and thus a Covenant of both. And Ch. 49. 8. For a Covenant of the People to establish the Earth. that is, to this end, to fettle in peace the whole Earth, both few and Gentile: fo then a Covenant of the People (as you fce) even in this very respect : Peace on Earth, among men, as well as good will toward men from God in Heaven, being the foote of that Song was fung at His Birth, and the fum of what is here faid ; He is our Peace.

II. SECTION.

The Analogy betweene the Rites of such pacificatory Sacrifices. and this Sacrifice of Christs as offred up for our mutuall enmities : and how This end and intention of Christs Sacrifice is held forth in the Lords Supper.

TOw observe further, A correspondency unto those rites mentioned, that were used in those Sacrifices of peace, also held forth in this Sacrifice of His. The Beaft in fuch cases was divided and cut in twain for both parties to passe through, and so peace to be made between them. And Christ to make both, or, twain one (as here,) was divided and cut (as it were) in twain : The Godbead for a time forfaking the manhood, My God, my God, why halt thou for- Pfal 22 faken me ! His Soule also being by Death separated from His Body; his joynes loofned, to diffolve this enmity; the vaile of His Flesh rent, to rend the partition wall. Thus He was cut in twain as one common Sacrifice, between both.

And againe as the facrificing of the beaft cut afunder was reckoned the common joynt Act of both parties in fuch

2 Part.

a case, and they were esteemed by God, and by one another, each to have an hand in the sacrificing of it, and as consenting to the Covenant and peace that was intended to be entred into and ratified by it: so here in this. And though we then personally existed not, yet all we being considered in Him, by God, (who gave us to Him;) and by Himselfe, that voluntarily sustained our persons, and He offering up Himselfe as a Sacrifice on our behalfe, and for our behoose and in our names; Hence His Will in offring up Himselfe, was voluntas totius, the act and will of the whole body, whose persons He sustained; our wills were thereby involved in His will; His act was our act: and it may truly be said, that a Covenant of peace was then made afore God, By Us, and for us: for He was our Priest therein for us, as well as our Sacrifice.

And hence in a further correspondency to the manner of those typicall Sacrifices: Therein although the Priest onely offred up the Sacrifice for the People, and in their name and stead, yet to shew it was their act, they used to eate of it after, or of that which was offred up with it. The interpretation of which eating thereof, by the People, the Apostle gives us to be this , I Cor. 10. 18. They that did eate of the Sacrifices were partakers of the Altar : that is, thereby they declared the Sacrifice to be theirs, the offering it up to be their Act, that they partook, and had an hand in it, as if they had been at the Altar with the Priest himselfe. Just in like manner, to shew that we were reckoned consenting to, and partakers in this facrifice of Christ our Prieft, and that it was our own act, we doe in like manner partake of that Sacrifice by eating of it; The Lords Supper being as Tertullian rightly termed it, Participatio Sacrificii, which Notion the Apostle there confirmes in a parallel of the Lords Supper in this very refpect, to the case of those Sacrifices then (for unto this

purpose

purpose it was that he brings in that instance of the fa- 2 Part. crifices, v. 16.) The bread which we breake, (fayes he) is it not the communion of the body of Chrift? namely confidered as facrificed once upon the altar of the Croffe, and so by eating thereof, we are all partakers of that one bread, as the thing fignifying; and of that one body facrificed, as the thing fignified: and so by this way of partaking therein, namely, by eating thereof, is shewn, as in the facrifices of old, that it is our owne sacrifice. And this not onely as (a) Estins upon the place, who fayes, That by eating

they were accounted partakers of the facrifice, as that which was offered for them : But further as (b) Grotius, (speaking of the Lords Supper, upon Mat. 26.25.) They are in Christs intent, fayes he, through their eating thereof, So partakers of this his facrifice, quali ipfi hoc obtuliffent, as if them-

selves had offered it up. And thus to hold forth this previous consent of theirs, was one part of

Christs intent in instituting eating and drinking in the Lords Supper, in a correspondency to the like mysterious intent in the peoples eating of the facrifices of old: Grotius indeed puts the reason, why it is to be esteemed, as if we had offered up that facrifice, onely upon this, because it was offered up by him (sayes he) that had taken their nature: but I adde out of this text, because he had tooke on him their persons, in One Body, and their enmities, and flood in their flead, as their Prieft, as well as their facrifice : and fo it was to be reckond their act on his Croffe, as much as the peoples then, who used to bring the sacrifice to the Priest, who, there, offered it alone upon the Altar; whereas here W & (our felves) mere brought to Christ by the Father to undertake to be a Priest for Us, and he voluntarily undertooke Our persons. And so, as Levi is accounted to have offered tithes in Abraham his Father, when he paid them to Melchisedech; so we much.

(4) Edendo censebantur, iplius sacrificii tanquam pro iplis oblati fieri participes. Bft. in loc.

(b) Christus vule in fe credentes participes fieri ejus sacrificii, plane, quasi ipfi hoc facrificium obtuliffent, quia oblatum ab eo qui naturam corum susceperat,

2 Part, rather to have offered up a common facrifice of peace amongst our selves, when Christ offered up himselfe.

> And hence also likewise, as in those pacificatory feederall facrifices between two parties of men, whoever of them went about to violate or infringe the tearmes of peace, that facrifice was intended to confirme, did (by reason it was his act bring upon himselfe the curse, which ceremonially and visibly was inflicted on the beast or sacrifice slaine: so here this act of facrificing of Christ for mutuall peace being thus interpretative Ours, and our confent involved. Hence I say in like manner, whoever goeth about to breake this Covenant, and seeketh to uphold the enmity among the people of God, he doth not onely renounce his owne act, but what in him lies, frustrates that intention of it; and so further incurres the imprecation infolded in it, and brings upon himselfe the blond of the Covenant, as in allusion to this curse (according to the implyed intent of such a sacrificiall Covenant) the Apostle speakes Heb. 10.

> Now further to finish this Branch, let this be added : That Christ was not simply offered up as a sacrifice to confirme a meere or bare league of peace and amity betweene us: (sometimes such sacrifices afore spoken of were designed onely to make and bind new Leagues and Covenants betweene fuch parties, as never had beene at variance:) But here in this case of ours, as there was a Covenant of amity to be strucke, so there were enmities to be abolisht and saine, as the text hath it; and that by this facrifice and flaying of his flesh: which cannot be conceived otherwise to have beene transacted, but that as in other sacrifices offered up, the trespasses were laid upon the head of the sacrifice, and fo in a fignificant mystery slaine and done away in the death of the thing sacrificed: And that as in that other way of reconciling us to God, The Lord did lay upon him the iniquities of us all, namely, against himselfe (as Isay speakes in

> > allufion

allufion unto the rites (and the fignification therof, in those 2 Part. facrifices:) to which this text fimularly speakes when it faies. He flew the enmity in bimfelfe, v. 16.) So answerably it was in this (which is its parallel:) All the enmities and mutuall injuries and feuds between us the people of God, were all laid upon him, and he tooke them in bis flesh, and in flaying thereof flew these allo, and abolish them, that so he might reconcile them in one body. And so the same nailes that pierced through his hands and feet, did naile all our enmities, and the causes and occasions of them, to the same Croffe, as 2 Coloff. infinuates. So as, we are to looke upon Jesus Christ hanging on the Crosse, as an equal Arbiter betweene both parties, that takes upon himselfe whatever either partie hath against the other. Lo here I hang (saies Christ a dying) and let the reproaches wherewith you reproach each other fall on me: The sting of them all fix it felfe on my flesh; and in my death dye all together with me; lo I dye to pacific both: Have therefore any of you ought against each other? Quit them, and take me as a sacrifice, in bloud betweene you; onely doe not kill me, and each other too, for the same offence: for you, and your enthities, have brought me to this altar of the Croffe, and I offer my selfe as your peace, and as your Priest: will you kill me first, and then one another too?

And thus, if taking all your finnes against God himselfe upon his flesh, and sacrificing it for you, is of prevalency to kill, and flay that enmity; much more is it of force to kill these your enmities also. Thus, like as by assuming the likenesse of sinfull flesh, he killed the sinne in our flesh: so by Rom. 8. taking these our enmities and animosities in his slesh, he flew and abolish them: and as his death was the death of 1 Cor.15. death, so of these. And like as he cured diseases by taking them on himselfe by sympathy, 'tis said of him (when his healing of them is recorded) Himfelfe tooke our infirmities, Mac 18.17.

and bare our sicknesses: And as not our finnes against Part. God onely, but our ficknesses by sympathy: so, not our enmities against God onely, but our animosities one against another; and by bearing them abolish them; by dying as an Arbiter betweene us, flew them: and therefore in the text, he is called our peace, not our peacemaker onely, (when this peace amongst our selves is spoken of,) to note out, as Musculus observes, that he was not onely efficiently our peacemaker, the Author of our peace, but our peace materially, the matter of our peace, by the sacrifice of himselfe. God is stiled our peacemaker, our reconciler; God was in Christ reconciling the world: but not our peace; this is proper to Christ: and why? but because he onely was the facrifice of our peace, and bore our enmities. Even as he is not only called the Redeemer, (To God alfo is,) but redemption it felfe.

Now for a coronis to this first Branch, and withall to adde a further confirmation yet, that Christs death was intended as a sacrifice to these ends, for amity and unity among Gods people, we may clearly view and behold this truth in the Mirrour of the Lords Supper. One most genuine and primary import whereof, and end of the institution of it, being this very thing in hand: (I shall have recourse thereto againe in the next Branch also upon the same account that now.)

The Lords Supper in its full and proper scope, is, as you know, a solemne commemoration of Christs death offered up upon the Crosse, or if you will, in the Apostles owne words, it is a shewing forth his death till he comes: And doe this (sayes Christ) in remembrance of me; namely, in dying for you: and so withall to commemorate with application to themselves, the principall ends and intendments of that his death, which is therein acted over afore their eyes. Hence therefore

therefore I take this as an undoubted maxime, which no a Pare knowing Christian will deny (and its the foundation of what I am now a building:) That looke what principall ends, purpofes or intendments this Supper or facrificial feast holds forth in its institution unto w: those must needs be looks at by all Christians, in the like proportion to have been the maine ends and purpofes of bis death to be remembred. So that we may argue mutually from what were the ends of Christs death, unto what must needs be the designed intendments of this Sacrament. And we may as certainly conclude, and inferre to our solves, what were the intendments of his death, by what are the genuine ends of that Sacrament. These answer each to other. as the image in the glaffe doth to the principall lineaments in the face; the impresse on the war, to that in the seale the action, the figne and remembrances, to the thing fignified and to be remembred.

Now it is evident that Christ upon his death instituted that Supper, As, to be a seale of that Covenant of Grace betweene God and us, ratified thereby; fo, also to be a communion, the highest surward pledge, ratification and testimony of love and amity among his members themselves. And accordingly, it being in the common nature of it, feast: looke as betweene God and us, it was ordained to be epulum faderale, a Covenant feast betweene him and us: i(the evidence whereof lves in this, That he invites us to his table as friends, and as those he is at peace withall, and reconciled unto:) So, in like manner betweene the Saints themselves, it was as evidently, ordained to be a Syntaxis, a love feast, in that they ease and drinks together at one and the same table, and so become as the Apostle faies, ONE BREAD. And againe, looke as betweene God and us, to shew that the procurement of this peace and reconciliation betweene him and us, was this very [acrifice of Christs death, (as that which made our peace,)

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2 Part. God therefore invites as , post sacrificium oblatum , after the facrifice offered up , to eate of the fymboles of it ; that is . of Bread and Wine, which are the fignes and fymboles of his body and bloud facrificed for peace: So in like manner doth this hold as to the peace betweene our felves : And we may infer, that we were through the offering up thereof, reconciled one to another, and all mutuall enmities flaine and done away thereby, in that we eate together thereof in a communion; which was a facrifice once offered, but now feasted upon together: And doth sbem, that Christians of all professions or relations of men have the strongest obligations unto mutuall love and charity: For the bread broken and the cup are the symboles of their Saviours body and bloud once made a facrifice; and therefore they eating thereof together, as of a feast after a sacrifice, doe shew forth this Union and Agreement, to have been the avowed purchase, and impretation of the body and bloud so facrificed.

There was a controversie of late yeares fomented by some through Popish complyances, That the Lords Supper might be stiled a Sacrifice, the Table an Altar, which produced in the discussion of it (as all controversies doe in the issue some further truth) the discovery of this true decision of it: That it was not a sacrifice, but a feast after and upon Christs sacrificing of himselfe; Participatio sacrificia, as Tertullian calls it, a sacrificial feast commemorating and confirming all those ends for which the onely true and proper sacrifice of Christ was offered up, and so this feast a visible ratification of all such ends, whereof this, is Evidently One.

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III. SECTION.

A Digression shewing: 1. That Eating and Drinking together. Especially upon, and after a pacificatory Sacrifice, was a farther confirmation of Mutuall peace, both among Jewes and Gentiles: And 2. That the Eating the Lords Supper, hath the same intent and accord thereunto: The Harmony of all these notions together.

TOw therefore to draw all these lines into one center, and to make the harmony and confent of all these notions the more full; and together therewith to render the harmony more complear betweene the Lords death, and its being intended as a facrifice to procure this peace, and the Lords Supper as a feast after this sacrifice, holding forth this very thing, as purchased thereby, and fo further to confirme all this: looke as before I shewed f as in relation to the demonstration that Christs death was intended as a facrifice for fuch a peace.) that that was one end and use of facrifices both among Jewes and Gentiles, to found and create Leagues of amity between man and man so it is proper and requisite for me now to make another like digreffion, (as in relation to this notion of the Lords Supper) to shew how that also by eating and feasting together especially after or upon such a kind of sacrifice) these Leagues of Love were anciently used to be further confirmed and ratified : that so it may appeare that as according to the analogy of such sacrifices, Christs death was a facrifice directed and intended to that end; so also that according to the analogy of such feasting in and upon sacrifices, this eating and feasting together upon the symboles of that facrifice by believers, is as genuinely intended a feale of this reconciliation amongst them, and that in a due corre**fpondency** 2 Part. spondency and answerablenesse to the genuine intent of that sacrifice it selfe, as that which had purchased and procured it.

I might be as large in this as in the former. When after a grudge and enmity past betweene Laban and Faceb, Laban to bury all things betweene them would enter into a Covenant of peace; Come (fayes he, Gen. 31. 44.) let us make a Covenant I and then : and (that by a figne, for he addes) let it be a witnesse betweene thee and me : Now what was that figne and witnesse: in the 46. 'tis faid , They tooke stones, and made an heape, and did EATE THERE: and v. 54. (after an Oath paffed v. 53.) Jacob offered a facrifice on the Mount ; and called his Brethren (or Kinimen) to ease bread; and early in the morning Laban departed. The like did Isaac with Abimelech, Gen. 26. 28. David with Abner, 2 Sam. 2. 20. I fingle forth chiefly those two, 1. Because the parties that used and agreed in this signall rite, were the one Fewes, as Ifaac and Faceb; the other Gentiles, as Abimilech and Laban: to shew at once that this way of covenanting was common to them both, as the former by facrificing was also thewn to be.

*And further, that this rite of eating together, the Gentiles themselves did use, especially after such sacrifices as were fedehave been collected by Mr. together, upon or after sacrificing, they might the more ratisse and confirme such Covenants, first made, and begun by
sacrificing. This seemes to me to be the intendment, Exad.
upon Mal. 34.15. Lest thou make a Covenant God speakes it to the

upon Mal. 34.15. Lest thou make a Covenant God speakes it to the I. 11. as Jew) with the Inhabitants of the Land, and thou goe a mbaring R. C. after him, Grotim, Riverm, of the customes of severall Nations, antient and modern, to shew eating and drinking together to have been inunded testimonies, and ratifications of swity. I only shall cast in one from the custome of the East Indians (as in the stories of whom there are found, as well as in other Eastern Nations to this day, many footsteps of like customes to the Jewes of old:) Sir Th. Roe Ambassador there, in his journal observations relates, how he was invited by one of the great outs of the Court to a Banquet with this very expression (simular to those which those Authors alledge as in use among other Nations:) We will cast bread and salt sogether to sale a friendship mbit b I desire. Purchas Pilgri. 1 Part. p. 348.

after their Gods, and doe Sacrifice unto their Gods, and one call 2 Pa thee, and thou ease of their Sacrifices : namely upon pretence of confirming that Covenant, which having first been contracted and agreed on, they might further be drawn on, to Sacrifice and fo eate of the Sacrifices also, with those Heathens in token of confirming fuch a league, as was the known common manner and cuftome of each to doe.

Yea, and those that were more barbarous and inbumane among the Gentiles, when they would put the more bind. ing force into their Covenants, or some such more solemne conspiracy, they used to sacrifice a man a a flave suppose. and ease His Flesh, and drinke His Blond together; which because they judged the more supendious, they judged would carry with it, the deepeft and more binding obligation. Thus, wee read in Plutareb, Those Roman Gallants entring into a Covenant dranke the blond of a man, whom first as a Sacrifice they had killed. And the same Platarch fayes of another company (those conspirators with Catiline:) that they Sacrificed a man, and did eate His Flesh. So to bind and unite each other more firmely to flick fast, and close together in so great an undertaking, by the most fure and firmest may that their Religion could invent. And Pfal. 16. 4. makes an expresse mention of such among the Heathens, terming them Their drinke offerings of blood. See also E7ek. 39. 17, 18, 19. Men and Nations leffe barbarous tooke WIN s instead of blond, to confirme their leagues after Sacrifices, it being the likest and neerest uns bloud the bloud of the Grape.

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Now then to bring all this home to the point in hand, Christ our Passewer, (and so our Sacrifice for us) having been flavn and offred up for our mutuall peace, hath instituted and ordained us Believers to keepe this feeft, (It is the Apastles own allusion, agreeing with and founded on the

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notion we have been profecuting :) and that to this end, That by partaking of it as a Sacrifice, and by shewing forth His death, wee might hold forth, all the avowed ends of that Sacrifice with Application to our felves. The eminent ends of the one as a Sacrifice, corresponding and answering to the eminent ends of the other as a Feast. A Feast it is, of Gods providing, and he the great entertainer of us at it, in token of peace betweene Him and us : for H E it was, who prepared the Sacrifice it selfe, and unto whom as a whole burnt offring Christ was offred up; But God is not as one that fits down and eates with us, though He smelt a sweet favour in it, we are the guests, and He the Master, of this Feast: And yet He thereby proclaimes, and professeth His being reconciled, in that He canfeth us to fit downe at His Table. And this is the prime, and most eminent fignisicancy of it. And to hold forth this intent thereof, as between God us, others have profecuted this notion. But there is another, (more conspicuously suited to the notion which hath been driven, and) which is no leffe in the intention of the institution it selfe: and indeed of the two more obvious to outward sence,) and that is, that the Persons themselves, for whom it is prepared, that doe visibly sit down, and doe eate and drinke (in proper (peech,) the Bread and Cup together, that they are agreed. and at peace each with other. God He is but as an invisible entertainer: but our eating and drinking together, is wifible so all the world; we outwardly shew forth his death, and doe withall as visibly shew forth this to have been the intent of it. Yea and if wee could raise up those Nations of old, both Fewes and Gentiles, and call together the most part of the world at this day : and should but declare, that this is a Feast, especially a facrificall Feast, a Feast after a Sacrifice, offered once up for our amity & peace by fo great A Mediatour: the common instinct, and notion which their their own customes had begot in them, would presently a Part. prompt them, and cause them universally to understand and fay among themselves, These men were at enmity one with another, and a Sacrifice was offred up to abolish it, and to confirme an Union and Pacification among ft them, and loe therefore, they doe further eate, and participate thereof, and communicate therein. A manifest profession it is that they are in mutuall love, amity and concord one with another: and thereby further ratifying that Unity, which that Sacrifice, had beene offred up afore, for the renewing of. This is truly the interpretation of that solemn celebration even in the fight of all the Heathens and unto the Principles of all the Nations, among whom Sacrifices were in use : yea and this they would all account, the strongest and firmest bond of union that any Religion could afford. And add this, the more noble the Sacrifice was, as if of a man, beging a more noble Creature, the more obliging they accounted (as was observed) the bands of that Covenant made thereby.

Now our Passeover is flain, our peace is facrificed, not man, but Christ God-man; He sanctifying by the fulnesse of God dwelling personally in him the Sacrifice of that His Flesh and humane nature, to an infinity of valew and worth. He hath become a Sacrifice of our mutuall peace, was cut in twain; and to compleate this union among our felves, He hath in a stupendious way appointed His own Body and Bloud to be received and shared as a Feast amongst us, succeeding that Sacrifice once offred up. The bread we breake is it not the communion of the Body of Christ : the Cup the Communion of His Bloud : (so speakes Paul a most faithfull interpreter of these mysteries) and a Communion of many as one Body (as it followes there.) 'Tis strange that an Heathen speaking of one of their sacred Feasts, intended to confirme an agreement between two great personages, should use the same expression; Communicarum con-

scipio, Jovis epulo, cu Gracebo Concordiam Communicavit.

lib. 6.c. 3.

cordiam

Part. cordiam: they are said To Have Communicated together in the same Feast dedicated to their chiefe God, and which was ordained to testify concord between them: The Apostle calls it in like manner, A Communicated to their chiefe God, and which was ordained to testify concord between them: The Apostle calls it in like manner, A Communicated together: The Apostle calls it in like manner, A Communicated together: The Apostle calls it in like manner, A Communicated to the same of the Apostle calls it in like manner, A Communicated to the same of the Apostle calls it in like manner, A Communicated together: The Apostle calls it in like manner, A Communicated together: The Apostle calls it in like manner, A Communicated together in the same of the Apostle calls it in like manner, A Communicated together in the same of the same of the Apostle calls it in like manner, A Communicated together in the same of the

But that this fort of Peace and Love, namely mutuall among the Receivers was an avowed intendment of our partaking of the Lords Supper, needs not to be infifted on: this import of it hath tooke the deepest impression upon the most vulgar apprehension, of all that professe Christianity, of any other. To be in charity with their Neighbour, &c. hath remaind in all ages of the Church, upon the spirits of the most ignorant and superstitious, when those other higher ends and intendments of it were forgotten. My inference therefore is strong and sure: that what was thus eminent an intention of this Feast upon a Sacrifice, must needs be, upon all the former accounts, as eminent an intention of that Sacrifice it self, as such.

Onely let mee ad this: That though all the people of God will not; some of them not at all: many not together eate of this Feast through difference of judgement, (And it is strange, that this which is the Sacrament of concord, should have in the controversies about it more differences, and those more dividing then any other part of Divine truth or worship,) yet still however this stands good, to be the native originall end, and institution of the Ordinance it selfe, and so by inserence, This to have been the intent of Christs death as a Sacrifice to the same end: of which death, to be sure, they all must partake; and unto which Christ they must have recourse, even all and every person

person that are , or shall be the pupie of God; And by so mentioned, engaged and obliged unto peace and concered with all the Saints in the world, bow differing to ever in judgement, in Him who is our Peace, and by that Sacrifica hath made both one. And thus much for this Branch, which treates of what Christ hath done in his own person to procure this peace. and or , find residently and no ittini won fon live !

The fecond Branch, What Christ did by way of Representation of our persons . That phrase in one Body oxwas never ver fince advally done, but thereto braisle done in himselfe. That which is now onely left f

He fecond Branch of chis first bead is . What Christ did by way of Representation of au perfore, and how that conduceth to this mutual Reconciliation of the Saints among themselves. This we have in that fmall additionall which is found in the 16 werfe, That he might neconcile both unto Gad [I N O N) Book Jiby the Crofe having flays the energy. The meaning whereof is this, that he did collect, and exchantogether in one Bedy all the people of God, that is, did fufts in their perfore, Baed in their Head, as one common perfor in whom they were all met, representing them countly and alike unto God, and to seconciled them to God in one body. As you heard he homesheir emmisses in his fieth and no abolish t them: forwir hall the here Bers. their persons considered as one relies webedy, and under that Crim. For indeed what the Book and bollonose mointenance

And this superaids so the format confidention of being a Sacrifice for their enmities mumally, for the be wielt have been, and have performed it for each of their per-

Part. fons, confidered fingly and apart. But further we see Hee was pleased to gather them into one body in Himselfe.

If you aske me where and when this Representation of all the Saints was by Christ, more especially made, and when it was they were lookt at by God as one body. The text tells us, On The Crosse. By which He thus te-

conciled us to God in one body.

I will not now infift on that which at first, to make my way cleare, I was so large upon: That that kind of reconciliation of us, wrought by Christ for us on the Crosse, is here intended: to all which this may be added; That it was that Reconciliation which at once tooke in and comprehended, all both few and Gentile in all ages into one body; which was never yet since actually done, but therefore then was done in himselfe. That which is now onely left for clearing my way, is the opening the import of those words [in one body,] which clause is that I take for my foundation of this second Paragraph.

There is a question among interpreters, whether by this one body in the text be meant the Church onely, considered as one mysticall body in Christ, or onely the body and humane Nature of Jesus Christ Himselfe, hanging upon the Crosse: I would to reconcile both senses take in both, as con-

ducing to the reconciliation of us.

I. Supposing, (which is necessary,) Christs person, His humane nature, or (His Flesh v. 15.) to be the Ubi, the substratum, the meeting place, and Randezwouz of this other great body of the Elect, where this whole company appeared, and was represented, so to be reconciled unto God. For indeed what the Apostle mentions here apart, and at distance each from other: His Flesh, v. 15. and Body, v. 16. these elsewhere he brings together, I Coll. 22. Having made peace In The Body Of His Flesh through death.

Which

Which body as hanging on the Crosse was a cloathed Part, upon when most naked) with this other bady, which He Himselse tooke on Him to sustaine and represent, and to stand in their stead, even the whole body of His Elest: His body (personally His) becoming by representation one with that His other body, (mystically His.) In sum, in the body of Christ personall, as the body representing, the whole body of Christ mysticall, as the body represented, was met in one afore God, and unto God. And in that one body of Christ personall, were all these persons (thus represented,) reconciled unto God together, as in one body, by vertue of this Representation.

V. SECTION.

The influence, That our being reconciled to God, In On a BODY, bath into our reconciliation mutuall: in two eminent respects.

F any shall aske what influence and virtue this their being considered as one body, met in His body, and under that consideration reconciled to God hath into their reconciliation one to another; I answer, much every way; neither is it mentioned last (as last in order,) but as the foundation of all other considerations thereto belonging.

1. In that they were thus all once met in one body, in the body of Christ both in his intendment, and his Fathers view, This consideration, (if no more,) hath force enough in it to bring them together againe, in after times. Even this claudestine union (such indeed in respect of our knowledge of it then, yet having all three persons the mitnesses in Heaven present) this precontrast, this anticipated onenesses, this

2 Part. forchand union hath fuch verme in ir, that let them afterwards fall our never fo much, they must be brought together again and be one; Heaven and Earth may be diffolved. this union thus once folemnized; can never be fruftrated or diffolved : what God and Chrift did thus put together. finne and devill, men and angells cannot alwayes, and for ever keepe affunder. His Fathers donation of them to Him, and Christs own representation of the fame persons to His Bather again, have a proportionable like virtue in them: for there is the same reason of both. Now of the one Christ fayes, All that the Rather giveth me shall come to me, Joh. 6. 37. Christ mentions that gift of them, by the lumpe to him, by the Father, as the reason or cause (rather) why they could not ever be kept from him: And as none can keep them from him, because given of the Father to him, in like manner and for the like reason, the whole body of them cannot be kept one from another, because presented by him againe to the Father : Christ mentions both these confiderations as of equall efficacy in that prayer, whereby he fan-Cifyed that Sacrifice of himselfe, John 17. Thine they were, And thou gavest them me. All mine are thine, and thine are mine, And I pray v. 21. that they all may be one, (and that in this world) as we are. Christ then not onely died for his sheepe apart, that they might some to himselfe, as 30h.10. there. And as the Evangelist interprets Cajaphas prophecy; Hee died to gather together in one the children of God, that were scattered abroad. Joh. 11. 51, 52. To make fure which gathering to come, He in and at His death gathered them together representatively, they met all in him, and ascended the Croffe with him, as Peters phrase is of all their fins, (therefore much more their persons) I Pet. 2. 24. es deles artasper es organs aves en re finor. He himfelfe carmyed up in (or together with) bis body, our fins up to the tree :

tree : ascendere fecit sursum simul cum feipso. The Crosse was a Pare. the first general Rende vest in this world appointed for him and his members, where they were erneifed in him and with him, as the Apostle often speakes. Christ told the Jewes, If I be lifted up, Joh. 12. 32. (speaking of his death on the Croffe, v. 33.) I will draw all to me : And here you fee the reason of it, for in their lifting up him, they lift up all his with him, as hung to and adjoyned with him in one body, in his body. This great and univerfall leadsone fer in that feele of the Groffe , having then gathered all thefe leffer magneticke bodies, pieces of himselfe, into himselfe, the versne hereof will draw them all together in one againe, as they come to exist in the world : They may be feattered, they may fall out, but as branches united in one root, though severed by winds and stormes, and beaten one from and against another, yet the root holding them in a firme and indiffoluble union, it brings them to a quiet order, and flation againe. And if the now scattered Jewes must one day come together, and make one body againe; because those dry bones (the Umbra, the ghastly Shadowes of them) were feene once to meet in Ezekiels vision: how much more shall the Elect coalefce in one New man, because they once met in him, that is, the body, and not the fladow? If those lewes must meet, that the prophecy, the vision might be fulfilled, these must much move, that the end of his death, and his hanging on the tree may be fulfilled, in whom all visions and promises have their Amen and accomplishment. As in his death, so in his resurrection also, they are considered as one body with him, Ifay 26. 19. Together with my dead body they shall arise (layes Christ) and both, in death and refurrection, one body, to the end they may be presented (together) in one body, all at last, Coloff. t. 22, and in the meane time in the efficacy of thefe forehand meetings are they to be created into one new man,

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V.15.

2 Part.

v. 15. and that even is, One individual man, Gal. 3. ult. not is, one bulke, body, or thing onely. This one new man, which they are to grow up into, answereth exactly to that one body, which was then gathered together, represented and met in him on the Crosse, bearing the image of it, and wrought by the vertue of it.

The second is, that if such a force and efficacy flowes from their having met once, as One Body, then much more from this, (which the text addes) that they WERER E-CONCILED TO GOD in that one Body. This clause. In one Bedy, was on purpose inserted together with their RECONCILIATION To God, to shew, that they were no otherwise esteemed, or lookt at by God as reconciled to him, but as under that representation, view and respect had of them (as then) by him, that fo, dum (ociaret Deo', fociavit inter fe: their reconciliation with Godwas not confidered, nor wrought onely apart, fingly, man by man (though Christ bore all their names too) but the tearmes were such, unlesse all were, and that as in one body, and community together among themselves reputed reconciled, the whole reconciliation, and of no one person, unto God, should be accounted valid with him. So as their very peace with God, was not onely never fevered from, but not confidered, nor effected, nor of force without the confideration of their being one each with other, in Christ. Insomuch as upon the law and tenour of this Originall act thus past, God might according to the true intent thereof, yea and would renounce their reconciliation with himselfe, if not to be succeeded with this reconciliation of theirs mutually. And allthough. this latter doth in respect of execution and accomplishment fucceed the other in time, (the Saints they doe not all prefently agree, and come together as one body) yet in the originall enacting, and first founding of reconciliation by Christ.

Crocius.

&c.

Christ, these were thus on purpose by God interwoven 2 Par and indented the one in the other; and the termes and tenure of each enterchangeably wrought into, and moulded in one and the same fundamentall Charter and Law of reconsiliation mutuall: then which nothing could have been made more strong and binding, or sure to have effect in due time.

VI. SECTION.

This Reconciliation of the Saints to God considered as in One Body, Held likewise forth in the Administration of the Lords Supper. And one eminent foundation of the institution of fixed Church Communion, binted Herein.

He impresse and resemblance of this, namely Christs

Reconciling us to God in one Body, wee may likewise perceive: (And I shall mention it the rather
to make the harmony of this with all the former still
more sull) in the administration of the Lords Supper: in
which we may view this truth also, as wehave done the
other.

That Supper being ordeined to shew forth his death, looke as he dyed, so it represents it. As therefore Christ was sacrificed representing the Generall assembly of Saints, & so in one body reconciled them to God: so, this Supper was ordeined, (in the regular administration of it,) to hold forth the image of this, as neer as possible such an ordinance could be supposed to have done it; For answerably the seate, the identical of it, is a Communion of many Saints met together in one Body. And not otherwise. Thus I Cor. 10. 17. For me being many are one bread and One Body. He hadsaid v. 16. That the Lords Supper it was the Communion of the body of Christ,

Sec. that is, a Communion of Christs Body, as to each, fo as of a company united together among themfelves; and accordingly the Apostle subjoynes this as the reason; For we (whom you see, doe ordinarily partake of it,) are many (not one or two apart) and those many, are one bread and one body: One bread as the figne; One Body as the thing fignified. And thus we are then confidered to be, when Christ as dying is communicated by us. For to them forth His Death is the end of this Sacrament. The feate therefore or subject of partaking in this Communion, of Christs Body and Bloud, and which is ordained for the publique participation of it, is not either fingle Christians, but a many; nor those meeting as a fluid company like clouds uncertainly, or as men at an ordinary for running Sacraments (as some would have them) but fixed feeledly, as incorporated Bodyes. Which institution, having for its subject such a society, as then, when Christs Death is to be thewne forth, doth funably and correspon-

Omnes qui eidem mensa sara pa iter actumbimus, & unam sachums & ocareins, qua ocaleia totius Ecclesia geris imaginem. Groc. 1 Coc. 10.17.

densly fet forth, how that the whole Ohurch the Image of which whole Univerfall Church, (these particular Churches doe beare, as a late Commentator hath observed upon that place) was represented in and by Christ dying for m, under this confideration of being One Body, then in Him.

And there is this ground for it, what the whole of that Ordinance was intended to represent the whole of his Death, and the imports of it, as farre as was possible. So then looke as the Death it selfe and his bitter Passion are represented therein, both of Body in the breaking the Bread, which is the Communion of his Blood, in the Wine, which is called the Communion of his Blood, and this is the blood of the New Testament, so expressed in allusion to that of the Old, in which the blood was chosen out, as the neerest wisible representer of the invisible Soule, that could

Firg. 11.

could be. The life lies in the blond (for the spirits which are a Part the animal life doe run in it,) so spake the old Law, and the Poet the same:

Sanguine quarendi reditus animaque litandum.

He termes the Sacrifice of the blond, the Sacrifice of the Soule: and to Wine was chosen as the necrest resemblance

of bloud, being also the bloud of the Grape.

As thus the death it felfe in all the parts of it; so the Subject for which hee dyed, His Body, and that under that very confideration He died for them [as one Body ,] is in like manner, as visibly and plainly held forth; Every particular Church bearing by institution the image of the whole Church (as therin it hath also all the priviledges of it) fiely shewing forth, thereby, not onely that Christ died for them fingly, and a part confidered (which yet is therewith held forth here in that each personally doth partake thereof,) That might have been sufficiently evidenced if every perfor or family apart, had been warranted to have received, and eaten this facrificiall feast alone (as they did the Passeover and the Sacrifices, Lent. 7.18.) but the institution is for mamy; which very word Christ mentions in the institution; This is the bloud of the new Testament shed for many, which word, I believe the Apostle had an ey unto when he sayd, We being many are partakers, &c. Christ indeed principally aimed therein, to shew, that his intent in dying, was for a multitud of mankinde, the whole body of his Elect : yet because he inferts the mention hereof; at the delivery of those Elemenes, and that the ordinance it selfe was suited to hold forth this intent, The Apostle takes the hint of it, and adds. this gloffe and construction upon it as glaunced at in it: that according to the institution and import of this Ordinance, the partakers hereof are to be a many (not one or two alone:) and these united into one Body, to the end that thereby may be held forth this great intendment in His death.

Part. death, That he died for the many of His Church, as one collective body. This however wee are fure of, that this way of partaking this Supper as in one Body, was to the Apostle a matter of that moment, That we find him bitterly inveighing in the next Chapter, that the same individuall Church of Corinth, when they came together in one for that and other Ordinances, should of all Ordinances elfe, not receive this Ordinance together in such a community, but perverting that order, should even in that place appointed for the meetings of the whole Church, divide themselves into private severall companies, and so make this as a private Supper, which in the nature and intendment of the institution of it, was to be a Communion of the whole Church or body. together. Infomuch as he fayes, This is not to ease the Lords Supper : for in eating (namely this Sacramentall Supper,) every one takes before (others perhaps do come:) His own Supper, together with the Lords, & so maketh it as a private colation or as idior deiavor; wherefore my brethren when you come together to eate (that Supper,) tarry one for another, to make a full meeting of the whole body : and as for other Suppers, every man is at liberty to take them at home as he pleaseth, v. 34. The Apostle is thus zealous in it, as he had reason, because hereby is shewne forth one principall mystery in Christs death, for from this, at least upon occasion of this particular as well as any other, doth the Apostle utter this great maxime, yea shew forth His death till he comes, v.26. Of such moment in their import and fignificancy are things (thus small and meane in the eyes of some) that yet are full of Mystery in Christs intendment. And thus much for the Second Head.

